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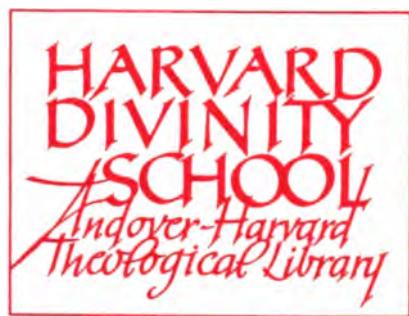
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Porter, J. L.

A

HANDBOOK FOR TRAVELLERS

IN

SYRIA AND PALESTINE;

INCLUDING AN ACCOUNT OF THE
GEOGRAPHY, HISTORY, ANTIQUITIES, AND INHABITANTS
OF THESE COUNTRIES,

THE PENINSULA OF SINAI, EDOM, AND THE
SYRIAN DESERT;

WITH DETAILED DESCRIPTIONS OF
JERUSALEM, PETRA, DAMASCUS, AND PALMYRA.

MAPS AND PLANS.

NEW AND REVISED EDITION.

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JOHN MURRAY, ALBEMARLE STREET.

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CONTENTS.

PART II.

SECTION IV.—NORTHERN PALESTINE AND DAMASCUS.

SECTION V.—NORTHERN SYRIA.

GENERAL INDEX ..	591
INDEX OF PLACES NOT IDENTIFIED ..	614

LIST OF MAPS AND PLANS.

Plan of Damascus	<i>Page</i> 445
" Mosque at Damascus	460
" Cathedral at Bozrah	496
" Church at Edrei	503
" Palmyra	<i>to face page</i> 512
" the Temples at Ba'albek, restored	<i>page</i> 528
" Church and part of Monastic Buildings at Kul'at Sim'an ..	576
" Church at Kalb Louzy	583
Apse of ditto	584
Plan of Church at Ruweihah	586
Map of Northern Syria	<i>at the end.</i>

SECTION IV.

NORTHERN PALESTINE AND DAMASCUS.

PRELIMINARY INFORMATION.

Mode of travel—Escorts, when necessary.—PHYSICAL AND POLITICAL GEOGRAPHY.—The Maritime Plain—Sharon—Plain of Acre—The Ladder of Tyre—Phoenicia, Tyre, and Sidon—The Mountain range—Mountains of Ephraim—Possessions of the house of Joseph—Samaria—The Plain of Esdrælon, or “Megiddo”—The hills of Galilee, and their inhabitants—Lebanon and its people—The Jordan Valley—The Sea of Galilee—Dan—Cœlesyria—The country east of the Jordan—Gilead and Peræa—Bashan and its provinces—Ituræa—Hermon—Antilebanon—Abilene—Damascus—Books on the Geography and History.

ROUTES.

ROUTE	PAGE	ROUTE	PAGE
19. Jerusalem to Jericho, Hesbân, 'Ammân, Jerash, Um Keïl, and Tiberias 280		23. Jerusalem to Nazareth, by the sea-coast 347	
Hebbâin to Kerak;—Description of Rabbath Ammon;—Site of Ramoth Gilead;—Description of Jerash, Gerasa;—Sites of Jabbesh-Gilead and Pella;—Description of Gadara;—Baths of Amatha.		Description of Cesarea;—Site of Antipatris;—Dora;—Carmel and its convent;—Scene of Elijah's sacrifice;—Acre;—Struggles of the Crusaders;—Jenîr Pasha;—Site of Jotopata, and Cana of Galilee;—Sephoris.	
20. Gerasa to Gadara, by El-Husn and Hebrâis 305		24. Nâbulus to Cæsarea, Carmel, and Nazareth 360	
Sites of Matanâia, Arbela, and Capitoias.		The Plain of Sharon;—The River Kishon;—Sites of Simonias, Maramah, and Japhia.	
21. Jerusalem to Nâbulus 306		25. Jenin to Carmel 365	
Sites of Nob, and Gibeah of Saul;—Description of Shâlöt;—Description of Shechem;—The Samaritans;—Mount Gerizim;—Jacob's Well;—Joseph's Tomb.		Sites of Tuanach and Megiddo;—Departure of Sisera;—Death of King Josiah;—Site of Jokneam.	
22. Nâbulus to Nazareth, by Samaria and Jezreel 328		26. Nazareth to Beyrouth, by Tyre and Sidon 367	
Description of Samaria;—Sites of Tisrâ and Thobet;—Dothan;—Plain of Esdrælon;—Jeresh;—Mount Gilboa;—Battles of Gideon and Saul;—Bethshean;—Shunem;—Nain;—Endor;—Nazareth.		Descriptions of Tyre, Sidon, and Beyrouth;—Rides from Beyrouth; First, to Nahr el-Kelb; Second, to Deir el-Kul'âh; Third, to Deir el-Kaum and Béddin.	

ROUTE	PAGE	ROUTE	PAGE
27. Nazareth to Tiberias — 1st, direct; 2nd, by Tabor ..	392	nitis;—The Sæfîh and Eastern De- sert;—The ruins of Bosrah, Edrei, and other ancient cities	
28. Excursion round the Sea of Tiberias ..	399	35. Excursion to Palmyra ..	506
Sites of Gamala, Julias, Chorazin, Bethsaida, Capernaum, and Mag- dala.		The Bedawin;—Description and history of <i>Palmyra</i> .	
29. Tiberias to Bâniâs direct ..	410	36. Damascus to Beyrouth direct ..	520
Dan and <i>Cæsarea-Philippi</i> .		Site of Chalcis.	
30. Tiberias to Bâniâs, by Safed and Kolosch ..	414	37. Damascus to Ba'albek ..	522
Sites of <i>Hasor</i> and <i>Kedesh-NapMall</i> .		The river <i>Abrâs</i> ;—Site of Abila;— Description and history of <i>Ba'al- bek</i> .	
31. Bâniâs to Damascus direct ..	425	38. Ba'albek to Beyrouth direct ..	534
Sources of the river <i>Pharpar</i> .		39. Ba'albek to Tyre, by Chalcis and Kul'at esh-Shukif ..	536
32. Bâniâs to Damascus, by Has- bulya ..	427	40. Ba'albek to the Cedars—1st, direct; 2nd, by Riblah, Ku- l'at el-Husn, and Tripoli ..	540
Mount <i>Harmon</i> ;—Remarkable tem- ples.		Site of Riblah;—The Oronites;— “The entrance of Hamath”;— The northern border of the Pro- mised Land;—The Cedars.	
33. Tiberias to Damascus, by Jisr Benât Yakkûb ..	436	41. The Cedars to Beyrouth, by Tripoli and the coast ..	551
Provinces of <i>Geslùnitâs</i> and <i>Jurâra</i> ; —DAMASCUS;—Hills round the city;—Site of Hebron.		Site of Gebal.	
34. Tour in the Haurân ..	470	42. The Cedars to Beyrouth, by Afka and Nahr el-Kelb ..	553
Kingdom of <i>Bashân</i> ;—Provinces of <i>Trachonitâs</i> , <i>Bataena</i> , and <i>Aura-</i>			

The remarks made at the commencement of Sect. III. regarding the mode of travel, &c., apply equally to this section. As a general rule the whole region from Jerusalem to the northern line of Lebanon, lying on the west side of the Jordan valley and the ridge of Antilebanon, is safe, and may be traversed in all directions without an escort. It should be remembered, however, that local quarrels between rival factions often render some particular district dangerous for a few months; and such circumstances can only be learned from resident consuls, or others on the spot. Travellers should also bear in mind that there is scarcely a district in Syria in which amateur bandits may not be met with, ready to take advantage of the unarmed, solitary wayfarer. A pair of sturdy shepherds with their clubs, or a wandering peasant with his long musket, or an irregular trooper with sword and pistols, or a Bedawy chief with his fleet mare and tufted spear, may at any moment extemporize a little foray when a favourable opportunity offers.

The moment a traveller crosses the Jordan, or enters the desert E. of Damascus, an escort becomes necessary. Such as visit 'Ammân, Jerash, and the country in that region, had better start from Jerusalem, where a sheikh of the *Adwâni* may generally be procured to act as escort. For an excursion through the Haurân, however, Damascus forms the best starting-point, and the Druze who inhabit that province form the safest and best escort. For a trip across the desert to Palmyra the company of a Bedawy chief is essential; and one can be heard of at Damascus.

PHYSICAL AND POLITICAL GEOGRAPHY.—The general geography has already been described in the Introduction; but I shall here glance at it in connection with the ancient and modern political divisions. The district embraced in

this section extends from Jerusalem on the south to the "entrance of Hamath" on the north, and from the Mediterranean on the west to the desert on the east. Physically it may be divided into four longitudinal belts.

1. *The Maritime Plain*, which runs from Philistia northward to the promontory of Carmel, beyond which it spreads out into the plain of 'Akka, and then, hemmed in by Lebanon, and often broken by rocky spurs, it stretches away a narrow strip to the "entrance of Hamath." The portion south of Carmel is the *Sharon* of Scripture, on whose fat pastures "Shitrai the Sharonite" fed his flocks in the days of king David. It has now few cultivated fields, and still fewer villages; but it is dotted with the black tents and flocks of wandering Arabs. On its coast Herod founded the city of Caesarea, the capital of Palestine in later times. To the north of Carmel, on a low promontory running out from a plain of unrivaled fertility, stands the ancient city of 'Akka (*Acre*), around whose massive ramparts most of the modern history of Syria clusters. The plain fell to the lot of Asher, who, as is said in Scripture, "dipped his foot in oil," and his "bread was fat, and he yielded royal dainties" (Deut. xxxiii. 24; Gen. xlvi. 20). A bold headland called in classic ages "the Ladder of Tyre," and now Ras an-Nakhrah, separates the plain of Acre and Palestine proper from Phoenicia, whose narrow plain and adjoining mountain heights the Israelites never possessed. Phoenicia was the England of antiquity, and its famous seaports, Tyre and Sidon, may still be seen, though their glory has long since departed.

2. *The Mountain Range* descends from the heights of Gerizim to the plain of Esdraelon, but rises again into the hills of Galilee, and finally culminates in the great chain of Lebanon. In the southern section of the range, in the very heart of Palestine, the powerful family of Joseph was established—Benjamin on the south, Ephraim next stretching out to the western sea, and Manasseh on the north-east. For more than four centuries Ephraim, in close alliance with his two brethren, exercised supreme sway in Israel. Joshua was an Ephraimite; Gideon, the greatest of the judges, was of the tribe of Manasseh; and Saul, the first of the kings, sprung from Benjamin. It was not till the close of the first period of Jewish history that God chose the tribe of Judah, and gave to it supreme power. But under Rehoboam Ephraim again threw off the yoke, and established an independent kingdom whose chief seat was among these mountains, in the city of Samaria. The whole tract of mountain country is emphatically a "good land;" the rocky ridges that run up into it from Judah and Benjamin are interrupted by wide fertile plains, by continuous tracts of verdure, and by vales with streams of water. The prophetic blessing of the dying Lawgiver was fulfilled when Joseph's house received this lot—"For the precious things of heaven, for the dow, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, let the blessing come upon Joseph" (Deut. xxxiii. 13-16). The district round the ancient cities of Shechem and Samaria is among the most fertile in the country; and the inhabitants still inherit something of the turbulent and warlike spirit of their remote predecessors. N. of Samaria comes the rich plain of Esdraelon, the "plain of Megiddo" and "valley of Jezreal" of the Old Testament, and the "Marj Ibn 'Amer" of the modern Arab—drained by "that ancient river, the river Kishon." Its corn-fields and pasture-lands fell to the lot of Issachar; and became celebrated as the scene of those battles which were fatal to Sisera, Saul, and Josiah. Immediately beyond it rise the hills of Galilee, the southern roots of the Lebanon range. Prominent on the front rank stands Tabor; wooded to the summit and crowned

with ruins. This broad range is picturesque in its features, abounding in wood, and diversified by long green vales stretching down to the Mediterranean on the one side, and the Jordan valley on the other. Here was the stronghold of some of the most powerful Canaanitish tribes; the Amorites, Hittites, and Hivites, under Hermon; and at the eastern base of the mountains near, or in the plain of Huleh, stood Hazor their capital (Josh. xi.). This section fell to the lot of Zebulun and Naphtali; the former "rejoicing in his goings out" towards the sea and the plain of Acre; the latter running more northward and eastward, and reaching down from the hills into the upper Jordan valley and the plain of Merom. After Galilee came Lebanon, inhabited of old by hardy, industrious, independent tribes, called *Giblites* ("literally Mountaineers"), a name still retained in the modern district Jebail. The Metawilieh have succeeded the Canaanites in the mountains of Galilee, while the Druses and Maronites are the modern representatives of the Giblites on Lebanon.

3. The *third* natural division of Northern Palestine is the *Jordan Valley*, and its continuation the *Buk'a*, the ancient *Calesyria*. The fertile shores of the Sea of Galilee have been hallowed as the scenes of our Saviour's life; His home having been in Caperناum during the greater part of His ministry. The fountain of the Jordan at Tell el-Kady ("The Hill of the Judge") marks the site of the Canaanitish city of Laish, afterwards better known as Dan ("Judge"), the border-town of Palestine. "From Dan to Beersheba" sounds familiar to every ear. The valley of Calesyria, now the richest and best cultivated in the land, is scarcely mentioned in Bible history. It may be questioned whether the passages in Josh. xii. 7, and Amos i. 5, refer to the *Buk'a*. Here two of the greatest rivers of Syria take their rise—the Orontes and Leontes—not far distant from the Cyclopean ruins of Ba'albek.

4. *The country E. of the Jordan* includes the ancient kingdoms of Gilead and Bashan. Seen from the W. this region is a range of purple-tinted mountains rising abruptly from the chasm of the Jordan, extending from Moab on the S. to Hermon on the N. When viewed from the E., however, the appearance is entirely different. That section S. of the Hieromax is a low irregular ridge, rising gradually from the desert-plateau on the E.; while N. of the Hieromax no ridge at all is seen; the elevated plain of Bashan breaks down into the Sea of Galilee. Nearly 4000 years ago this country was occupied by three tribes of giants—the Emim on the S., the Zuzims next, and the Rephaim on the N. (Gen. xiv. 5; Deut. ii. 9-19). These were succeeded by the Amorites, who under their two chiefs, Sihon of Heshbon, and Og of Bashan, first gave battle to the invading host of Israel. The pasture-land of Moab and Gilead, with its forests, streams, and picturesque scenery, attracted the attention of Reuben and Gad, who "had a very great multitude of cattle;" and the plain of Bashan was no less pleasing to the half-tribe of Manasseh; so that here they settled down. Gilead, which was bordered on the N. by the Hieromax, afterwards became *Perea*—"the land beyond" (i. e. beyond the Jordan)—so often mentioned in the New Testament and Josephus.

On the N. of the mountains of Gilead spreads out the plateau of Bashan, celebrated both in ancient and modern times for its fertility. On its eastern side is a ridge of hills, covered with oaks,—the "oaks of Bashan;" and stretching out from their base towards the N.W. is a region of unparalleled wilderness, dotted with the remains of strong cities now deserted. This is the *Argob*, "Rocky," of the Bible, in which were "threescore great cities, with walls and brazen bars" (1 Kings iv. 18); the *Trachonites*, "Stony," of the Greeks; and the *Lejâk*, "Retreat," of the modern Arabs. On the N.W. of the plain of Bashan rise the southern spurs of Hermon, also covered with oak

forests. Bashan was subsequently divided into a number of provinces, whose names are only Shemitic words with Greek terminations—Gaulautis (Golan), Auranites (Hauran), Batanes (Bashan), and Trachonitis (Trachon). The ancient names, with the exception of the last, still remain almost unchanged in the Arabic Jau'lān, Haurān, and Bathanyeh.

On the N.W. of Bashan, along the base of Hermon, is a little province which originally derived its name *Jēdūr* from a son of Ishmael; this was softened by the Greeks into *Ituræa*; but in its Arabic form, *Jēdér*, it still preserves the name of Abraham's grandson.

From the plain of *Jēdūr* on the one side, and the fountains of the Jordan on the other, rise the steep sides of Hermon, *Jebel esh-Sheikh*, "The Chief Mountain,"—the chief of all the mountains of Syria. It is not quite so lofty as the ridge of Lebanon behind the cedars; but its isolated cone, tipped with snow during the heat of summer, presents a far nobler appearance. Let those inclined to doubt this fact look at it from the top of Carmel; or from the coast of Tyre; or from the desert E. of Damascus; or from the basin of the sea of Galilee. Some one of the southern spurs of Hermon, themselves far overtopping any of the hills of Palestine, was the scene of the *Transfiguration*.

From Hermon as a centre radiate the ridges of Antilebanon; that to the l. running N.E., skirting the valley of Coelesyria, and terminating in the plain of Hums, "the land of Hamath" (2 Kings xxiii. 33); and that on the extreme rt. running eastward along the plain of Damascus and the great desert beyond, till it passes the ruins of Palmyra. Between these expanding ridges lay the Tetrarchy of Abilene (Luke iii. 1), whose capital Abila stood on the banks of the Abana. It is a region of wild mountain ranges and arid plains; the whole intersected at right angles by deep verdant valleys. One of the latter is the *Hebron* of Ezekiel, in whose wine the merchants of Damascus traded in the marts of Tyre (Ezek. xxvii. 18).

At the eastern base of Antilebanon is the plain of *Damascus*, covered with foliage and verdure, the products of the rivers "Abana and I'harpur," which Naaman rightly preferred to "all the waters of Israel." In the centre is the city itself, the oldest in the world, yet still possessing all the freshness of youth. An eastern poet has described it as a diamond encircled by emeralds; and it is universally admitted by Arabian writers to be the loveliest of the four terrestrial paradies—"Gorgeous are thy palaces, fragrant are thy gardens, sweet are thy waters, O Damascus, thou Queen of the East!"

The mountain region of Lebanon and Antilebanon cannot be said to belong to Palestine. Indeed that name is only strictly applicable to the "Land of the Philistines"—the plain of the coast, with which the Greeks were first and chiefly acquainted. It was afterwards given to the interior also; but it has always been used very indefinitely. Neither Lebanon, Antilebanon, nor the intervening valley, was ever possessed by the Israelites, though all three were included in the land promised to them (Num. xxxiv.; Ezek. xlviij.). But independent of this fact, they are so closely connected in their history and physical features with Palestine, that they cannot well be separated.

The following books may be consulted for the geography and history of Northern Palestine and Damascus:—

Ritter, 'Palästina und Syrien'; Robinson, 'Biblical Researches,' 2nd edition; Stanley, 'Sinai and Palestine'; Porter, 'Five Years in Damascus,' for Damascus, Bashan, and Lebanon; Burckhardt, 'Travels in Syria'; Irby and Mangels, 'Travels in Syria'; Mr. Cyril Graham's Papers in the Journal of the Royal Geographical Society and Royal Asiatic Society, &c.; Wetstein's 'Reisebericht über Hauran,' &c.; De Vogüé, 'Les Eglises de la Terre Sainte'; for the country E. of the Jordan. Reland's 'Palästina' is, of course, the standard on what may be called the "literature" of the geography.

ROUTE 19.

JERUSALEM TO JERICHO, HESBÂN, 'AMMÂN, JERASH (GERARA), UM KEIS (GADARA), AND TIBERIAS.

	n.	n.
Jerusalem to Jericho (Rte 9) ..	5	30
Ford of the Jordan	2	0
Hesbân, <i>Hebron</i>	7	0
Hesbân to Kerak ..	16	0
Hesbân to Medaba ..	1	45
Medaba to Um er-Rasas ..	6	0
Hesbân to es-Salt ..	8	0
'Ammân, <i>Rabbath-Ammon</i> ..	6	0
'Ammân to Jerash ..	10	0
Es-Salt, <i>Ramoth-Gilead</i> ..	6	
Jericho to es-Salt ..	9	0
Jerash, <i>GERASA</i>	8	0
Castle of Rubud	4	0
Wady Yâbes, <i>Jabesh-Gilead</i> ..	4	0
Fahil, <i>Pella</i>	2	0
Um Keis, <i>Gadara</i>	6	0
Amathia, <i>Beths of</i>	1	0
Tarichaea	2	10
Tiberias	1	15
Total ..	54	55

This route embraces the principal places of interest on the E. side of the Jordan — the royal cities of Hesbôn and Rabbath-Ammon, the ruins of Gerasa, the sites of Jabesh-Gilead and Pella, and the remarkable tombs and ruins of Gadara. The whole tour to Tiberias will require 6 days' smart riding, independent of the time that may be spent in examining the ruins, which for ordinary travellers may be estimated at 3 more. Such as desire to examine satisfactorily the various

objects of interest should allow at least three weeks for the work. Within the last few years a number of travellers, including ladies, have made the tour, with the exception of Hesbôn and Gadara; going direct from Jerusalem to es-Salt, and thence to 'Ammân and Jerash.

The southern section about Hesbôn and the plain at the foot of the mountains on the Dead Sea shore, has recently been examined with great care by M. de Saucy, and described in his beautiful work, *Terre Sainte*.

The escort, without which it would be madness for ordinary tourists to attempt the journey, must be obtained at Jerusalem, through the Consul, or some other person of influence. The usual and best plan is to contract with a local chief, who guarantees the safety of person and property, procures requisite guards, pays all *bakhshish* under every name and form, provides competent guides—and in return is paid a fixed sum. The sum will depend on the number and rank of the party, the time occupied, and the places visited. The tour can scarcely be made safely, as matters now stand, for less than 10,000 piastres, about 100*l.* During some seasons the tour is impracticable owing to war between the Arab tribes. On this point the Consul is always able to give or procure authentic information.

Jerusalem to Jericho and the Ford of the Jordan, 7½ hrs. (see Rte. 9).

Jericho to Es-Salt, 9 hrs. (see below).
The Ford of the Jordan to Hesbân, about 7 h. The plain which lies along the E. side of the Jordan is about 5 miles wide; and is peculiarly interesting as the place where the Israelites encamped before crossing the Jordan into the promised land. "They departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho." Some section of that rugged mountain range now before us must have been the Abarim here referred to. It could not have been very far distant from Hesbôn to the S., and would thus bear S.E. from the ford of the Jordan. The position of the camp of the Israelites

is given by the historian: "They pitched by Jordan, from Bethjeshimoth unto Abel-shittim" (Num. xxi. and xxxiii.).

We cross the Jordan by a ford nearly due east of Jericho, and then turn S.E. towards the mouth of Wady Hesbān, which is seen at the distance of some five miles. The plain is at first comparatively barren, but becomes rich, and well-watered. There is an abundant vegetation of semi-tropical plants, among which turtle-doves, rollers, and other birds find a fitting home. At the northern border of this oasis are the ruins of Keferein, covering a considerable space, and well watered, but possessing nothing of interest. Tristram would identify it with Abel-Shittim, which marked one of the extremities of the Israelitish camp. There is no evidence for this.

On reaching the mouth of Wady Hesbān we observe on its left bank a tell with some traces of ruins. It is called *Ramah*, and from it the glen is sometimes called Wady Ramah. There can be little doubt that this is the site of *Beth-arum*, a town of Gad (Josh. xiii. 27), also called *Beth-haran* (Num. xxxii. 36). Jerome describes it as lying east of Jericho on the road to Hebron.

From this point we commence our long ascent of the Moab mountains, now called el-Balka—a bare grey ridge, which rises abruptly from the plain of the Jordan, and the bosom of the Dead Sea southwards, and is deeply furrowed by mountain torrents. It must have been down this very pass, through glen, and along rugged hill-side, that the Israelites pressed forward to the Jordan valley, after they had conquered Gil-ead and Bashan (comp. Num. xxi. and xxii. 1). After ascending some 3000 ft. we come out on a wide irregular table-land, diversified with undulating downs, low ridges, and stony tells; partially covered with grass such as is rarely met with in Western Palestine, except among the hills of Galilee, and on the ridge of Carmel. We now see the pasture-lands which Reuben and Gad determined to make their home. A fatiguing

ride of 7 hrs. from the Jordan brings us at length to the ruins of Hesbān.

HESBĀN, now *Hesbān*, stands on a little hill which rises considerably above the undulating plateau, and has a streamlet running past its eastern base. On its flattened top are traces of some public building of the Roman age—perhaps a Forum. In an architectural and antiquarian point of view there is little here worthy of notice. The space occupied by the ruins is more than a mile in circuit, but not a building remains entire, and the old walls are almost completely prostrate, though their circuit can be traced. Towards the western part is a singular structure, whose walls exhibit the workmanship of successive ages—the massive stones of the Jewish period, the sculptured cornice of the Roman era, and the light arch of the Saracens. Some prostrate columns around it are remarkable for the way in which the joints of their shafts were made to set into each other; and likewise for the fantastic style of their capitals. There are many cisterns among the heaps of rubbish; and towards the S., a few min. from the base of the hill, is a large ancient reservoir, which may call to mind the passage in the Song of Solomon—"Thine eyes are like the fish-pools in Hesbān, by the gate of Bath-rabbim" (vii. 4).

A commanding view is obtained from the summit of the hill, extending on the S. to the mountains that surround Kerak; on the E. across the desert plain of Moab as far as the eye can see; on the N. to the wooded heights of Ajlūn; and on the W. to the hill country of Judea, where Jerusalem, Bethlehem, and the Frank mountain may be distinguished. A number of interesting sites, too, are within view. Through a depression on the W. we look down into the Jordan valley, and obtain a glimpse of the Dead Sea. Some 2 m. to the S. are the ruins of Māin, the ancient *Baal-meon* which the Reubenites rebuilt (Num. xxxii. 38). Away beyond it, a little to the rt., rises the

barron peak of Attarús, which is generally (but incorrectly) supposed to be Nebo. Far away on the S.E., some 15 or 20 m. off, may be seen the tower of Um-Russa. A little over a mile N. by E. on the summit of a high tell is el'-Al, the *Eleah* of Scripture; and to the l. of it, away on the distant horizon, the eye can just distinguish the outline of the commanding castle of es-Salt, the ancient Ramoth-Gilead.

Heshbon is chiefly celebrated in history as the capital of Sihon king of the Amorites, who was the first to give battle to the Israelites. The gigantic Emims were the aborigines of this land; but they were dispossessed by the Moabites, who were in their turn driven out by the Amorites under Sihon (Deut. ii.). The Israelites advanced from the S.E. round the territory of Moab; and on reaching the border of Sihon's kingdom at the river Arnon they apparently passed on and encamped beside Pisgah. From hence they sent an embassy to Sihon, requesting permission to pass through his country, and promising in case of compliance to abstain from all acts of injury. The request was refused, and Sihon marched against the Israelites to Jazer, which must have been situated a short distance S. of Heshbon. He was routed, and the victory was decisive, for his kingdom was immediately overrun, as well as that of his ally, Og king of Bashan (Num. xxi.; Deut. ii. and iii.). Heshbon stood on the border between the tribes of Reuben and Gad, but was assigned to the Levites in the territory of the former (Josh. xxi. 39). After the captivity of the 10 tribes, Heshbon was taken possession of by the Moabites, and hence it is mentioned in the prophetic denunciations against Moab (Is. xv. 4; Jer. xlvi. 2, 34, 45). In the 4th century of our era it was still a place of some consequence. It has now been for centuries deserted. The "pools" of Heshbon are dry, her palaces are fallen, her walls are in the dust, her fields are waste, and her rich pastures are devoured by the flocks of the wandering Bedawys.

Hesbān to Kerak (Kîr Moab), 16 hrs.
—There is scarcely enough of interest in the direct route from Hesbān to Kerak to repay the fatigue and danger of a journey through the wild and inhospitable mountains of Moab. The Arab tribes who inhabit them have been found by most travellers who have ventured among them, faithless, rapacious, and cruel. They possess in fact all the bad qualities of both Bedawin and villagers, without a single redeeming one as a set-off. Yet still, if some trustworthy escort could be procured, a zigzag exploring tour through the highlands of Moab would not be devoid of interest; and would have at any rate the charm of novelty. I shall indicate the distances in the direct route to Kerak—nothing beyond this is yet known.

The direct road passes at 45 min. the ruins of Ma'in, *Baal-meon*, situated, like those of Hesbān and el'-Al, on an eminence. An extensive view is gained from this point; but there is another peak a little distance westward, which commands the whole Jordan valley from the base of the Moab mountains to Jericho, and also the Dead Sea. The position of Baal-meon, the name ("The habitations of Baal"), and the commanding views gained from the neighbouring peaks, would seem to show that here are the very "high places of Baal" to which Balak king of Moab led Balaam, that "he might see the utmost part of the people," and curse them for him (Num. xxii. 41). Balak met Balaam on the banks of the Arnon; he led him thence to Kirjath-huzoth ("the Town of Streets"), which may perhaps be identical with the ruin Kureiyat ("the Towns"), situated at the southern base of Jebel Attarús; and then on the next day Balak brought the prophet to "the high places of Baal," that he might obtain a full view of the Israelites. Such as have the good fortune to reach this spot will read with renewed interest the 22nd, 23rd, and 24th chapters of Numbers, as they look from "the high places of Moab" upon the same landscape

which lay before the Assyrian prophet, as he stood by the burning sacrifices of Baal, with the king and princes of Moab around him:—

"He watch'd till morning's ray
On lake and meadow lay,
And willow-shaded streams, that silent sweep
Amid their banner'd lines,
Where, by their several signs,
The desert-wearied tribes in sight of Canaan
sleep."

It was to the same mountain range of Abarim (Num. xxxiii. 47) that Moses went up from the plains of Moab, according to God's command; and it was on the top of one of these peaks he stood when he obtained his first and last view of the Promised Land. Northward his eye glanced over "all the land of Gilead" to the snow-tipped peak of Hermon. Turning westward, he saw on the horizon the hills of Naphtali; and nearer, "the land of Ephraim and Manassech." Immediately opposite was "all the land of Judah," beyond which lay "the utmost sea;" and on the l. was the hill country sinking into the desert of "the south." Below him lay "the plain of the valley of Jericho, with its palm-trees; and the chasm of the Dead Sea stretching southward to Zoar. Having taken a last look at the "Land of Promise," a last look at the tents of his people, and having bid a last farewell to Eleazar and Joshua, "Moses the servant of the Lord died there in the Land of Moab, according to the word of the Lord. And He buried him in a valley of the land of Moab, over against Beth-peor" (Deut. xxxiv.).

The peak of Nebo, the exact position of which has remained so long unknown, or at least unsatisfactorily indicated, appears at last to have been absolutely identified by De Saulcy. When marching south-west from Hesban his attention was fixed on a prominent peak a little to the right, and on the very brow of the table-land, commanding the valley and the whole region beyond it. He asked the name of the peak. The immediate reply of the Arab chief was *Jebel Nebo*,

"Mount Nebo." It thus appears that the ancient name still clings to the spot. We shall be all the more satisfied with this discovery when we find it confirmed by some future less enthusiastic traveller. (See *Terre Sainte*, i. 289.)

Around the ruins of Ma'in is a fertile plain, still cultivated by the Arabs; and this affords an additional argument for the identification of this place with Pisgah. Balak is said to have brought Balaam "into the cultivated field (the Hebrew has this meaning) of Zophim, to the top of Pisgah" (Num. xxii. 14). Continuing S. by W. across the plain for more than 3 hrs. we reach Wady Zurka Ma'in, through which flows a stream fringed by a thicket of oleanders. Some 6 or 7 m. farther down this valley are the warm fountains of *Callirhoe* already mentioned (Rte. 9). A Roman road leads to them from Ma'in (4½ hrs.), passing some remarkable and very ancient tombs, about 1 m. from that place, and afterwards winding down the valley. Callirhoe is thus described by Irby and Mangiac, who visited it in 1818. "Looking down into the valley of Callirhoe, it presents some grand and romantic features. The rocks vary between red, grey, and black, and have a bold and imposing appearance. The whole bottom is filled, and in a manner choked, with a crowded thicket of canes and aspens of different species, intermixed with the palm, which is also seen rising in tufts in the recesses of the mountain's side, and in every place where the springs issue. In one place a considerable stream of hot water is seen precipitating itself from a high and perpendicular shelf of rock, which is strongly tinted with the brilliant yellow of the sulphur deposited upon it. On reaching the bottom we found ourselves on what may be termed a hot river, so copious and rapid is it, and its heat so little abated; this continues as it passes downwards, by its receiving constant supplies of water of the same temperature We passed 4 abundant springs, all within the distance of

½ m., discharging themselves into the stream. We judged the distance from the Dead Sea by the ravine to be about 1½ h. . . . The whole surface of the shelf, where the springs are, is strewed over with tiles and broken pottery; and, what is most surprising, within very few minutes, without any particular search, 4 ancient copper medals were found; all were too much defaced to be distinguished, but they appeared to be Roman." For the appearance of the chasm at the shore of the Dead Sea, see Rte. 9.

After crossing Wady Zurka Ma'in we have Jebel Attârûs about 1 m. on the rt., a barren isolated peak, with a heap of stones and a large tree on its summit. It is too far S. to be the Nebo of Scripture; and the fact of its being the loftiest hill in this region forms no argument in its favour, for not a word is said in the Bible regarding the height of Nobo. At the southern base of the hill is the ruin Kureiyât, evidently the *Kirjathaim* of Gen. xiv. 5, and Num. xxxii. 37; and probably, as has been stated above, the *Kirjath-husott* to which Balak first brought Balaam.

The road now traverses a barren plain for about 2 h. 30 min. to the ravine of Wâlîh. The pavement and milestones of the Roman road are here and there visible; and one of the latter bears the name of Severus (A.D. 222-35). In the wady is a ruined Roman bridge of 5 arches, with other ruins near it. About a mile farther up is a little knoll in the centre of the valley, crowned with some very ancient ruins and a more modern tomb. In 1 h. 45 min. more are the remains of Dhibân, the *Dibon* of the Bible. This was one of the stations of the Israelites in their advance to Palestine (Num. xxxiii. 45). It was rebuilt by the tribe of Gad (xxxii. 34), and finally assigned to Reuben. Both Isaiah and Jeremiah afterwards mention it among the towns of Moab (Isaiah xv.; Jer. xlvi. 18, 22).

In 1 h. from Dibon we reach the

brow of Wady Môjib, the ancient *Arnon*. It has cut deeply into the limestone strata, and has left on each side precipitous banks of naked rock. Here on the very brink of the precipice are the ruins of Ara'ir, in which we recognise that *Aroer* which stood "by the brink of the river Arnon," at the southern extremity of the country conquered by the Israelites (Deut. ii. 36, iv. 48; Josh. xiii. 9). It was the same Aroer which was "before Rabbah," and beside which, "toward Jazer," Joab first pitched his tent when David ordered him to "number Israel" (Num. xxxii. 34; 2 Sam. xxiv. 5). The valley, when viewed from this spot, "looks like a deep chasm, formed by some tremendous convulsion of the earth, into which there seems no possibility of descending to the bottom. The distance from the edge of one precipice to that of the opposite one is about 2 m. in a straight line." The bottom of the valley, through which the little stream runs, is a narrow verdant strip of level ground, about 40 yds. across. In Josh. xiii. 9, we find the somewhat puzzling sentence, "From Aroer that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon." There must therefore have been some town or "fortress" (*âfir*) in the bed of the Arnon, at or near to Aroer. There is no trace of any, nor indeed is there room for one, at this spot; but Burckhardt states that about 1 h. eastward, at the junction of Wady Lejûm with the Arnon, there is a level tract of pasture-ground, "in the midst of which stands a hill with some ruins upon it;" and this may probably be the site of "the city that is in the midst of the river."

In descending from the ruins of Aroer to the bottom of the wady, Burckhardt observed a thing which is characteristic of the country and of the place—"Upon many large blocks by the side of the path I saw heaps of small stones, placed there as a sort of weapon for the traveller in case of need. No Arab passes without adding a few stones to these heaps." The

pass is, in fact, reckoned one of the worst in the country; and robbers often waylay travellers, concealing themselves behind the rocks until their prey is close upon them. The stone-heaps ready at hand must prove a most effective weapon in such a case against Bedawin armed with clubs, or at most a sword and a boar-spear. I have seen similar heaps, and for similar objects, in one or two of the passes of Syria. The traces of the Roman road and milestones are seen both in descending and ascending. The river is passed by a bridge with a single arch 31 ft. in span and 28 ft. in height, but of comparatively recent construction. The crossing of this difficult ravine occupies about 1 h. 45 min., and fortunate is the traveller who is not stripped in the interval, as Seetzen was.

The ARNON was the boundary between Moab and the Amorites in the days of Moses. It was upon its northern bank the Israelites first encamped after they had come round the eastern side of Moab; and it subsequently formed the southern frontier of their territory on this side of the river. What from "Dan to Beersheba" was on the W., "from the river Arnon unto Mount Hermon" was upon the E. of the Jordan (Num. xxii. 13, 28; Deut. iii. 8, 18; Josh. xii. 1). As we cross this wild pass and see the dreary desolation of the country around, we may call to mind the solemn and beautiful language of Isaiah: "For it shall be that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon." The heads of the wady stretch out into the eastern plain; but except during the brief winter rains no water flows into it from that arid region. The stream of the Môjeb during summer is very small. It enters the Dead Sea through a chasm in the sandstone rock not more than 100 ft. wide, while the almost perpendicular sides range from 100 to 400 ft. in height.

On reaching the southern bank of Wady Môjeb we have, spreading out on each side, the plateau of Moab, strewn here and there with blocks of basalt. About a mile to the right is the isolated peak of Shihân, with a ruined village on its summit. The Roman road is almost perfect in places—the pavement, the walls on each side, the milestones; everything, in fact, but the traffic. A singular trait of Arab character is given by Burckhardt at this place. After a long and dreary day's march he and his guide found some shepherds who guided them to the tents of their tribe behind a hill near the road. They alighted at the tent of the sheikh; were hospitably received; a lamb was killed for them; and a friend of the family did the honours. It was only the next morning when leaving the camp they were informed that the poor sheikh himself was dying of a wound he had received a few days before from the thrust of a lance. Such was the hospitality of the Arabs, and their attention to the comforts of strangers they had never seen before, that they would not even tell their visitors of their affliction lest it should prevent them from enjoying their evening repast and a night's rest. And yet it may be that same chief had got his death wound in trying to strip some other wayfarer who had the misfortune to be beyond the strict bounds of hospitality!

Two hrs. from the Arnon are the ruins of Boit el-Kurm ("The house of the Vineyard"), a name which reminds us of Isaiah's prediction regarding this land: "Therefore I will bewail with the weeping of Jazer the vine of Sibmah. . . . in the vineyards there shall be no singing, neither shall there be shouting; the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease" (xvi.). The vineyards that gave their name to this ruin have disappeared; and for many miles around there is not a settled inhabitant. The soil, however, is fertile, and patches of corn are cultivated

by the people of Kerak. Here are the ruins of a temple, 100 ft. by 90, with a portico of 4 columns.

RABBATH-MOAB, now called *Rabba*, is $\frac{1}{2}$ h. from *Beit el-Kurm*. The ruins are about $1\frac{1}{2}$ m. in circumference, and are situated on a low hill commanding a view over the plains of Moab. Here are the prostrate remains of some temples and other structures, possessing little interest in themselves, but historically important as the site of *Ar* (which means "city"), the ancient capital of Moab (*Deut. ii. 9, 29*). There was an old proverbial expression, well known in the days of the Hebrew prophets, descriptive of the conquest of Moab by the Amorites, under Sihon their king. "There is a fire gone out of Heacobon, a flame from the city of Sihon; it hath consumed Ar of Moab, and the lords of the high places of Armon" (*Num. xxi. 28; Jer. xlvi. 45*). A prophecy of *Isaiah*, as explained by *Jerome*, is also worthy of notice: "In the night Ar of Moab is laid waste and brought to silence" (*xv. 1*); on which *Jerome*, commenting, states, "I have heard from a certain Areopolitan that one night during my infancy there was a great earthquake, which laid prostrate the whole walls of this city." This occurred in the year A.D. 315. *Eusebius* informs us that it was also called *Rabbath-Moab*—hence its modern name *Rabba*; it likewise received from the Greeks the more euphonious appellation of *Areopolis*. It became an episcopal see, and, after the fall of *Petra*, the metropolis of the province of *Palestina Tertia*. It has now been for centuries desolate. In fact, at the present time there seem to be only four inhabited places within the territory of Moab—Kerak, Kothornib, 'Orak, and Khanzirah—the 3 last more hamlets (*Rte. 4*); and Kerak itself has only 3000 inhabitants.

From *Rabba* to *Kerak* is 2 hrs. (For *Kerak*, see *Rte. 4*.) Such as desire to pass round the S. end of the Dead Sea, without throwing themselves into the hands of the *Kerak* robbers, may descend the mountains

from *Rabba* to the S.W. The plain at the ruins of *Zoar*, near the neck of the peninsula, can thus be reached in about 8 hrs.; the road leading down a wild ravine called *Wady Beni Hemad*. The remainder of the way round the southern end of the Dead Sea and through the wilderness to *Hebron* is described in *Rte. 4*.

Hesbān to Mādēba and Um er-Rusās.—*Mādēba* is 1 h. 45 min. from *Hesbān* towards the S.E. An ancient paved road united them. The ruins of *Mādēba* occupy a little hill, and are about $1\frac{1}{2}$ m. in circumference. Every building is now prostrate, but some foundations remain, and immense quantities of building-stones. The only objects of interest are a vast cistern, and the ruins of a temple apparently of high antiquity. Two Doric columns remain standing. This is the site of the ancient Moabitish city *Medeba*, assigned with its plain to the tribe of *Reuben* (*Num. xxi. 30; Josh. xiii. 9, 16*). It was on this plain before *Medeba* that *Joab*, the general of King *David*, defeated the armies of the *Ammonites* and *Syrians*, and signally revenged the insults offered to the Jewish ambassadors, the half of whose beards and robes *Hannun King of Ammon* had clipped off (*1 Chron. xix.*). *Medeba* reverted to the *Moabites* at the captivity; and became an episcopal see in the early ages of Christianity.

From *Mādēba* to *Um er-Rusās* ("The Mother of Lead") is about 6 hrs., over a plain dotted with ancient ruined towns and villages. Traces of a Roman road are visible nearly the whole way. The ruins of *Um er-Rusās* are very extensive, but apparently not of remote antiquity. A high square tower, the crumbled fragments of the town walls, and the foundations of private houses ranged along the straight streets, are all that remain, and these of themselves are not worth a day's journey. They may however form a good station for those who would explore the plain of Moab, which in this direction is a *terra incognita*.

Before turning northward from the "land of Moab," now so bleak, so desolate, so inhospitable, we may call to mind two events in its early history which will for ever invest it with a sacred interest. Moab was the native country of the affectionate Ruth; and in crossing its borders to follow her widowed and childless mother-in-law she uttered the memorable words, "Entreat me not to leave thee . . . for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried" (Ruth i. 16, 17). From that loving daughter of Moab sprung David, and David's greater Son. Some 250 yrs. later the family of David found a refuge from the persecutions of Saul among their kinsmen the Moabites: "And David went to Mizpeh of Moab; and he said unto the king of Moab, 'Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold" (1 Sam. xxii. 3, 4).

Hebdn to es-Salt direct—8 hrs. The only place of interest on this road is a remarkable ruin called 'Arak el-Hmér, 4 hrs. from Hebán, which has been visited by Irby and Mangles, and more recently by De Saulcy and Tristram. Mr. Tristram gives the following description:—"It stands in a small open area surrounded by hills, with an oleander-fringed stream running through the midst, and five scarped cliffs protecting it on two sides. . . . We went to visit Hyrcanus' Castle, a noble relic of antiquity. The remains of a massive wall may be traced, with a deep fosse, enclosing an enceinte of about 12 acres, in the centre of which stands the castle. There is a very large entrance gateway, with a raised causeway leading from it direct to the fortress. This gateway is built of stones of very large size with the Jewish bevel, and the face of each stone rough ashlar dressed.

The frieze of this portal is Ionic, and is formed of enormous slabs of stone. One which we measured was 20 ft. by 10.

"The castle itself has been about 150 ft. by 60 ft. in extent, with a colonnade in front, and there are many fragments of pillars, some fluted and others plain, strown about. Only a portion of the front wall has stood the test of more than 2000 years, but this is in wonderful preservation. It is composed of great slabs. One *in situ* measured 15 ft. by 10 ft. high; another, prostrate, was 20 ft. long. These stones have been bound together, not by lime or clamps, but by numerous square knobs or bolts left in the different sides of the stone, which fitted tightly into corresponding sockets cut to receive them in the next block. Many loopholes for archery provided for the defence of the place. About 20 ft. from the basement runs a beading of Doric ornaments, and above this a colossal frieze, 12 ft. high, formed of enormous slabs, with lions sculptured in *alto reliefo* of colossal size. . . . Over these has been a Doric entablature and frieze, but this has been thrown down, as also have been many of the lions.

"Passing from this interesting record of Jewish history, we went half a mile northwards, up to the rock-dwellings and stables of Hyrcanus. The ancient road to these is marked by a double row of square stones, three feet apart, and each perforated, as if for a running bar or rail. When we had reached the cliff, on the basement, among many other once inhabited caves, we examined one, which had been a noble square hall, with roof artificially hollowed out, and a plain cornice running round it. By the side of the square doorway, outside, was a mutilated Hebrew inscription, in the old or Samaritan character, which we copied.

"A zigzag slope above this leads to a long range of caves. On the first floor is a great cave, with stabling for 100 horses, the mangers running round it, all cut out of the solid rock. Passing in front of this, on a narrow ledge,

we came to a series of artificial chambers and rock-dwellings, several of them connected, and the interior ones quite dark. One suite of dark apartments, in one of which was a deep well, was only accessible by a trap-door, the hole for which had been hewn deeply through the rock from above.

At the western end of the cliffs are some enormous slabs, cut down at right angles to it, and deeply indented with square chequers, several score in number."—(*Land of Israel*, pp. 529 seq.)

There can be little doubt that this is the site of the palace erected by Hyrcanus, son of Josephus Tobias, farmer of the taxes in Judaea under Ptolemy Lagus. Josephus the Jewish historian's account of it agrees in every respect with the description given above. Hyrcanus, being a younger son, was driven away from Jerusalem by the partisans of his elder brother, and obliged to settle "beyond the Jordan, not far from Heshbon." Here he erected a strong castle, and had animals of great size sculptured on its walls. He excavated long ranges of caves, in which he dwelt for greater security. These remains are important as showing the style of architecture in this land early in the 2nd centy. B.C.

Hesbán to 'Ammán.—"Rabbath-Ammon," about 6 hrs. $\frac{1}{4}$ h. from Hesbán are the ruins of el-'Al ("The High"), so called, from its commanding situation on the summit of a rounded hill. It was formerly surrounded by a well-built wall, of which fragments yet remain. The interior is a mass of ruins, exhibiting here and there crumbling walls, foundations of houses, and large cisterns, half-filled with rubbish. El-'Al is the ELEALEH of Scripture, mentioned in connection with Heshbon and placed by Jerome 1 Roman m. from the latter (*Num. xxxii. 8, 37*). As we stand on the hill-top and look down on its prostrate ruins, and abroad on its deserted fields, we recall the beautiful language of Isaiah: "I will water thee with my tears, O Heshbon and Elealeh; for alarm is come upon

thy summer fruits, and thy harvest is fallen" (*xvi. 9*). It is indeed a place of alarm; and fortunate will be the traveller who gets away from it without some adventure.

A short distance N. of El-'Al we enter the territory of the tribe of Gad, which extended hence northward to the Jabbok. The road to 'Ammán leads across the plateau, now bare and deserted, but still capable of cultivation, and during the spring and early summer months covered with grass. Ruined towns are seen in every direction, generally situated on low hills.

RABBATH-AMMON, Philadelphia, now 'Ammán.—The ruins of this ancient city are situated in a dreary valley on both sides of a little stream which in winter becomes a torrent. The source of the stream is a short distance to the W. of the site, and the water flows eastward. Nearly opposite the fountain another valley comes in from the N.; and on its eastern side, at the point of junction, rises up an isolated rugged hill, on which stands the citadel commanding the town, and capable itself of separate defence. The aspect of the whole place is desolate in the extreme. The place is offensive too from its filth. The abundant waters attract the vast flocks that roam over the neighbouring plains and the deserted palaces and temples afford shelter to them during the noon-day heat; so that most of the buildings have something of the aspect and stench of an ill-kept farm-yard.

We shall commence our examination of the several buildings that call for particular notice at the western extremity near the fountain. The first structure that calls attention is a small temple or mausoleum, square without and circular within. It is ornamented with Corinthian pilasters and a chaste cornice. The niches in the interior are well finished. The next building is a large Christian church, with a square tower, in excellent preservation: this was doubtless the cathedral of Philadelphia. A few paces farther down on the banks of the stream are

the ruins of a temple or church, of which a portion of the side walls, and the niche or shrine, alone remain standing. Proceeding along the stream, we reach the remains of a portico, or public promenade. On the side next the river is a curved wall supported by round towers; while on the other side is a range of Corinthian columns, of which 4 still stand without their capitals. From the ruins and fragments of columns that strew the ground, it would seem that this structure extended considerably to the N. The river, in its whole course through the city, is confined, like the Barada at Damascus, within a channel of masonry; and its bed was once paved. It is generally not more than 15 to 20 ft. wide, but it is filled with little fish that are everywhere seen sporting about through the clear water. Some distance below the portico an ancient bridge of a single arch, still entire, spans the stream. Crossing this, we proceed a few hundred paces southward and reach the noblest ruin of Amman—

The Theatre.—This building is one of the largest in Syria. It is placed against the side of the southern hill, and part of it is excavated in the rock. The front is open, and was ornamented by a Corinthian colonnade, of which 8 columns remain, surmounted by their entablature. When complete there must have been at least 50 columns. They are about 15 ft. high; and, though not in the purest style, have a striking and indeed beautiful appearance. Within is an arena of horseshoe form, 128 ft. in diameter. Round this are ranged 43 rows of seats, separated into 8 tiers by broad passages, and approached by 7 flights of steps. The second tier of benches has doors communicating with an arched passage behind, which opens upon side staircases. In the centre of the uppermost bench is excavated a square chamber, with an ornamental cornice, and a niche of a shell pattern on each side. This vast building must have been capable of accommodating more than 6000 spectators: as seen

[*Syria and Palestine.*]

from below, it is one of the most striking ruins in Syria. The broken portico springing from the confused heaps of shattered columns, capitals, and architraves that strew the ground; the graceful curves of the tiers of benches; and the gray cliffs of the mountain-side rising over all, form a picture seldom equalled.

Not far distant is another smaller theatre or Odeum; but it is little more than a heap of ruins. The 3 arched doorways are perfect; and the stage may be traced, though encumbered with the débris of the fallen roof. The proscenium is handsomely ornamented with a Corinthian frieze and cornice, in good preservation.

Recrossing the bridge, we observe, a little to the rt., the remains of a temple, consisting of a part of a wall with several chastely sculptured niches, and some shafts of a portico. The whole space to the rt. for nearly $\frac{1}{2}$ m. farther is covered with the ruins of private houses intermixed with columns; but there is nothing worthy of particular notice: we therefore proceed direct to the citadel.

The Citadel is a rectangular oblong building of great extent. The exterior walls are nearly perfect, and are constructed of massive stones closely jointed, without cement, bearing the marks of high antiquity. The foundations of the wall are placed somewhat below the crest of the hill, and on the N. side the rock is scarped, and a deep ditch cut through it so as completely to isolate the fortress. The walls do not appear to have ever risen much above the level of the summit within, which is now covered with the ruins of ancient structures. Among these is a temple once adorned with a portico and peristyle of Corinthian columns, whose fragments lie around it; and a large square structure, of the form of a Greek cross within, which appears to have been a church of the late Byzantine age. Several large and deep cisterns may also be seen.

Such is the royal city of Ammon; its temples, palaces, theatres, tombs,

all alike desolate, and defiled by the flocks that seek a temporary shelter beneath their tottering walls, and by the mangled carcases and bleached bones of animals that have fallen to rise no more. Jackals prowl around it; vultures hover over it; but no human being seeks a home within it. Few will look upon this scene of almost unparalleled desolation without calling to mind the language of prophecy: "Son of man, set thy face against the Ammonites, and prophesy against them. I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks; and ye shall know that I am the Lord. . . . Behold, therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people; and I will cause thee to perish out of the countries: I will destroy thee, and thou shalt know that I am the Lord." (Ezek. xxv. 2, 5, 7. See also Jer. xlix. 1-6).

The History of Rabbath-Ammon embraces that of the Ammonites themselves. The Ammonites and Moabites were brethren, descended from Lot, and thus allied by blood to the Israelites. These 2 nations drove out the gigantic aboriginal inhabitants from the country E. of the Dead Sea and the Jordan. But they were themselves expelled by the Amorites from a portion of this territory, embracing the western declivity, and a section of the plateau between the Arnon and the Jabbok. (Num. xxi.; Deut. ii.) This portion became the inheritance of the tribes of Reuben and Gad; while the Ammonites retained the plain from Rabbah eastward. On the captivity of the 10 tribes Moab and Ammon regained their ancient possessions, and the border between them appears to have been a little N. of Heacobon.

Rabbath-Ammon is first mentioned in Deut. iii. 11, as the place where the iron bedstead of the giant king of Bashan was deposited. But it is chiefly celebrated for the siege it stood against the Israelites under Joab,

during which the unsuspecting Uriah was slain through the contrivance of king David. Our survey of the site enables us to understand the particulars of the siege; and the 11th and 12th chapters of 2 Sam. will be read here with new interest. Joab on his first attack took "the city of the waters;" that is, evidently, the lower town situated along the banks of the river. But the citadel still held out; therefore messengers were sent to David asking for a reinforcement, and the presence of the king himself: "lost," says Joab, "I take the city and it be called by my name." David marched with an army, and the citadel fell; "and he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones, and it was set on David's head: and he brought forth the spoil of the city in great abundance." In the 3rd centy. B.C. the city was rebuilt by Ptolemy Philadelphus, king of Egypt, and called Philadelphia, under which name it is frequently mentioned by Greek and Roman writers. In the early centuries of our era it was the seat of a bishopric; and remained a strong and prosperous city until the conquest of Syria by the Saracens; but it was very soon afterwards, like many others, ruined and deserted.

'Ammán to Jerash, Gerasa—10 hrs. For 2 hrs. we traverse an undulating plain, with excellent pasture and many ruins; then the road enters the forest of Gilœd. The trees are at first thinly scattered over the downs, but they become thicker as we advance. The scenery is in places picturesque and even beautiful, presenting a marked contrast to the bleak plateau of Moab.

'Ammán to es-Salt—6 hrs. The road to es-Salt continues across the plain for nearly 2 hrs., within view of several ruined villages. It then enters among pleasant hills, covered with oak-forests, and diversified with some rich vales. These are the hills of Gilœd. Traces of a Roman road may be observed here and there on this

route. In about 4 hrs. we pass the ruined town of el-Fuhais, to which the inhabitants of Salt come to cultivate the neighbouring fields. Not far to the S. of this place is another ruin called el-Khanduk. Leaving Fuhais, we cross Wady Ezrak, then a ridge, from which we see es-Salt a short distance in front, occupying the summit and sides of a conspicuous hill beyond a ravine.

Jericho to es-Salt — about 9 hrs. Such as intend only to include 'Amman and Jerash in their tour E. of the Jordan will proceed direct from Jericho to es-Salt, thence to 'Amman, and thence to Jerash. A day is thus saved; but Hesban and the interesting region around it are missed. The road from Jericho to es-Salt leads across the plain of the Jordan in a N.E. direction to a ford about 5 m. distant. Passing the river here, it runs in nearly the same line over the plain E. of the river. Not far on the rt., about 2 m. from the Jordan, are the ruins of Nimrim, the ancient *Beth-Nimrah*, one of the cities of the Amorites, rebuilt by the tribe of Gad. It is situated on the banks of a little stream, amidst a tangled thicket of *dōm*, *zizyphus*, *caper*, and other trees and shrubs. Heaps of ruins, and some foundations of old buildings, alone mark the site of the city. The massive Jewish masonry, and solid Roman walls, which are seen so frequently in other places, are not found here. In passing over the deserted plain and the prostrate ruins we recall the words of the prophet: "For the waters of Nimrim shall be desolate; for the hay is withered away, the grass faileth, there is no green thing." (Num. xxxii. 86; Josh. xiii. 27; Isa. xv. 6.) The road soon strikes up the bare mountain-side, but on approaching es-Salt it enters the oak forests of Gilead.

ES-SALT, RAMOTH-GILEAD.—The situation of this town is strong and picturesque. The castle occupies the summit of a hill, on whose declivity

the houses are ranged. The hill is in a great measure isolated from the loftier mountains around it, having on the E. and W. deep ravines which unite on the S., and form a tributary to Wady Sha'ib. The declivities are carefully terraced, and the whole neighbourhood abounds in vineyards and olive-groves. The raisins of es-Salt are among the best in Syria. The inhabitants also cultivate the soil and raise abundant crops of wheat and barley in the fertile vales of Gilead. Most of their fields, however, are miles distant from the town; and consequently during the harvest a great number of the people encamp for weeks in the open country, while engaged in cutting and "treading out" their corn. This indeed is the ordinary practice of the villagers in most parts of Syria, and it reminds the traveller of the romantic story of Boaz and Ruth. (Ruth iii.)

The population of es-Salt, according to Burckhardt, consists of about 400 Mohammedan and 80 Christian families of the Greek Church; and will thus number 3000 souls. They are courageous and well armed; and, having a strong position, they can, when occasion requires it, defy both Bedouin and Turks. They are celebrated for their hospitality, expending large sums on the entertainment of strangers; but they are still somewhat jealous of Frank visitors. In the town itself there is nothing to call the attention of the traveller except the ruins of an old mosque. In the sides of the hill are many grottoes excavated in the rock, and beside the fountain of Jedur, $\frac{1}{2}$ m. distant, is one of great size. The citadel or castle on the summit of the hill is the most conspicuous object. It is a rectangular building with towers at the corners, surrounded by a moat hewn in the rock. The lower part of the walls is built of large stones, and appears to be more ancient than Saracen times. The whole however was repaired during the past conty. by Dhaher ibn 'Omer, the predecessor of the infamous Jezzar Pasha in the government of Acre. From the interior of the castle

there is said to be a secret passage to a fountain in the midst of the town.

The first mention of the name *Salt* in history occurs in the beginning of the 6th cent., in the *Synecdemus* of Hierocles, under the Greek form *Salton*. It is mentioned as one of the towns of *Palaestina Tertia*. In the *Noditiae Ecclesiasticae* it is also found as a bishop's see, with the important addition of *Hieraticus* ("Sacredotia") to the name *Saltus*. This suggests its identity with one of the Levitical cities of the tribe of Gad; and other circumstances render it highly probable, if not entirely certain, that it is *Ramoth-Gilead*, which was not only a Levitical city, but also one of the three cities of refuge beyond Jordan. *Ramoth* signifies "Heights," a name which applies well to the position of es-Salt. It is strongly corroborative also of this view, that beside es-Salt rises the loftiest peak of the mountain range E. of the Jordan, which is called to the present day both *Jebel Jil'ad*, "Mount Gilead," and *Jebel es-Salt*. Eusebius, too, states that Ramoth-Gilead was a sacerdotal city of the tribe of Gad, still existing in his day, and situated in the 15th m. from Philadelphia ('Ammān) towards the W. This agrees precisely with the position of es-Salt. Here, then, without much doubt, we have the Ramoth-Gilead first mentioned in Deut. iv. 43, as a city of refuge in the tribe of Gad. It became afterwards celebrated as the scene of some important events in Jewish history. Having been captured by the Syrians, Ahab king of Israel invited Jehoshaphat king of Judah to unite with him in an attempt to regain it. The two kings with their armies crossed the Jordan and attacked the Syrians; but Ahab was slain and the Israelites defeated (1 Kings xxii). About 14 yrs. afterwards a second attack was made upon this city by the united forces of Israel and Judah; but they were again unsuccessful, and Joram king of Israel was badly wounded (2 Kings x.). The great strength of the city is attested by the length of time the Syrians were enabled to hold it, and

by Ahab and Joram having both been solicitous to obtain the aid of the kings of Judah when about to attack it; these being 2 of the 8 expeditions in which Judah and Israel co-operated. It was here too that Jehu was anointed and proclaimed king (2 Kings ix.).

MOUNT GILEAD, *Jebel Jil'ad*.—A short and interesting excursion may be made from es-Salt to the summit of *Jebel Osh'a*, the highest peak of the range of Gillead, and the highest mountain E. of the Jordan. A narrow valley, partly terraced for vines, leads to the top, which is reached in about 1 h. Here is the reputed tomb of Neby Osh'a (the prophet Hosea), greatly honoured by both Mohammedans and Christians, who are in the habit of offering up at it prayers and sacrifices. The latter consist generally of a sheep slain in honour of the saint, and then feasted on by the devotees. The tomb is 36 ft. long, 3 wide, and about 3½ high; and is covered by a vaulted building, each end of which serves as a mosque. The whole is the work of the Mohammedans, who suppose that all the patriarchs and prophets were giants. From this spot is obtained one of the most extensive and interesting views in the land. The deep valley of the Jordan is at our feet; extending far to the N. and S. The dark winding track of the river itself is seen towards its southern end. Beyond the valley is the long mountain chain of Palestine; on the l. the "wilderness" and "hill-country" of Judæa; and on the rt. the mountains of Samaria, and in the far distance "that goodly mountain, even Lebanon." The Palestine range has a more pleasing and picturesque appearance from this than from any point of view W. of the Jordan. The wild, deep gorges that run down into the great valley; the numerous peaks that spring up, crowned with ancient ruin or modern village; and the wavy line of the summit boldly traced along the western horizon, make up a picture at

once pleasing and impressive. And when one remembers how often a similar view was wistfully gazed on by the great and the good of olden times, a new charm is thrown around it. This was the very view which presented itself to the eyes of Abraham and Jacob, as they descended the mountains of Gilcad on their way from Mesopotamia.

It is highly probable that Jebel Osh'a may be the Ramath-Mizpeh ("The Heights of the Watchtower") mentioned in the book of Joshua (xiii. 26) as one of the landmarks in the tribe of Gad; and also the "Mizpeh of Gillead," from which Jephthah "passed over unto the children of Ammon," and where he vowed the strange vow unto the Lord (Jud. xi.). The spot is admirably adapted for a gathering-place in time of invasion or of aggressive warfare. About 2 m. N. of the tomb of Hosea is a ruin called Jil'ad, which may perhaps be the site of an ancient town of that name.

Es-Salt to Jerash, Gerasa.—8 hrs. This is one of the most picturesque rides in Palestine. In passing along it one can scarcely get over the impression that he is roaming through some English park. The graceful hills; the rich vales; the luxuriant herbage; the bright wild-flowers; the plantations of evergreen, oak, pine, and arbutus,—now a tangled thicket, and now sparsely scattered over the gentle slope, as if intended to reveal its beauty; the rivulets fringed with oleander, at one place running lazily between alluvial banks, at another dashing madly down rocky ravines. Such are the features of the mountains of Gillead. And we have the cooing of the wood pigeon, the call of the partridge, the hum of myriads of insects, and the chirp of grasshoppers scarcely less numerous, to give life to the scene. Add to all, the crumbling ruins of town, village, and fortress, clinging to the mountain side or crowning its summit, and you have a picture, as far as dry descrip-

tion can portray it, of the country between es-Salt and Gerasa.

Leaving behind us the castle of Salt, we clamber up the western shoulder of Mount Gilcad, passing near its summit the little ruin of Zi, where a few fragments of columns among heaps of rubbish tell of prouder days. The view behind us is magnificent, embracing the mountains of Moab, the Jordan valley, and the hills of Judea; while that in front, if less extensive, is more picturesque: for we look over the wooded heights of the Belka, and the deep ravine of the Zurka (*Jabbok*), to the dark mountains of Ajlun. Descending for an hour, we reach the deserted village of 'Allān, and in $\frac{1}{2}$ h. more Sīhān. About 1 m. W. of these villages are the ruins of Jil'ad. The soil of part of this hill being upon sandstone strata, the pine takes the place of the oak, giving great variety to the scenery. In another hour we descend into a deep picturesque glen, where we have above us the ruins of 'Alakūn, and another village; and then passing a low wooded ridge, we descend into Wady Zurka, 4 hrs. from Salt.

THE RIVER JABBOCK, Wady Zurka.—This river, or river-bed, as the upper part of it ought rather to be called, rises in the eastern plateau, though there it only flows during the winter rains; it cuts through the mountain range in a winding course from E. to W., and enters the Jordan nearly midway between the Sea of Galilee and the Dead Sea. It receives numerous tributaries in its passage through the mountains, which not only make its stream perennial, but often during the winter impassable. The ravine through which it flows is narrow, deep, and in some places wild. Throughout nearly its whole course it is fringed by thickets of cane and oleander, and the large clustering flowers of the latter give it a gay and gorgeous appearance during the spring months. The Zurka is now the boundary between the provinces of Belka and Jebel 'Ajlūn; just as the Jabbok was

in ancient times the boundary between the kingdoms of Sihon and Og (Josh. xii.). The Jabbok was also the northern border of the Ammonites. It was near the banks of this river Jacob wrestled with the angel until the morning dawn, when he received from him the name ISRAEL. And it was somewhere on its southern bank, perhaps not far from the ford at which we cross it, that the patriarch had the interview with his brother Esau. In reading the 32nd and 33rd chapters of Genesis, as we rest at noonday by the "ford Jabbok," imagination will fill the surrounding glen and mountain sides with the flocks of Jacob, and will picture the shepherds forcing them across the stream, while the wives and children are brought over on the backs of camels; and then turning to the lofty hills behind, we can see with the mind's eye the glittering arms of the Edomite chieftain, and his 400 followers, as they descend through the forest glades.

As we ascend from the ravine of the Jabbok, the loftiest summits of Jebel Ajlan rise on our left, almost black with the foliage of the oak. In about an hour we reach the ruined village of Hemta; and several other ruins are in sight among the hills. In another hour is Dibbin, deserted and ruinous, from which we descend into a region of quieted scenery, but not less rich or picturesque. In the little valleys are groves of olives, with green corn-fields between, while the higher ridges still retain their forests. In 2 hrs. from Dibbin we reach Jerash.

GERASA—JERASH.

The ruins of Gerasa are the most extensive and beautiful E. of the Jordan. They are situated on both sides of a shallow valley that runs from N. to S. through a high undulating plain, and falls into the Zurka about 5 m. distant. A little rivulet, fringed with oleander, winds through the valley, giving life and

beauty to the deserted city. The first glance at the ruins is very striking; and such as have enjoyed it will not soon forget the impression left upon the mind. The long colonnade stretching through the centre of the city, terminating at one end in the circle of the forum; the groups of columns clustered here and there round the crumbling walls of temples; the heavy masses of masonry that mark the positions of the great theatres; and the vast field of shapeless ruins rising gradually from the green banks of the rivulet to the battlemented heights on each side—form a picture such as is rarely equalled. The tent should be pitched on some commanding spot, such, for instance, as the theatre on the S., overlooking the Forum; or the great temple on the W., where the eye can take in the whole panorama. The form of the city is an irregular square, each side measuring nearly an English mile. It was surrounded by a wall, a large portion of which, with its towers, is in a good state of preservation. Three gateways still stand, and within the city upwards of 230 columns remain on their pedestals.

I shall now give a detailed account of the several buildings, beginning at the S., proceeding up along the W. side of the stream, on which the principal buildings lie, and then returning by the E. side.

On approaching Gerasa from the S. (or rather S. by W.) the first thing which attracts attention is a triumphal arch in a florid style of architecture, with a central and 2 side arches. The front is ornamented with 4 columns, the lower parts of whose shafts are decorated with foliage. The upper parts of the columns, with the frieze and cornice, are gone. Passing through the arch, we have on the left a large stadium or circus, rectangular toward the S., but semicircular at the northern end. It appears to have been occasionally filled with water from the stream, for the exhibition of sea-fights. At 300 yds. from the triumphal arch we reach the city gate, having a triple entrance

like the arch itself; and still in good preservation.

The South Temple.—On entering the city gate we turn to the left and ascend the steep side of a mound to the remains of one of the most beautiful buildings in the city;—a large temple situated on the summit of the mound, fronting the great street, and commanding an extensive view. It was adorned with a peristyle, and a portico of 2 rows of Corinthian columns, 8 in each row. They appear to have been thrown down by an earthquake, and most of the shafts lie in order along the declivity. One column of the peristyle alone remains standing. The capitals are beautifully executed, and the entablature is in good taste. The side walls of the cell remain, and are ornamented with a row of niches on the outside, and pilasters within; but the front and back walls, as well as the roof, have fallen. The dimensions of the cell are about 70 ft. by 50. The commanding situation of this temple, and its fine proportions, must have made it an object singularly striking and beautiful from every part of the city, but especially from the main street.

The Great Theatre is situated on a little hill about 60 paces W. of the temple above described. It faces the town, so that the spectators on the upper benches had a view of the principal buildings. There are 28 ranges of benches, divided into 2 tiers by a broad passage. The *proscenium* was highly ornamented. Within it was a range of Corinthian columns in pairs. Corresponding to these were pilasters; and between each pair of pilasters were alternately an ornamented niche and a doorway.

The Forum.—This name I give to the open oval area in front of the temple, encircled by an Ionic colonnade. Its greatest diameter is 308 ft. The ground is not entirely level, but the columns are made of different heights so as to preserve the uniformity of the entablature, which appears to have been unbroken, except

on the N. at the opening of the main street, and on the S. in front of the temple. The object of this noble area cannot now be ascertained; but it was most probably used for a market-place and for public assemblies. Fifty-seven columns still stand, and most of them have their entablatures, but originally there could not have been less than 100. The columns are without pedestals, 2 ft. in diameter, and from 16 to 20 high.

The main street.—It is a remarkable peculiarity of some of the great cities of Syria that each had a street lined with colonnades. Damascus had its *via recta* thus adorned. The noble remains of that at Palmyra are familiar to every one. Apamea, Antioch, and perhaps Samarin, were similarly ornamented; and here we have the *via columnata* of Gerasa—broken, tottering, patched, but still magnificent in its decay. Colonnades once extended along the sides from the forum to the N. gate, and enough still remain to give an idea of the whole. They are mostly of the Corinthian order, but debased in style, and often differing in height and workmanship. When a high column stands near a shorter one the entablature of the latter rests upon a projecting bracket set into the shaft of the former. These colonnades are thus but poor representatives of those at Palmyra. Proceeding along this street, whose pavement is in places quite perfect, we reach a point where another main street crosses at right angles; and here stand 4 cubical masses of stone, each occupying one of the angles of intersection. Three of them are entire, 7 ft. high, and about 12 on each side; but the 4th is in ruins. They may have been intended as pedestals for statues. The street that here runs to the rt. and l. had also a colonnade on each side. Continuing along the main street, we have on the rt. and l. sections of the colonnades with the entablature entire. We next observe on the l., in the line of the street, a small building of which 3 great columns of the portico, and the back curved wall of the cell,

are all that remain. In the wall are several niches, and on a broken pedestal of the portico is an imperfect Greek inscription, apparently containing the name of Marcus Aurelius Antoninus, which might fix its date between A.D. 160 and 180. Behind this to the westward is another public building in ruins. About 100 paces farther, and nearly in the centre of the city, is a group of buildings of great beauty and extent. Here on the rt. is an avenue lined with columns running at right angles to the street; and leading to a gateway (30 paces distant) opening into a large enclosed area, around which are ranges of columns, 7 of them still standing with their entablatures. At the eastern end of the area are the ruins of a curved wall. This structure bears some resemblance to the palace at Kuauat, in the Haorān mountains.

The Temple of the Sun.—Opposite the structure above-mentioned, on the other side of the main street, is a noble gateway occupying the centre of a long wall. It was adorned with pilasters and niches; but these are much injured, and the arch itself is fallen. This is the *Propylaeum* of the great temple, on the rising ground to the W. The buildings which flanked the gateway on the interior are entirely destroyed; but the facade is in tolerable preservation, and is one of the most entire examples of this kind of structure extant. From an inscription copied by Burckhardt, it appears to have been built under Antoninus Pius (A.D. 138-61). Scrambling over the masses of ruin that encumber the gateway, we climb the low hill, and the columns of the temple itself burst upon our view. 11 are standing, 2 of them without their capitals; they measure about 45 ft. in height, and 5 in diameter. This temple stands on an artificial platform, elevated 5 or 6 ft. above the ground. It appears to have been peripteral, but the columns of the peristyle have disappeared, with the exception of one at each side adjoining the portico. The latter consisted of 2 ranges of columns, 6 in

each; 5 of the front range still stand, and 4 of the second. The cell is about 70 ft. by 50; the interior is encumbered with the ruins of the roof and front wall. The sides and end remain, and have no ornament except a range of 6 niches along each of the former, and a recess or apse in the latter. The building stood in the centre of a court, encompassed by 2 ranges of columns, about 2½ ft. in diameter, and 22 high. In front of the portico many bases remain, and 3 columns of the outer row still stand. On the southern side are upwards of 40 pedestals *in situ*, with many prostrate shafts. The corner columns are heart-shaped. An inscription found by Mr. Banks on the *Propylaeum* shows that this noble structure was a temple dedicated to the Sun. In form it resembles the Temple of the Sun at Palmyra, though the shrine of the latter is entirely different. There was also a large temple at Damascus, and there is a small one at Kenath of the same design. The Temple of Jerusalem, too, it will be remembered, was constructed on this plan, with a large open court and porticos.

Returning to the main street, and advancing northwards for some 200 yds. between ranges of prostrate columns, we reach a rotunda with 4 entrances; 2 for the main street, and 2 others for a cross street, which here intersects it at right angles. Around the interior of this building are pedestals for statues. Turning up the cross street to the l., we observe 8 small Ionic columns on its N. side, and a little distance beyond them a double range of large and beautiful Corinthian columns. There were originally 6 in each row; but now 5 remain standing in one row, and only 2 in the other. These form a portico to .

The small Theatre.—I term this “the small Theatre,” because, though larger in area than the other near the S. gate, it is not constructed to contain so many spectators. It has 16 ranges of benches, divided in the centre by a tier of 6 boxes, having between them

sculptured niches. This theatre appears to have been intended for purposes different from the other, perhaps for gladiators or combats of wild beasts; the arena is much larger, and there is a suite of dark arched chambers under the lowest bench, opening into it, near the principal entrance. The proscenium is fallen, but traces of it remain.

The Baths.—Returning to the rotunda, we follow the cross street eastwards between ranges of fallen columns—2 only remain standing—to a building of great extent and strength near the side of the stream. It is divided into numerous chambers, with high vaulted roofs and massive walls. It covers a square area upwards of 200 ft. on each side; and the western side appears to have had a range of columns in front. This was evidently a bath; and the remains of an aqueduct may still be seen leading from it along the bank of the stream southward.

We again return to the main street, and proceed northward. It will be observed that the colonnades along this section are mostly of the Ionic order. The greater part of them have now fallen. As we approach the city gate portions of the ancient pavement of the street remain perfect. The northern gate is a strong plain portal; and the wall on each side is of fine workmanship, about 8 ft. in thickness. The valley, which is only about 100 yds. E. of the gate, is here narrow, and the banks much steeper than at any other part. Crossing the bed of the stream and ascending for a short distance, we arrive at the extensive ruins of a Christian ch., only a fragment of the walls, an arched doorway, and a single column in the interior remain standing; but the heaps of hewn stone, broken columns, and shattered cornices that encumber the ground, prove that it was as beautiful as it was extensive. It was probably the cathedral of *Gerasa*, the episcopal city. Adjoining this ruin on the S. is a little meadow, having

on its E. side a ridge of rugged rocks; and near its centre a fountain surrounded by a group of ruined buildings. The fountain is shaded by oleanders and other shrubs.

Continuing down the valley, on the E. side of the stream, we reach the ruins of a bridge just opposite the *propyleum* of the great temple. About 100 paces E. of the bridge is a large irregular ruined building, probably a bath. Advancing 200 or 300 paces further, we reach another bridge, opposite the southern cross street. The rt. bank of the stream is here high, and a broad flight of steps leads down from the street to the bridge, which is 14 ft. wide, with a high central arch and two lower ones. The whole face of the eastern hill is covered with the confused ruins of private dwellings; not a single one of which has escaped the destroyer.

The visitor, after examining the principal structures as above pointed out, with others of minor importance between them, may make a little excursion round the walls, in which he will see some good specimens of Roman mural architecture. The rock-hewn tombs and sarcophagi which abound in every direction beyond the walls, but chiefly in the sides of the valley to the N. and S., are worthy of notice, and might perhaps repay the trouble of a more thorough examination than has ever yet been attempted.

Considerable doubt seems to exist among writers as to the nature of the stone used in the buildings of Jerash. Some call it marble; some sandstone; but it is just the common limestone of the country, quarried from the neighbouring hills. Occasional blocks of basalt are met with; and there are also a few fragments of red granite and variegated marble in one or two of the principal buildings. It is generally said that the 17 beautiful marble monolithic columns which now adorn the mosque of Omar at Bugrah were taken from this place. The ruins of Gerasa, it will be seen, are extensive and beautiful. The general view obtained from the temple

near the S. gate, or the great Temple of the Sun on the hill, is exceedingly striking. But there is nothing here which, for purity of taste, richness of detail, or architectural splendour, will bear comparison with the temples of Ba'albek or Palmyra.

HISTORICAL SKETCH OF GERAZA.—It is neither known when nor by whom this city was founded. The first mention of it occurs in Josephus, who relates that Alexander Jannaeus, king of the Jews, “having subdued Pella, directed his march to the city of Gerasa, lured by the treasures of Theodorus; and, having hemmed in the garrison by a triple wall of circumvallation, carried the place by assault” (*circa. n.c. 85*). This proves that the city does not owe its origin to the Romans. It is referred to by Ptolemy, Strabo, Pliny, and other Greek and Roman writers; but no details are given of its history. Soon after the Roman conquests in the East this region became one of their favourite colonies. Ten cities were built, or rebuilt, and endowed with peculiar privileges; and the district around them was called *Decapolis*. Of these Gerasa was one of the most important. It was among the cities which the Jews burned in revenge for the massacre of their countrymen at Cesarea, at the commencement of their last war with the Romans; and it had scarcely recovered from this calamity when the Emperor Vespasian despatched Annius, his general, at the head of a squadron of horse and a large body of infantry, to capture it. Annius, having carried the city on the first assault, put to the sword 1000 of the youth who had not effected their escape, enslaved their families, and permitted his soldiers to plunder their property. He then set fire to their houses, and advanced against the villages around. It appears to have been more than half a century subsequent to this period that Gerasa attained its greatest prosperity, and was adorned with those monuments which give it a place among the

proudest cities of Syria. Ancient history tells us nothing of this, but the fragments of inscriptions found among its ruined palaces and temples show that it is indebted for its architectural splendour to the age and genius of the Antonines (A.D. 138 to 180). Gerasa became the seat of a Christian bishop, and the name of one of its prelates is found among those who were present at the Council of Chalcedon. There is no evidence that the city was inhabited for any length of time by the Saracens. There are no traces of their architecture, no mosques, no inscriptions, no reconstructions of old edifices, such as are found in most other great cities in Syria. All is Roman, or at least ante-Islamic; every structure remains as the hand of the destroyer, or the shock of the earthquake, left it,—ruinous and deserted. In the history of the crusades a castle is referred to, constructed of great stones, which was supposed to stand on the site of Gerasa. It was destroyed by Baldwin II. in the year 1122; but there is no trace of any such building here, and it is most probable that William of Tyre mistook the identity. Some have questioned the identity of *Jerash* and *Gerasa*; but the name is the same; the extent and splendour of the ruins are such as would mark a city which was classed with Bostra, Philadelphia, and Damascus; and the position accords with the ancient notices which place it on the borders of Persia and Arabia.

Jerash to Wady Yabis (Jabesh-Gilead)—8 hrs. This ride resembles in scenery that from es-Salt to Jerash. We have thickly wooded hills, deep and fertile valleys, and luxuriant pasturage in every part of it. The road leads over the hill to Suf (1½ h.), a small village situated on the western side of Wady ed-Deir, the little stream of which is supplied by 3 springs near the village, and, winding round to the eastward, passes through Jerash. There is an old square building here with several broken columns, on one of which is a Greek inscription.

There are also many sepulchral caves in the neighbouring hill-sides. From Suf the road leads up the mountain-side, amid forests of oak-trees, intermixed with the arbutus and wild olive. Traces of the Roman road that connected Gennes and Pella are here soon, with 2 or 3 prostrate milestones. In 40 min. we gain the top of the ridge. We now strike down a narrow picturesque valley, having the Castle er-Rubud on the summit of a high peak before us, and in 40 min. more reach the village Jermach; and 4 h. afterwards Ajlūn. This place is built in a narrow passage on both sides of a stream that runs down from a fountain at Jermeh. The only building worthy of notice is an old mosque. Ajlūn has given its name to a province, and also to the mountain range extending from the Zurka to the Sheriat el-Mandhūr. This, however, is a modern name, and is to be distinguished from the province of Jau-lān, the ancient *Gaulanitis*. The whole of Jebel Ajlūn appears to have been embraced under the general name GILEAD in the Bible.

Kufat er-Rubud, "Castle of Rubud."—The direct road to Wady Yabis lies down the valley to the village of Kefrenjy, about 1 h. distant; but the fine old castle on the neighbouring hill is too tempting an object to be passed without a visit. Turning to the rt. and winding up the steep path for 45 min., we stand beside its gloomy portal. The fortress is strongly situated on the summit of a hill, and is surrounded, like the castle of es-Salt, by a deep moat excavated in the rock. It is nearly square, having a flanking tower on each side, and its walls are of great thickness and excellent masonry. It seems to be almost, if not altogether, of Saracenic construction; but I think it highly probable that a fortress may have occupied the same site from a much earlier period. An Arabic inscription on the walls ascribes its erection to the Sultan Selāh ed-Din Yusef ibn Aiyāb, better known by his English name Saladin. Abulfeda tells us that the fortress was

in his day called 'Ajlūn, and its suburb or village Itribud; but a transposition of names has taken place since. The castle is at present, or was a few years ago, occupied by the great family of Burakūt, the chiefs of which have for some generations claimed exclusive dominion over the whole district. To the traveller it is chiefly interesting for the noble view it commands. Nearly the whole valley of the Jordan, with the Lake of Tiberias at the one end and the Dead Sea at the other, is laid open. Beyond it is the mountain range of Palestine sinking down into the broad plain of Esdrælon on the N.; farther to the rt. is Tabor, and the hills of Galilee behind rising gradually to the chain of Lebanon. Turning to the N. the view is shut in by the snow-tipped summit of Hermon.

Descending the hill towards Kefrenjy (1 h.), we observe, about half way down, an immense cavern, one of the largest in Syria. At Kefrenjy we again join the regular road, and, crossing the valley, proceed through beautiful woodland scenery to the village of Hélâweh, 3 h. distant. It is situated on the ridge S. of Wady Yabis. The mountains here break down into the valley of the Jordan in a series of terraces; and the view commanded from the brow of each is extensive and interesting. The wild ravines that scar the mountains of Ephraim, and the eastern slopes of Gilboa, are seen to great advantage; the Jordan itself too, as it runs in its serpentine course through the valley, almost hid by tangled thickets of cane, oleander, willow, and tamarisk, forms a fine object.

JABESH-GILEAD.—On the S. bank of Wady Yabis, not far to the N. of Hélâweh, and near the line of the ancient road that leads to Beisan, stands a little hill covered with ruins, called by the Arabs *ed-Deir*: this, Dr. Robinson has conjectured, marks the site of Jabesh-Gilead. It was visited by Tristram, who says, however, that his guide did not know the name Ed-

Deir. He says, "It is an isolated round-topped hill, just such an one as is ordinarily seized upon for a Gilead village, whose top was strewn with ruins, and with some broken columns among them. It stands where Jabesh-Gilead ought to do, and full in sight of Bethshean. There were, however, no traces of walls, or of any important Roman station." A short distance farther up the valley is another ruin called el-Maklūb, situated on a tell; but the remains are not important and show no traces of antiquity. The name of the Wady, *Yâbis*, is the Arabic form of *Jabesh*; the position, too, in the mountains of Gilead, within a few hours of Bethshean (*Beisan*), and about 6 Rom. m., as stated by Jerome, from the ruins of Pella (also discovered by Robinson), on the road to Gerasa, forms conclusive proof that the city must have stood in, or beside, this valley. A place historically so interesting is well worthy the attention of travellers. It was strongly situated, but not of great extent; and the fact of its not being mentioned by any of the Greek or Roman geographers, with the exception of Eusebius and Jerome, who call it a *village*, shows that it had greatly declined in importance. Pella took its place as capital of the province, and we cannot, therefore, look for any very extensive or splendid ruins on its site.

Jabesh-Gilead is mentioned in the book of Judges (xxi. 8) as the only city which did not join in the war against the tribe of Benjamin; for which reason the male inhabitants were destroyed, and their 400 virgin daughters given as wives to the surviving Benjamites. Afterwards Nahash, king of the Ammonites, besieged the city, and would only consent to spare its inhabitants on the cruel and degrading terms of putting out all their right eyes, "for a reproof upon all Israel." The terrified people asked and obtained 7 days' respite, during which they made known their woeful condition to their brethren. The news reached Saul at Gibeah; that very day he summoned Israel to the gather-

ing-place at Besek, not far from Bethshean. From thence he made a night march across the Jordan, attacked the Ammonites in the "morning watch," and routed them with great slaughter. (1 Sam. xi.) It was probably in grateful remembrance of this deliverance, that, when the bodies of Saul and his 3 sons, after the fatal battle of Gilbon, were fastened by the Philistines to the walls of Bethshean, the inhabitants of Jabesh-Gilead went by night, carried the bodies to their own city, and there burned them and buried their bones. (1 Sam. xxxi.) For this brave act they received the thanks of David, who afterwards removed the bones to the sepulchre of Kish, in Zelah of Benjamin. (2 Sam. ii. and xxi.)

PELLA.—The site of this ancient city is now known as *Fâhil*, and the fountain beside it is called *Jerî el-Mawz*. Descending from Wady Yâbis in a N.W. direction, on the line of the old road to Beisan, we pass through a rugged but highly picturesque country, and in 2 h. we see to the left a low mound, in a nook among higher hills, and having around it on the W. and N. a narrow plain. On its S. side is a ravine, and beyond this also a little strip of level ground. The tell is joined by a low neck to the hills on the E., and beside this neck there is a mound apparently formed by art. These mounds, and a section of the plain at their base, are covered with the ruins of Pella. The plain looks like a terrace on the side of the mountains, nearly 1000 ft. above the valley of the Jordan; hence its modern name *Tubukat Fâhil*, "The Terrace of Fâhil."

The ruins, though extensive, are not of much interest. A few columns are first seen scattered among foundations as we approach from the N.E. On ascending the mound we pass a temple or church, now almost prostrate, with 2 or 3 granite pillars in the interior. The surface of the mound is about 5 acres in extent, and is covered with the foundations

of houses. On the southern side the descent to the ravine is steep, and here the houses seem to have been built in terraces to the bottom. The fountain is at the base on the S.E.; and near it are 2 columns. In the plain to the W. are foundations and ruins. There are a few excavated tombs on the mountain-side beyond the plain on the S., but scarcely deserving of a visit. Such are the ruins of Pella, and the main features of its site. The proofs of its identity are well given by Dr. Robinson.

The early history of Pella, like that of Gerasa, is unknown. A late writer indeed has stated that the city was built by Macedonian veterans from the armies of Alexander, who settled here under the Seleucidae, and named their new home after Pella of Macedonia. But the earliest trustworthy record is that of its capture by Antiochus the Great in the year B.C. 218. It was afterwards destroyed by the Jews under Alexander Jannaeus, because the inhabitants refused to conform to the Jewish rites. It was taken from the Jews by Pompey, and restored to its rightful owners; and it finally became the head of a toparchy. Pliny mentions it as abounding in waters; and to the present day we admire the fountain that attracted the attention of the Roman naturalist. But the chief interest of Pella arises from the fact that it formed the refuge and the home of the Christians of Jerusalem during the siege of that city by the Romans. It afterwards became an episcopal city; but it seems to have been destroyed and deserted at, or immediately after, the conquest of Syria by the Saracens.

Pella to Beisan (Bethshean)—2½ hrs. The ford of the Jordan is deep and difficult during the spring months.

Pella to Umm Keis (Gadara)—about 6 hrs. This road has not been described by any traveller. A tour on the E. of Jordan, however, can scarcely be considered complete without a visit to the ancient capital of Persea, to its

very remarkable and numerous tombs, and to the warm springs of Amatha, celebrated by classic writers. The journey affords an opportunity of observing the features of the upper section of the Jordan valley.

The north-western section of Gilead has been well described by Tristram. "This part of northern Gilead, the foreground of the plateau, with Tibneh for its metropolis, is hemmed in on all sides by Arabs . . . yet by combination and courage the people so far hold their own, and have baffled the encroaching attempts of their restless neighbours. The whole is studded with villages, containing from 500 to 1000 inhabitants each, few of which are marked on the maps, and which are utterly unknown beyond their own neighbourhood . . . They are, for security against cavalry raids, invariably situated on the knoll of a hill-top; and the configuration of the country is admirably adapted for defence. It is a flat plateau, furrowed and scarred by deep ravines, the crests of these never precipitous, but gently rounded, and the sides often furrowed by smaller nullahs; with little wood, and that generally scrub, or open olive groves. The villages are almost as thick as in the south of England, but how unpicturesque!—the houses, of mud and stone, huddled close together, never more than 6 ft. high, with flat roofs, and little crooked lanes between the hovels, which are crushed together in a square mass, with a low wall or bank surrounding the whole, and the accumulated filth of generations pitched down the slope just outside. . . . Such is a Kurah village. How naturally would an Old Testament writer have spoken of 'Tibneh and her towns,' and how well such a district illustrates the expression!"

Descending from the "Terrace of Fahil," we reach the Ghôr, such is the name of the great valley, in less than an hour. It is here about 8 m. in width, and is shut in on both sides by steep ridges; those on the E. being much the loftiest. The river itself runs in a ravine through the centre of the plain, between double banks,

such as we observed at Jericho (Rte. 9). The upper banks vary from 40 to 100 ft. in height, and are from 200 to 400 yds. apart. The lower banks do not average more than 10 ft. in height, and press closely on the bed of the river. The course of the Jordan is exceedingly crooked, and its current swift, with frequent "rapids," almost amounting to waterfalls. Its average breadth is about 100 ft., and its depth varies from 5 to 10. Many little streams descend from the mountains on each side, especially the W., irrigate the plain, and render it productive; but unfortunately those tribes that claim the soil are indolent and quarrelsome, so that they have little time and less taste for agricultural pursuits.

A march of some 3 hrs. up the valley brings us opposite the bridge called *Jisr Mejjâni'a* ("The bridge of Mejjânia"), where we strike the ancient road that led from Beînîn to Gadara. About $1\frac{1}{2}$ m. farther up, the *Sherî'at el-Mandîhr* falls into the Jordan. Here we turn to the rt. and ascend the mountain by a steep and difficult path. The change in scenery and natural products becomes very marked as we ascend. The dome-trees, so common in the valley, disappear; and the oak and terebinth now dot and now clothe the mountain sides. The birds, too, are different. Instead of the turtle-dove, and heron, and quail, we have the ring-dove and woodpecker. In about 2 hrs. we reach Um Keis.

GADARA.—The ruins of this ancient city stand upon a projecting spur at the north-western extremity of the mountains of Gilcad. Three miles northward is the deep bed of *Sherî'at el-Mandîhr*, beyond which is the plateau of Jauîan, the ancient *Gaudanîsis*. On the W. is the Jordan valley; while on the S. is *Wady-el-'Arab*, running parallel to the Mandîhr. Um Keis occupies the crest of the ridge between these 2 latter wadys; and as this crest declines

in elevation towards the E., the position is strong and commanding. The space occupied by the ruins may be reckoned at 2 m. in circumference, and there are traces of fortifications all round.

On the top of the hill to which we first ascend in order to gain a general view of both the surrounding country and the outline of the city, are confused heaps of hewn stones. On the northern side of the hill is a theatre, the benches remaining, but the front entirely gone. It is remarkable for its great depth; the uppermost row of seats being some 40 ft. higher than the lowest. This peculiarity arises from its position on the declivity. Not far from this theatre was one of the gates of the city; and here commences a street which extended through the city, and was lined, like that at Gerasa, by colonnades. The columns are all prostrate. On the W. side of the hill is another larger theatre in better preservation. The walls and some of the seats remain; and beneath the latter are deep vaulted chambers, probably for wild beasts. The principal part of the city lay to the W. of these theatres, on an even piece of ground. Now not a house, not a column, not a wall remains standing; yet the ancient pavement of the main street is almost perfect, and even the traces of the chariot-wheels are visible upon the stones, reminding one of the thoroughfares of Pompeii. In passing along this street we observe one spot where a larger heap of columns lie, and here appears to have stood the cathedral of Gadara, in those prosperous ages when it enjoyed the rank of an episcopal city. The crypt is in tolerable preservation. The architecture of the buildings is chiefly Corinthian; Ionic also occurs; but neither order is remarkable for purity of style or taste in execution. Towards the western end of the city is a large rectangular reservoir, and beside it extensive ruins, consisting of hewn stones, sculptured friezes, and prostrate columns. A long range of arched cells runs from it away to the eastward.

Probably this may have been the ancient forum.

Perhaps the most interesting remains of Gadara are its tombs, which lie on the E. and N.E. sides of the hill. They are excavated in the limestone rock, like those around Jerusalem, and consist of chambers of various dimensions, some more than 20 ft. square, with loculi for bodies. The doors are slabs of stone, a few ornamented with panels, but most of them plain. Some of these doors still remain in their places, and can be opened and shut with ease. The hinge is a part of the stone left projecting above and below, and let into sockets cut in the rock. Hundreds of similar doors exist among the deserted cities of Hauran. The present inhabitants of Um Keis, whom it is inhabited, are Troglodytes, "dwelling in the tombs," like the poor maniac of old; and occasionally they are almost as dangerous to the solitary traveller. Along the hill-sides, too, are numbers of sarcophagi of basalt, which must have been brought from some distance. Many of these are ornamented with sculptured garlands and wreaths, gods and genii; but very few have any merit as works of art.

The first historical notice we find of Gadara is its capture, along with Pella and other cities, by Antiochus the Great in the year B.C. 218. Some 20 yrs. afterwards it was taken from the Syrians by Alexander Jannaeus after a siege of 10 months. The Jews retained possession of it for some time; but the city having been destroyed during their civil wars, it was rebuilt by Pompey to gratify the desire of one of his freedmen who was a Gadarene. When Gabinius the pro-consul of Syria changed the constitution of the government of Judaea by dividing the country into 5 districts, and placing each under the authority of a supreme council, Gadara was made the seat of one of these councils. The city, however, derives its greatest interest from being the reputed scene of our Lord's miracle in healing the poor maniac, who "had devils long

time, and ware no clothes, neither abode in any house, but in the tombe." The distance of the city from the lake (more than 3 hrs. ordinary travel) makes it doubtful whether this was the real scene of the miracle. It may probably be true that while the whole of this region extending to the shore of the Sea of Galilee may have been called "the country of the Gadarenes," from the fact of its belonging to the city of Gadara; yet there may have been close to the shore a small town called *Gergaza*, near which the miracle was performed. There is, as we shall see, a ruined village, near the mouth of Wady Semakh, called *Kersa*, which may mark the site of *Gergaza*.

Gadara was captured by Vespasian on the first outbreak of the war with the Jews; all its inhabitants massacred, without regard to age or sex; and the town itself, with its villages, reduced to ashes. It was at this time one of the most important cities E. of the Jordan, and is even called by Josephus the capital of Persea. At a later period it was the seat of an episcopal see in *Palestina Secunda*, and its bishops were present at the councils of Nice and Ephesus. There is no appearance of its having been inhabited subsequent to the Mohammedan conquest.

Some travellers may perhaps desire to go direct across the mountains from Gadara to Gerasa, I consequently give the itinerary as stated by Tristram, who took this route:—"Um Keis to Taiyibeh, a small village, 5 hrs., passing only one small collection of mud huts, Kafara, on the way; Taiyibeh to the little village of Jenina, 1 h.; Jenina to the town of Tibneh, the capital of the district of El-Kurrah, two hours; Tibneh to Souf, 5 hrs.; Souf to Giersh, 1 h. The geology of the whole region is limestone of the early cretaceous age, without a trace of igneous eruption, but exhibiting much local and irregular disturbance and dislocation."

WARM SPRINGS OF AMATHA.—Leaving the ruins of Gadara, and turning

down the mountain-side northward, toward the Sheriat el-Mandhur, we reach at the distance of 3 Rom. m. (1 h.) the side of the rivulet, and observe on the opposite bank the steaming "Baths of Amatha." There are 7 or 8 warm springs, some of them several miles up the valley; but those at this point are the most copious. Remains of ancient buildings are scattered over the narrow plain that intervenes between the river and the northern cliffs; the plain is partly covered with luxuriant herbage, and by the clumps of shrubs and dwarf palms that cluster round the fountains. The lowest spring, called Hammam es-Sheikh ("The Bath of the Sheikh"), is the hottest of all. It bubbles up in a basin about 40 ft. in circumference and 5 ft. in depth, enclosed by dilapidated walls. The water is so hot that the hand cannot be kept in it for any length of time; it deposits on the stones a yellow sulphureous crust, which is esteemed by the Arabs a sovereign remedy in certain disorders to which their camels are subject. Adjoining this basin are remains of arched buildings, which doubtless belonged to a Roman bath. The "Baths of Amatha," or Gadara as they were sometimes called, were greatly celebrated in ancient times, and were reckoned by the Romans as second only to those of Bain. The notices of these springs by Eusebius and Antoninus Martyr form the strongest proofs in favour of the identity of Um Keis with Gadara—the former stating that they issue from the base of the hill on which that city stood; and the latter, that they are 3 Rom. m. distant from it.

The Sheriat el-Mandhur, on whose banks we now stand, is the Hieromaz of the Greeks, and the Jarax of the Rabbins. Its modern name Mandhur is derived from a tribe of Arabs that pitch their tents along this section of its valley. It drains the whole plain of the Hauran and Jaulan, with a large section of the mountain range eastward; but during the summer it

derives its whole supplies of water from the fountains of Mesarib, Dilly, and one or two other places on the plain of Jaulan. In its western part it flows through a wild ravine, whose sides are rugged cliffs of basalt, in places upwards of 100 ft. in height. About 2 m. below the warm springs it enters the great valley and falls into the Jordan 4 m. below the Lake of Tiberias. At its mouth the Mandhur is 180 ft. wide. This river was the boundary between Bashan and Gilead, and in more recent times between the provinces of Persea and Gaulanitis.

Amatha to Tiberias.—Riding down the wild glen, we come in about 45 min. to the place where it opens into the plain of Ghôr. Another hour through shrubberies of hawthorns and tamarisks brings us to the ford of the Jordan, beside a ruined bridge called Jisr es-Semakh ("The Bridge of Semakh"), from a small village of that name 1 m. to the eastward. This ford is less than a mile below the place where the river leaves the lake. The Jordan is here about 90 ft. wide, the banks high and rounded, and the scenery of the neighbouring mountains rugged and barren.

Tarichea.—On crossing the ford the path turns to the rt. along the bank, and in about 20 min. we reach a spot where the river makes a long and sharp bend to the W., having between its bank and the southern shore of the lake a narrow peninsula, which is covered with ancient ruins, and has also upon it a few modern houses—this is the site of Tarichea, and is now called Kerak. On the W. side of the peninsula is a long causeway on arches, through which the water flows into the river when the lake is high, thus making it an island. The city was strongly fortified by Josephus at the commencement of the war with the Romans; but it was stormed by the army of Titus, and the greater number of its inhabitants put to the sword.

From Kerak a ride of an hour along the margin of the lake brings us to the Baths of Tiberias, and $\frac{1}{2}$ h. more to that city itself. For a description of Tiberias see below, Rte. 27.

rebellion of his son Absalom; from it his army went out, under the command of Joab, against the forces of Absalom. In looking over these mountains, covered with noble forests of oak, we recall the description of the battle: "The battle was here scattered over the face of all the country; and the wood devoured more people that day than the sword devoured." We remember, too, the singular death of Absalom: "The mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away." It was while sitting in the gate of Mahanaim that David heard the tidings of the fate of his rebellious son; and there he uttered, as he went up to the chamber over the gate, the pathetic words, "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (2 Sam. xviii). We only read of Mahanaim again as the station of one of Solomon's 12 purveyors (1 Kings iv. 14).

Josephus says that Mahanaim was a strong and beautiful city. In ancient times it was one of the most important cities E. of the Jordan. The name, however, suddenly and mysteriously disappeared from history. May it not be that the name was in some way changed to *Gerasa*? The situation of the latter suits exactly to the Scripture narrative. The ancient history of Gerasa is unknown. It is first mentioned by Josephus, but at that time and afterwards it was the capital of Persea—thus occupying the political status previously held by Mahanaim.

El-Husn.—From Mahnch to el-Husn is about 2 h. This is the principal village in the district of Boni 'Oboid. It stands on the declivity of the mountain. It is inhabited by Moslems, and Christians of the Greek Church. There are in it a number of ancient wells excavated in the rock. The country round el-Husn is bleak and stony.

ROUTE 20.

GERASA TO GADARA (UM KIRIS), BY EL-HUSN AND HEBRAS.

For a description of Gerasa and the route thence to Gadara, by Jabesh-Gilead and Pella, see Rte. 19.

Saf— $1\frac{1}{2}$ h. (Rte. 19.) Leaving this village, we proceed northward through a country richly wooded and picturesque. About 3 h. N. of Saf is a ruin called Mahnch. It has never, so far as I am aware, been visited, and such an interesting locality might well claim the attention of future travellers in this region. It was at Mahanaim—a name which Mahnch at least suggests, though the position does not fully accord with the Bible narrative—that Jacob met the angels of God on his return from Padanaram, and its name is derived from that circumstance. "He said, This is God's host: and he called the name of that place *Mahanaim*" ("The Two Hosts," Gen. xxxii.). The town was at, or near, the border of the tribes of Gad and Manasseh, and was given to the Levites out of the territory of the former tribe, (Josh. xiii. 26 and 30, xxi. 38.) It was here that Ishbosheth, Saul's son, was crowned by Abner (2 Sam. ii.); and to this city, some years afterwards, David himself fled for refuge on the

Irbid, *Arbela*— $\frac{1}{2}$ h. Irbid is the capital of the district el-Butein. It contains a small castle, or fort, situated on the top of a low hill, at the base of which the village is built. A large ancient reservoir is the only curiosity of the place; and around it are scattered some fine sarcophagi of basalt, with sculptured figures and garlands in bas-relief upon them. This is doubtless the *Arbela* mentioned by Eusebius as in the district of Pella beyond the Jordan.

Beit Arfa, *Capitolias*?—about 1½ h. This is a little village situated on the summit of a hill, and said to contain extensive and important ruins. Its position seems to correspond to the ancient episcopal city of Capitolias, placed in the Peutinger Tables at 16 Rom. m. from Gadara, and the same from Adraba, or Adran (now Der'a). The identification of Capitolias would be important in a geographical point of view, as forming the connecting point of the two great Roman roads.

Hebrâs.—about $1\frac{1}{2}$ h.—is one of the largest villages in this region, and the capital of the district el-Kefrât. It had in Burckhardt's time some Christian families residing in it. About 1 h. N. of it are the ruins of Ibil, said to be of considerable extent. Ibil is doubtless identical with *Abila*, one of the cities of the Decapolis, placed by Eusebius 12 Rom. m. E. of Gadara, and said to have been famous for its vineyards. It was captured by Antiochus the Great, along with Pella and Gadara. Its name is found among the episcopal cities of Palestine. This Abila is not to be confounded with the “*Abila of Lysanias*,” near Damascus.

From Hebrus to Um Kcis is 3 hrs.
For Um Kcis (Gadara) see Rte. 19.

ROUTE 21.

JERUSALEM TO NABULUS.

	H.	M.
<i>Jerusalem to Tuleil el-Ful,</i>		
<i>GIBEAH</i>	1	0
<i>Er-Ram, Ramah of Benjamin</i>	0	50
<i>Birch, Beeroth</i>	1	10
<i>'Ain Yerufd</i>	1	20
<i>'Ain el-Haramiyeh</i>	1	15
<i>Sinjil</i>	0	50
<i>Scil'ln, Siron</i>	0	35
<i>Lubbâ'ln, Lebonah</i>	1	0
<i>Nabulus, SHECHEM</i>	4	0
Total	12	0

This is the usual route taken by travellers on leaving the Holy City, and it is the best, as it leads to some of the most interesting places in Palestine. For a good general outline of a single tour from Jerusalem to Damascus and Beyrouth, I refer the reader to the *Skeleton Tours* in the Introduction. Time and taste may cause many to modify it; but for those who wish to see the cream of the country, and yet cannot afford separate excursions, the plan there prescribed can scarcely be improved. It is always practicable, and generally as safe as other Syrian roads. A sharp look-out may be kept on the plain of Sharon for stray Arab horsemen, who are addicted to *raids* in that region.

On leaving Jerusalem we follow the great northern road—once, doubtless, a good specimen of Roman engineering; but now in places scarcely practicable even as a bridle-path. We leave the Tomb of Helena on the rt., cross the upper end of the Kidron, and ascend the side of Scopus. We may here take our farewell glance

at the Holy City—its domes, and minarets, and gray walls, and the mountains that stand around it, with Olivet at their head. Many a pilgrim in former days (and even yet), in “going up” for the first time to Jerusalem, pressed forward with throbbing heart and eager eye to this commanding height; many a pilgrim, and traveller too, on leaving it, takes a long, lingering look backward at the sacred spot, and only turns away when the picture grows dim and indistinct through the quivering tear-drop. Jerusalem is enshrined in our affections even before we see it. We were taught in infancy to lisp its name; and it is thus linked with the tenderest remembrances of home, as well as with every feeling of faith and hope. We could almost adopt the plaintive, passionate language of the captive Israelite by the streams of Babylon: “If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth.”

On passing the crest we enter a naked, desolate tract. A broad undulating plateau extends northwards for about $\frac{1}{2}$ m., and then declines gently between a bare conical peak on the rt., and a bare rounded hill on the l., into a stony valley. The trees are few and stunted; the patches of cultivated ground have a gray parched look, and are almost hidden by bald crowns of limestone and heaps of stones; and the ruined and half-ruined villages that dot the landscape, on hill-sides and summit, can scarcely be distinguished from the rocks that surround them. The first impression left on the mind by this view is that of hopeless sterility—heightened if we chance to turn a few yards to the rt. and look down into the wilderness of Judea; but a closer examination corrects a first impression. The soil between the rocks, though scanty and dry, is rich; the hill-sides and wady-sides all exhibit traces of old terraces, which a little industry could again make available—the fig and the olive would flourish luxuriantly in the former, while the latter seem intended

by nature, as they are arranged by art, for the growth of the vine. The “Land of Promise” was a land of “vines and fig-trees, and pomegranates, a land of oil olive, and honey.” (Deut. viii. 8.) How graphic! How true! will be the exclamation of every man who travels with his eyes open.

To the l. of the road is Shafit, a small village with a few fig-orchards; and on the rt., nearly opposite, a conical tell. Riding up the latter among loose stones and sharp rocks, we find traces of a small but apparently very ancient town on the summit and round the sides. Here are several cisterns hewn in the rock; some very large stones roughly hewn; portions of the rock levelled and cut away; and on the S.E. the ruins of a small tower of a later date. From the top there is an extensive view; Mount Zion is seen, though Moriah and Olivet are hid by an intervening ridge. On visiting this tell in the spring of 1858, the thought immediately occurred to me that this might probably be the site of the long-lost Nob. Nob appears to have been a small village, for, though inhabited by priests, its name is not found among the *towns* given to them by lot. We know from 1 Sam. xxi. that it lay S. of Gibeah; from xxii. 9-10, that it was close to that city; from Neh. xi. 32, that it was near Anathoth; and from Isa. x. 32, that it was within sight of Mount Zion; with all these notices this site accords. The site of Gibeah is $\frac{1}{2}$ m. to the N.; Anathoth is $1\frac{1}{2}$ m. E.; and Mount Zion is full in view.

Between this little hill, which we may safely assume to be the site of Nob, and Tulid el-Ful, the site of Gibeah, is a valley breaking down on the E. in rocky declivities into Wady Suleim. Here doubtless took place the interview between David and Jonathan. Behind some of the rocks in it David could easily lie hid, and yet see Jonathan descending from the city above. Immediately after they separated David came to Nob, to Ahimelech the priest, and got

from him bread and the sword of Goliath. Poor Ahimelech feared there was something wrong when he saw the king's favourite alone, and apparently in trouble; but David deceived him with a plausible story. But there was one there who suspected the truth—Doeg the Edomite, Saul's chief shepherd. The news of David's flight soon reached Saul, and he charged his followers with treachery. Doeg told what he had seen at Nob, and Saul summoned Ahimelech before him, with all his father's house. The priest's defence would have justified him in the eyes of any rational man; but Saul was mad. "Thou shalt surely die, Ahimelech, thou, and all thy father's house." Such was the sentence. Not an Israelite, however, would raise a hand against the priests of the Lord; and Doeg, the stranger and the spy, now became the tyrant's executioner. He did his bloody work thoroughly, for he "slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep." The very thought of such inhuman barbarity makes one shudder still as he stands on the spot once drenched with the blood of the victims. But Saul, madly and wickedly as he acted, was in all this the instrument in God's hand for executing the curse long before pronounced on the wicked house of the High Priest Eli (1 Sam. ii: 27-36; iii. 11-14). One man, Abiathar, the son of Ahimelech, escaped, and became David's priest and counsellor.

GIBEAN, now *Tuleil el-Fil*.—From the site of Nob we ride down the rocky declivity, then across the narrow valley, and then up the bare side of *Tuleil el-Fil*, "The Hill of the Beans." On the summit are ruins, but of what—whether palace, fortress, or temple—it is impossible to tell; a rounded heap of stones is all that can be made out. This forms a

kind of nob upon the conical hill, rendering it more conspicuous over the surrounding country. Below it the sides are rudely terraced, and clothed in spring with narrow strips of corn that one would think scarcely worth reaping. The view from the top is wide, and wild, and dreary; but intensely interesting. The eye follows the grey declivities of Benjamin, down to the Jordan valley, and then rises to the long wall of purple-tinted mountains beyond. On the S. we get a peep at the buildings on Zion over the brow of Scopus. On the W. is the peak of Neby Samwil, the ancient Mizpeh, crowned with mosque and minaret. On the N. the village on the top of the little hill is er-Ram, the Ramat of Benjamin. The sites of Annothot, Geba, and Michmash are also visible.

On and around this toll once stood the city that gave Israel its first king—sometimes called *Gibeah* ("The Hill") of Benjamin, and sometimes *Gibeah of Saul*. (Jud. xix. 14; 1 Sam. xi. 4.) The ancient name is gone, but the position is fixed definitely by the notices of Josephus and Jerome. The former, in connexion with Titus's march upon Jerusalem, gives its distance from that city at 80 *stadia*. The latter mentions it in his narrative of Paula's journey—"She stopped for a little at Gabaa, then levelled to the ground, calling to mind its ancient crime, and the concubine cut in pieces; and then, leaving the mausoleum of Helene on her l., she entered Jerusalem." With these agree also the painful story of the Levite in the book of Judges (xix.). He left Bethlehem in the afternoon to go home to Mount Ephraim. His servant advised him to spend the night in Jebus (Jerusalem); but he declined to lodge with strangers, and said he would pass on to Gibeah or Ramah. The sun set as they were beside the former, and they entered the city. The abominable crime and awful tragedy which followed are well known—they resulted in the almost total annihilation of the tribe of Benjamin. (Jud. xx. and xxi.) *Gibeah* was the home of Saul, and the

seat of his government during the greater part of his reign. (1 Sam. x. 26; xi. 4; xv. 34; xxiii. 19.) And here on this hill the Amorites of Gibeon hanged the 7 descendants of Saul in revenge for the massacre of their brethren. Gilbeah was then the scene of that touching tale of maternal tenderness, when Rizpah, the mother of two of the victims, "took sackcloth and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest upon them by day, nor the beasts of the field by night." It must have been a mournful spectacle to see the bereaved mother sitting by the wasting skeletons of her sons, throughout the long days of a whole Syrian summer, from the beginning of harvest in April till the first rains in autumn. (2 Sam. xxi.) There is no mention of this city subsequent to the captivity; and we know it was already desolate in the days of Jerome.

. RAMAH of BENJAMIN, *er-Rām*.—Descending the N.W. side of Tuleil el-Ful, we observe at its base, near the road, some old foundations and heaps of ruins called Khirbat el-Kut'a, probably remains of Gilbeah. A few min. farther the road to Yâfa by el-Jib and Wady Suleimân strikes off to the l.; and in 20 min. more is a ruined khan with arches and reservoirs, from which a path leads up the stony hill on the rt. to er-Râm. This is a small poor village, with some fragments of columns and large stones built up in the modern houses and scattered among the dirty lanes. The situation is high, as the name implies, but the view eastward is not equal to that from Tuleil el-Ful. This is Ramah of Benjamin, which lay between Gibeon and Beeroth (Josh. xviii. 25); and which we learn from the poor Levite's sad story was not far distant from Gilbeah. (Jud. xix. 18.) It is probably the place mentioned in the story of Deborah, "She dwelt under the palm-tree of Deborah, between

Ramah and Bethel in Mount Ephraim." (Judg. iv. 5.) Eusebius places it 6 Rom. m. N. of Jerusalem. It was inhabited by the Jews after the captivity (Ezra ii. 26); and has probably continued ever since much as we see it now. It is about 10 min. off the road, and is scarcely worth a visit.

After skirting the hill of Ramah the road enters a shallow wady. On the southern slope of the low rocky ridge which constitutes its western bank are some ruins, a few hundred yards from the path. Two ancient reservoirs, several broken arches and cairns of stones, and a few rock tombs, bear the name 'Atârâ, and probably mark the site of *Ataroth*, also called *Ataroth-adar*, frontier town of Benjamin and Ephraim. (Josh. xvi. 2, 5; xviii. 13.) Jerome mentions two Ataroths in this region. Another 1 h. brings us to Bireh, the ancient *Beeroth*, for which see Rte. 10.

At Bireh the road branches— one branch runs to Beitîn, *BETHEL* (for an account of which see Rte. 10), and then strikes northward across a rugged plateau for about 3 m., when it unites with the other branch, which proceeds nearly due N. from Bireh, past the village of Ain Yebrûd. There is a third branch, which makes a considerable détour to the westward, and reaches in 1½ h. the village of *Jifna*, containing about 200 Inhabit., all Christians; and encompassed by luxuriant vineyards and groves of figs and olives. There are here the ruins of an old (perhaps crusaders') castle within the village, and the remains of a ch. dedicated to St. George without it. Jifna is the *GOPHNA* of Josephus, where Titus encamped a night on his march to Jerusalem. Through it ran the Roman road laid down in the *Peutinger Table*; and it can still be traced. In some places the pavement remains almost entire. A ride of some 20 min. up a beautiful glen brings one from Jifna to 'Ain Yebrûd. . . . Such as wish to visit Bethel will take the first branch; but as we have already visited that

sacred spot in Rte. 10, we shall now go by the more picturesque and direct route to 'Ain Yibrûd.

Soon after leaving Birch we descend gradually into a wady—at first shallow with sloping terraced sides, but soon becoming deeper and wilder, with high cliffs of gray rock frowning over the little torrent-bed. Every available spot is terraced; and in spring verdant with wheat. After some time the road strikes up the rt. bank, and at about an hour from Birch turns abruptly to the rt., round a bold projecting brow of the hill. A view of singular beauty here opens up before us. A wide glen coming down from the E. unites with that through which we have descended; and then sweeps away off to the N.W., winding gracefully among rugged hills. Olive-groves fill its bed and straggle here and there up the furrows in its sides; then follow fig-orchards, so thinly planted, however, that their foliage does not cover the sharp rocks and large heaps of stones; to these succeed vineyards, their rude terraces running up to the very summits of the hills. There is a look of richness and fertility in the whole scene that reminds us we have entered the territory of Ephraim, who was blessed with "the precious fruits brought forth by the sun . . . and the precious things of the lasting hills." (Deut. xxxiii. 14, 15.) 'Ain Yibrûd is in front, crowning an isolated hill that rises in tiers of terraces from the wooded glens. The road to it across the intervening ravine was once good, and the zigzag cuttings in the rock show what time and labour were expended in making it so. But time has made it a sad wreck: and the mules and donkeys—the modern road-engineers of Syria—despising all windings, scramble straight down the cliffs. ¶ h. brings us to the little village; but as there is nothing to detain us, we descend the N. side of the hill. Here the vineyards, and fig-trees, and olives are still more luxuriant; and we get a glance at 'Ain Siniâ away down a picturesque

glen on the l. Again we ascend, and about 20 min. from 'Ain Yibrûd join the Bethel road. The village of Yibrûd now comes in sight on the top of a wooded ridge a mile on the N.W. There is also a nameless ruin on a tell partly behind us on the l. As we advance we are struck with the remarkable character of the country. A rugged plateau extends a mile or more to the rt. and l.—huge bare crowns and jagged points of limestone rock everywhere shoot up above the ground, and between them are innumerable loose fragments of every size and shape, carefully collected and thrown into heaps. The cultivation is wonderful; and the capabilities of the soil still more so. The whole of this forbidding tract is now a fig-orchard. In summer, when the leaves are out, one cannot see the nature of the ground; but in winter and early spring the whole is bare—rocks, nothing but rocks, meet the eye in looking across it, with the gnarled stems and branches of the fig-trees springing up out of them, like a coral forest suddenly exposed to view. The trees grow out of rents and holes; and nowhere are the patches of cleared soil more than 2 or 3 yards in diameter.

From this strange plateau the road dives into the narrow bed of a winter torrent, which it follows down a romantic glen. After descending about a mile the glen turns at right angles to the W., being joined by 2 others, one from the E. and another from the N. The scenery is most enchanting. The banks, steep, high, and rugged, are all terraced. Here and there a gray cliff forms the supporting wall, and, as if to add to the effect, it is pierced with rock-tombs. Olive-trees fill the lower part, and occasionally run up to the very summit; but figs are there more general. The high bank on the S.W. is crowned with the picturesque ruins of an old castle, whose crumbling walls still frown upon the traveller below, giving a hint of its original use. The Arabs call it Burj el-Berdawil; but, of

course, know nothing of its history. Proceeding up the northern ravine, called Wady el-Jib, we reach in $\frac{1}{2}$ hr. ($1\frac{1}{2}$ h. from 'Ain Yibrûd) a little wayside spring with the startling but appropriate name '*Ain el-Haramiyeh*, "The Robbers' Fountain." The water trickles down the side of a cliff, amid trails of ferns, into 2 or 3 little artificial basins hollowed out near the bottom. Below it is a carpet of green turf, an inviting camping-ground, with the massive remains of a large cistern beside it, now converted into a cornfield. It is a strange, wild, lonely spot—not a human habitation is in view, and as the evening closes not a human footfall breaks the silence; yet everywhere around are the marks of industry—olives and fig-trees below, and terraces above, leading up the steep hill-sides, like stairs to the clouds that rest upon their summits. But the associations are not so pleasant as the scenery. The glen has a bad name and deserves it; and if the traveller should pitch his tent of an evening by the little fountain, as I have done, it will amuse him to see how the stray passengers hurry along with anxious glances to the rt. and l., before and behind, as the shadows begin to deepen. Scarce a year passes in which some new deed of blood is not added to the chronicles of '*Ain el-Haramiyeh*.

From the fountain the road winds up the glen, which gradually widens as we advance; and the sides become lower and less precipitous. The cultivation still continues, and even improves; probably because the hills and glens are less rugged. In fact, the ride through this district in spring is charming. The terraced hills are so quaint; the winding valleys so picturesque; the wild-flowers, anemones, poppies, convolvulus, and hollyhocks, so brilliant and so plentiful; the sombre foliage of the olive, and deep, deep green of the fig, and bright green of the young corn on the terraces, all give such exquisite hues to the landscape. Add to this the gray

ruins perched on rocky hill-tops; and the peasants in their gay dresses—red, and green, and white; and the strings of mules, and donkeys, and camels, defiling along the narrow paths, their bells awaking the echoes; and the Arab with his tufted spear or brass-bound musket; and the shepherd leading his goats along the mountain-side, or grouped with them round a fountain; and the traveller from the far west—the oddest figure among them all—with his red face, and white hat, and jaded hack, and nondescript trappings.

In 25 min. we have a half-ruined village on the top of a hill to the l. A peasant called it *Khurbet et-Tell*; but it may possibly be the Jibin which some travellers have described as lying in this region. If this be so, its situation and name would answer to the *Geba* of which Eusebius writes as on the side of the Roman road 5 Rom. m. N. of Gophna. In 25 min. more we emerge from the glen into a narrow green plain which runs away out eastward among dark hills. In the midst of it, $\frac{1}{2}$ m. off, is a little tell, on which stands the village of *Turmus 'Aya*. Sinjil is on a ridge some 10 m. to our l. The straight road to Nâbulus crosses the ridge to the N. of this plain; but we turn to the rt. to visit the ruins of Seilân.

SHILOH, now *Seilân*.—To visit this interesting site costs $\frac{1}{2}$ an hour's extra ride. We turn to the rt. below Sinjil, cross the little plain close on the N. side of *Turmus 'Aya*, ascend the gentle rocky acclivity, pass the watershed, and have the ruins before us, only 25 min. from the mouth of Wady el-Jib. We are disappointed. There is nothing here in either the ruins or the scenery to attract notice. It is utterly featureless—naked rounded hills, paved with rocks and stones, from which the ruins can scarcely be distinguished. Dean Stanley has well said that, "had it not been for the preservation of its name, and for the extreme precision with which its situa-

tion is described in the book of Judges, the spot could never have been identified; and indeed, from the time of Jerome till the year 1838, its real site was completely forgotten, and its name was transferred to that commanding height of Gibeon (Neby Samwil), which a later age naturally conceived to be more congenial spot for the sacred place where for so many centuries was 'the tent which He had pitched among men':—

'Our living dread, who dwells
In Shilo, His bright sanctuary.'

A little rounded tell projects northward from the ridge, having a deep glen passing at right angles to it on the N., and a shallower one shelving down on each side: over the summit of this tell are scattered the ruins of Shiloh. The surrounding hills and vales are all rocky; and they have a desolate, forbidding aspect, not relieved by a single bold feature. Yet they are all terraced; and in spring the green corn streaks the uniform gray of the rocks. Even the ruins are formed into terraces; and the little courts of the houses are here and there converted into miniature corn-fields.

Before reaching the site we come to a square building, originally designed for a church; but afterwards, when piety yielded to fear, converted into a fortress. The walls are 4 ft. thick, and strengthened on the outside by sloping buttresses of a later date. The lintel of the door has a sculptured *amphora* between wreaths. The interior does not exceed 20 ft. square, and is encumbered with some broken Corinthian columns. Just at the southern base of the tell is another square building, comparatively modern. It was once a mosque, and has thus escaped the hands of the destroyer. In front of it is a noble oak-tree. The rest of the ruins are those of a modern village, with here and there a few fragments of columns and large squared stones, pointing to earlier and more prosperous days.

The position of Shiloh is described in Scripture with unusual fulness:

"On the north side of Bethel, on the east of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." (Jud. xxi. 19.) That these ruins are on the E. of the main road we have already seen; and we shall soon see that Lubban, the ancient Lebonah, is about 2 m. to the N.W. There cannot be a doubt, therefore, that we are here amid the ruins of Shiloh.

On this spot, probably on the summit of the little hill, the Tabernacle of the Lord was first permanently set up in Canaan; and here the Israelites assembled to receive each his allotted portion of the promised land. (Josh. xvii.) The tabernacle and the ark remained here until the close of Eli's life. To this place the infant Samuel was brought from Ramah, and dedicated to the Lord by a grateful mother. Here old Eli fell down dead on receiving the tidings of the death of his sons in battle, and the capture of the *Ark*. (1 Sam. i. 24-28; iv. 17-18.) There was a great annual festival held at Shiloh in honour of the ark, at which the village maidens were wont to dance; they probably assembled in the valley below. It was on one of these occasions that the remnant of the Benjamites concealed themselves among the vineyards on the hill-sides, and, suddenly rushing upon the unconscious damsels, carried off 200 of them. (Jud. xxi. 19-24.) With the capture of the ark the glory of Shiloh departed, and only one other incident in its future history is worth recording. Ahijah the prophet lived here; and the wife of Jeroboam came in disguise to consult him about her sick child; but instead of the comfort she sought she heard from the prophet's lips the fearful judgment of God pronounced on a sinful house. (1 Kings xiv. 1-17.) It appears from the words of Jeremiah that Shiloh was soon afterwards entirely destroyed; and in Jerome's day scarcely a foundation remained to mark the place where God's altar once stood. (Jer. vii. 14; xxvi. 6.) "But go ye now unto my place which was in Shiloh, where I

set my name at the first, and see what I did to it for the wickedness of my people Israel." (Jer. vii. 12.)

$\frac{1}{2}$ m. E. of the ruins, in a deep wild glen, is the fountain of Shiloh, with an old reservoir beside it. In the rocky banks around are many excavated tombs, and there is one in an isolated rock.

On the top of the ridge beyond the valley, 1 m. or more N. of Seilun, is the little village of Kuriyat, the *Cores* of Josephus, inhabited by a set of sturdy thievish rascals, who often gather round unwary travellers as they get entangled amid the ruins of Shiloh, and then demand *bakhshish*. They usually make a grand flourish with guns and long knives; and if the least timidity is shown they are sure to gain their object. The best plan to follow is to take no notice whatever of them; but just calmly to look over the ruins, and then calmly ride off. To accomplish this, however, a good guide is necessary, so as to save all risk of getting entangled among the rocks or in the glen below.

From the ruins of Seilun we descend through terraced corn-fields into the glen on the N.; and then turning to the l., follow the torrent-bed till it opens on a little fertile plain, and joins the main road about $\frac{1}{2}$ m. N. of the ruined Khan el-Lubbân. The plain is about 1 m. in length, and is deeply imbedded among dark hills. It is drained by a narrow ravine which breaks through the western ridge, conveying a winter tributary to the 'Aujeh on the plain of Sharon. On the hill-side W. of the plain is the hamlet of Lubbân; it is still inhabited, but there is a venerable look about its gray houses, and the sepulchral caves that dot the surrounding cliffs, which reminds us of the city of *Lebonah*, that in the days of Israel's judges lay between Shiloh and Shechem. (Jud. xxi. 19.) It gives its name to the ruined khan and to the adjoining plain and wady.

Our road—now deserving that name—runs up to the N. end of the [Syria and Palestine.]

plain, and then turns to the rt. into another narrower one. In $\frac{1}{2}$ h. the village of Sâwîch is on the l., perched on the side of a rocky hill; and in 10 min. more there is a ruined khan, or castle, on the rt., with a noble oak-tree near it. Here we descend into a deep wady which crosses our course from E. to W. On reaching the bottom we get a view of a picturesque village called Kubalan, situated amid olive-groves on a hill side, a mile or so to the S.E. There is another, called Yetma, opposite it on the N. side of the valley. A long winding path is now before us, leading to the summit of a bleak rocky ridge. On reaching the crest after $\frac{1}{2}$ hr's toilsome clambering, a scene bursts upon our view for which we are wholly unprepared. A single glance repays us for all the labour. We feel inclined to pause, and dismount, and sit down on a rock, to take a long look at the landscape. The country has been gradually improving since we left the bleak heights of Benjamin. There has been more cultivation, and more soil to cultivate; there have been more trees and more corn-fields. We have had several of those little fertile plains, too, which are the distinguishing characteristics of the mountain territory of Ephraim. They are unknown in Judah and Benjamin. Every step we advance every new view we obtain, proves to us that Ephraim was indeed blessed with "the chief things of the ancient mountains"—vines, and figs, and olives, and corn, all growing luxuriantly amid the "lasting hills." It was not in vain the dying patriarch deliberately rested his right hand on the head of Joseph's younger son, saying, "In thee shall Israel bless, saying, 'God make thee as Ephraim.'" (Gen. xlvi. 18-20)

But it is on gaining the crest of this ridge we are especially impressed with the richness of this section of Palestine. Before us lies a plain stretching northward about 7 m., and varying from 1 to 2 in breadth. Its surface is unbroken by fence or village; while here and there along

its sides are clumps of olive-trees giving it a park-like beauty. Along its eastern side runs a line of low, dark hills with rocky promontories shooting out into the plain. On the W. the hills are much higher—their summits overtopping all around them—but they are more rugged and barren. On the highest point overhanging the plain may be seen a white wely; this is the landmark of Gerizim, and stands on the spot where the Samaritan Temple once stood. Beyond it, and partly covered by it, is Ebal—distinctly seen from this point of view only when the shadows are favourable. Between the two is the opening of the valley of Nabulus, the ancient *Shechem*. Another hill, scarcely less celebrated than Gerizim, here first comes into view. Far away on the northern horizon the clear eye will distinguish a pale blue cone, tipped and streaked with white—it is HERMON.

A rapid descent of $\frac{1}{2}$ h. brings us to the southern end of the plain, now called el-Mukhna. Here a wady crosses from E. to W., and in it are situated several villages. After going up the short ascent into the plain we have the village of Hawara close on our l., on the lower slope of the mountain. The road now branches—one branch on the l., winding along the base of Gerizim, crosses a spur of the mountain and enters the valley of Shechem; the other keeps down near the centre of the plain, passes *Jacob's Well*, at the mouth of the valley, and joins the former near Nabulus. Both are good, and there is little difference in their length. We are struck as we advance with the fertility of the plain, now an uninterrupted expanse of corn-fields extending from end to end and from side to side—with the villages, which, instead of being built in the plain, in the midst of their fields, are perched for security high up on the hills on each side—with the people, a wild daring-looking race, having somewhat of a Greek cast of countenance, and all the Greek fire and malignity in

their eyes. The red cap (*Tarbush*) is long, nearly resembling in shape the nightcap of the Naples *lazzaroni*, drooping at the side over a circlet of white turban. All are armed. A long gun, and a huge dagger stuck diagonally through the front of the girdle are the universal equipments. Some add to these pistols, and almost all a knob-headed club. They are active and athletic, and look as if they could use the arms they are so fond of displaying. The western traveller will be no little amused—astonished perhaps—to meet one after another of these gentry driving home a half-starved donkey with a load of grain or straw that he might almost put in his pocket; himself clothed in rags, and yet armed cap-a-pie. "What is he afraid of?" "What has he to defend?" one naturally asks. His life perhaps. A *blood feud* exists between his family and some other family, or between his village and some other village. One of his remote ancestors 300 or 400 years ago killed a man; and that man's family killed another in revenge; and then another was killed in return: and thus it has run on ever since. Or two villages have disputed about a stray goat; there was first tremendous shouting, especially among the women urging on their husbands and brothers to the fight; then in the excitement weapons were used and blood was shed; and blood calls for blood. Thus every member of the family to the remotest degree, or every inhabitant of the village, as the case may be, is kept in constant dread. He stalks about armed at all hours, in all places—with his goats on the mountain side, with his donkey on the road, with his plough and yoke of oxen in the field; in seed-time and harvest, summer and winter, cold and heat. Imagination makes the "avenger of blood" follow him like his shadow, ever watchful for an unguarded moment to fall upon him. Many a family has this *blood-revenge* (the *dim* of the Syrian and *thrá* of the Bodawy) compelled to flee from house and home, and seek refuge

among strangers; many a village it has left desolate, for none will live where the sentence of death hangs constantly over them. In the *Koran* this fearful law is written: "O true believers, the law of retaliation is ordained to you for the slain; the free shall die for the free." Even in the Old Testament it was at least recognised; though regulated by some merciful arrangements and rules. This very city of Shechem was one of the places of refuge to which the man-slayer was appointed to flee. (Josh. xx.; Deut. xix. 1-10.)

We follow the lower road, and 1½ h. from Hawara brings us to *Jacob's Well*, at the entrance of the valley that leads up to Nabulus. Here the Saviour rested at noon-day, wearied with the long journey, having come like ourselves from Jerusalem. There is little to be seen at the well; and the traveller may either satisfy his curiosity by a passing look now, or as I would recommend, he may return in the still evening or the quiet morning to read the story of that strange interview between our Lord and the Samaritan woman, and to allow the mind to luxuriate in those holy associations which the spot calls up. An account of the well and its history I give below. The little white enclosure a few hundred yards to the N. is Joseph's Tomb. (See below.) ¼ h.'s ride up the glen brings us to Nabulus.

SHECHEM, NEAPOLIS, NABULUS.

So far as natural scenery is concerned, the situation of Nabulus is the finest in Palestine—in fact, it is the only really beautiful site from Dan to Beersheba. A verdant valley, sparkling with fountains and streams of water, opens from the plain of Mukina. It is about 200 yards wide, and is shut in on the N. and S. by the dark rocky sides of Ebal and Gerizim, which rise steeply from its smooth bed. For ½ m. the vale as-

ends gently, and is filled with corn-fields; then it is crossed by a belt of olive-trees, whose gray foliage and black trunks contrast finely with the delicate green of the corn. The olives continue for another ¼ m.; then they are interrupted by the fruit-orchards and white-domed houses of the town. The town lies chiefly on the S. side of the valley, hugging the base of Gerizim, and running up into a picturesque nook in its side. At this point the ridges recede a little, and the valley suddenly descends to the W., and continues its course, filled with the richest vegetation and foliage—gardens of vegetables, orchards of fruit-trees, belts of olives; every colour is here, from the deepest green to the softest gray and most delicate russet, all harmoniously blended, and melting in the distance into the purple and azure-tints of the mountain-sides and summits. Nabulus thus occupies the watershed of the vale; and its domes and minarets are seen from both E. and W., shooting up from the dense mass of surrounding foliage. Between the town and the plain Ebal and Gerizim look like twin brothers—wherever there is a nook or projection in the side of the one there is a corresponding nook or projection in the side of the other. Both are equally barren-looking; but not so barren as they look. Here as elsewhere little terraces have been formed, partly by the natural limestone strata, partly by the hand of man; and upon some of these are strips of grain, which can only be seen from above. On ascending Gerizim we shall see how every handful of soil has been made productive, and how every stone and cliff has been turned to use to keep the soil in its place. The cliffs in the side of Ebal are here and there dotted with tombs; it seems to have been the necropolis of old Shechem.

Nabulus has a population of about 8000; 500 of whom are Christians, 150 Samaritans, and about 100 Jews. The houses are of stone, resembling in style and general appearance those of Jerusalem. One or two are

large and fine, superior in extent and finish to any I saw in the Holy City. The streets are narrow, tortuous and filthy as those of other towns. They are on the whole more gloomy and tunnel-like than any in Syria—the houses almost everywhere projecting over and covering them, being supported on arches. Probably security is the secret of it, every one being afraid to venture an inch into the country. There is not much of antiquity to attract the traveller's attention. It is true there are numbers of broken columns of granite, marble, and limestone; and large old stones; and sarcophagi used as water-troughs; but they are scattered about and mixed up with modern masonry. A Saracenico doorway opening into one of the mosques is the only architectural ornament of Nabulus. The elevation of the site above the sea is about 1800 ft., and the summits of Ebal and Gerizim rise 800 more.

The Muslim inhabitants have a bad character, and deserve it. They have been long notorious for fanaticism and turbulence. They are almost always in a state of semi-rebellion; obeying when it suits their fancy, and resisting, literally to the knife, when their passions are roused. The strong hand of Ibrahim Pasha crushed them for a time after a severe struggle; but the weak vacillating government of the Turks has enabled the people to regain their old power. The Christians are the especial objects of their tyranny; and both they and the Samaritans only live by sufferance—always scorned, often insulted, and occasionally spoiled and oppressed. A few years ago a Muslim deliberately shot a Jew boy in his shop; and nothing was done! Travellers, and especially ladies, in passing through the streets are sometimes exposed to the most wanton insolence.

The chief productions of Nabulus are soap, cotton, and oil. The soap-works are large, and the trade is flourishing. The immense heaps of ashes and debris round the town show

something of the extent of the operations; and remind one of the similar mounds to the N. of Jerusalem. The oil of Nabulus is considered among the best in Syria. There are no large groves of olives like those of Gaza, Beyrouth, and Damascus; but every village and hamlet in the district is embowered in them, and they constitute a main feature in the scenery wherever we turn our eyes. Some think they are not picturesquc. Perhaps not, when standing alone on a rocky mountain side or parched plain; but when mixed with other trees they enhance vastly the beauty of the landscape. The soft gray hue of their foliage contrasts finely with the deep green of the walnut and fig; and then they are clothed in mid-winter when other trees are bare. The olive-tree (Arabic *Zeitān*, like the Hebrew *Zit*) is to the Syrian “*prima omnium arborum*.” The trees are slow in their growth, and they are from 10 to 15 years old before they begin to pay the expense of culture. They live long—1000 years or more—and the old ones have a venerable aspect with their great gnarled and furrowed stems. The berries ripen in November and December, and are beaten off by men with long sticks. (Deut. xxiv. 20). Women and children pick them up, and carry them away in baskets on their heads to the press. The oil is extracted by a rude and clumsy apparatus. The berries are placed in a circular cavity in a large stone, and another stone, like a dwarf-mill stone, is rolled over them either by men or oxen. The crushed mass is then bound up in mats and placed under the press, which is forced down by a long weighted beam, or a screw. The liquor is afterwards slightly heated, and the oil as it rises is skimmed off and poured into skins or earthern jars.

In addition to the olive, the district of Nabulus abounds in figs and vines. In fact Ephraim received abundantly all the blessings prophetically promised by Jacob and Moses—“The precious fruits brought forth by the sun. . . . the chief things of the ancient mountains. . . . the precious

things of the lasting hills. . . . the precious things of the earth and the fulness thereof." (Gen. xl ix. 22-26; Deut. xxxiii. 14-16).

The History of Shechem extends over a period of nearly 4000 years. The first spot where Abraham pitched his tent in Canaan was in the "place of Sichem," at "the oaks of Moreh" ("plain" in the Eng. trans.; but the Hebrew *Elon* signifies "oak," or "tore-binth"). Very probably the site of his camp was at the opening of the glen into the plain of Mukhna. (Gen. xii. 6). Jacob also came to this pastoral region immediately on his return from Mesopotamia; and pitched his tent "before" (that is *east* of) the city, near to *Shalem*. To this day there is a village called *Sâlim* on the lower slope of the hills, opposite the vale of Shechem, and not more than 2 m. distant. And the patriarch then bought from Hamor, Shechem's father, that "parcel of a field," still marked by his well and the tomb of his favourite son. (Gen. xxxiii. 18-20). It was here that, not long afterwards, Simeon and Levi treacherously avenged the dishonour of their sister Dinah, by the slaughter of the whole male population of Shechem. (Gen. xxxiv). Jacob removed to Hebron, but still retained possession of his field; and it was to this spot he sent his son Joseph to look after his brethren. They had removed to Dothan (about 12 m. northward), "and a certain man found him wandering in the field"—Jacob's field—and directed him to Dothan; thither he went and was sold to the Ishmaelites. (Gen. xxxvii).

The place where the patriarchs first settled in Canaan became, four centuries later, the first great gathering-place of their posterity on taking possession of the country. On the summit of Ebal an altar was built, and the words of the law inscribed upon it—then six of the tribes took their station on this mountain to pronounce the curse, and the other six across the valley on Gerizim to bless. (Deut. xi. 29, 30; xxvii. 1-18; Josh. viii. 30-35). Shechem was assigned to the

Levites, and made a city of refuge. (Josh. xx. 7; xxi. 20, 21). The next striking incident in Shechem's history was its seizure by Abimelech during the rule of the Judges, and his being proclaimed king "by the oak of the pillar." This gave occasion to the beautiful and characteristic parable of Jotham, pronounced from the top of Gerizim. (Jud. ix.) In this city Rehoboam was proclaimed king over all Israel; and here, too, not many days afterwards, the ten tribes, maddened by his folly, revolted and made Jeroboam, the son of Nebat, king, establishing in Shechem the seat of the new monarchy. (1 Kings xi.) The dignity of capital, however, it had soon to share with the more favoured *Tirzah*, and finally to give up to *Samaria*.

THE SAMARITANS.

After the Assyrian conquest of Israel, and the removal of its people into captivity, colonies from the E. were placed in their deserted cities. The country having been desolated by war, wild beasts multiplied, and became the terror and scourge of the new inhabitants. The barren heights of Hermon and Lebanon, and the deserted jungles of the Jordan valley, are to this day infested with bears, panthers, wolves, and jackals. The strangers attributed the calamity to the anger of the local *Deity*, of whose peculiar mode of worship they were ignorant. They therefore petitioned for Jewish priests to instruct them in religious rites; and after they had heard their teachings "they feared the Lord, and served their own gods." (2 Kings xvii. 24-41). Such was the origin of the **SAMARITANS**. Strangers by blood, they were merely instructed in some of the leading points of the Jewish religion by one, or probably several, Jewish priests; and still retained the gods of their own nations. The introduction of the Pentateuch among them is sufficiently accounted for by this partial adoption of the Jew-

ish creed. In after times the Jews refused to acknowledge them in any way, and would not permit them to assist in building the second Temple, though their refusal cost them many a trial. (*Ezra iv.*).

Being thus cast off by the Jews, the Samaritans resolved to erect a temple of their own on Gerizim. The immediate occasion appears to have been the circumstances related by Nehemiah, that a son of Joiada, the high-priest, had become son-in-law to Sanballat, and had on this account been expelled from Jerusalem. (*Neh. xiii. 28*). The date of the temple may thus be fixed at about n.c. 420. Shechem now became the metropolis of the Samaritans as a sect; and an asylum for all apostate and lax Jews. (*Joseph. Ant. xi. 8, 6*). These things tended to foster enmity between the two nations, which resulted in the total destruction of the Temple of Gerizim by the Jews under John Hyrcanus. The very name Samaritan became a by-word and a reproach among the Jews, just as the name *Yehudi*, "Jew," is among the modern Syrians; and some even suppose that the Jews nicknamed the city of Shechem *Sychar*, "Falseness," to mark their opinion of the pretended origin of its inhabitants. In our Lord's time the Samaritans retained their worship on Gerizim though the temple was in ruins; and they had some vague expectations of a *Messiah*. (*John iv. 20-25*).

During the reign of Vespasian Shechem was rebuilt and renamed *Neapolis*, "New City," an appellation which has run into the Arabic *Nabulus*—one of the very few instances in which the Greek has supplanted the Semitic name. "The Samaritan worship," says Dr. Robinson, "would appear to have long continued predominant at Neapolis; for upon the coins of the subsequent centuries we find Mount Gerizim with its temple depicted as the symbol of the city. There is indeed no historical testimony that the former temple was ever rebuilt; yet there was doubtless an altar, or some kind of structure, where

their worship was held. The Samaritans are not mentioned in connexion with the Jewish war and catastrophe under Adrian; but under Septimius Severus, about A.D. 200, they appear to have made common cause with the Jews against the emperor; and Neapolis was deprived by him of its rights as a city. In that and the following centuries the Samaritans were spread extensively not only over Egypt and the E., but also in the W. as far as Rome itself, where they had a synagogue in the time of Theodosius, after A.D. 493. Their occupation appears to have been chiefly that of merchants and money-changers, much like the Jews."

The Samaritans first heard the Gospel from the Saviour himself, when he preached to the woman and her friends at Jacob's Well (*John iv. 8-42*). And after the Crucifixion the Apostles taught in "many villages of the Samaritans." (*Acts viii. 25; ix. 31*). Justin, the martyr and philosopher, one of the earliest of the Christian writers, was a native of Neapolis, where he was born about A.D. 89. The city afterwards became the seat of a bishop; and the names of several of its prelates are found among the subscriptions to the Councils of Ancyra, Nice, and Jerusalem. In A.D. 487 the Samaritans rose against the Christians, killed many of them, and cruelly maimed the bishop. In consequence of this act they were driven from Mount Gerizim, and a church was built there in honour of the Virgin. This building was frequently attacked by the enraged Samaritans, and the emperor Justinian surrounded it by a strong fortress as a defence against them.

On the invasion of Syria by the Muslims Neapolis peaceably surrendered, and when the Crusaders captured Jerusalem it was peaceably yielded to them. Like the other cities of Palestine, however, it suffered severely by the long wars between the Crescent and the Cross. It was repeatedly plundered; its churches and altars were polluted; and its people

exposed to the most fearful atrocities. During all this time no mention is made of the Samaritans; and it is only on the visit of the Jew, Benjamin of Tudela, in the 12th cent., that they are again brought under our notice. In Caesarea, on the sea-coast, he found "two hundred Onthicans, commonly called Samaritans;" and in Nabulus, the ancient Sichem, about one hundred. His account of them as to numbers, habits, and religion might be adopted without much change at present. From that time, until the beginning of the present centy. the Samaritans are only noticed in brief and general terms by a few passing travellers; but we learn more of them from letters they wrote to several inquisitive European scholars. They were published by De Sacy in his *Correspondence des Samaritains*; and from them it appears that 2 centuries ago they had small communities in Cairo, Gaza, and Damascus. All have long since disappeared except the few families in Nabulus, who still cling to the mountain consecrated by their history and their faith.

The literature of the Samaritans is very limited. It consists of the following works: 1. *The Pentateuch* in the original character, first published in the *Paris Polyglott*; also in an Arabic version still in manuscript. 2. *A Collection of Hymns*, published by Goenius. 3. *A Samaritan Manuscript*, professing to be the Book of Joshua, but really a worthless chronicle, extending from Moses to the time of Alexander Severus. It has been translated into Arabic, and a copy of the version exists in the Library of the University of Leyden. 4. Several commentaries on the Law; and a history of their nation in Arabic from the Exodus to Mohammed. Their manuscripts are kept in a recess of their Synagogue, behind a curtain, under the care of the High Priest. The present priest is a liberal, and to some degree enlightened man; and travellers have little difficulty in seeing all their treasury of wisdom.

ANCIENT COPY OF THE PENTATEUCH.

The celebrated Samaritan Codex is worthy of special notice. It is guarded with very great care by the High Priest. I had an opportunity of inspecting it closely. The priest brought the roll from its recess behind the veil in the sanctuary of the synagogue. It was wrapped in a scarf of crimson satin embroidered with letters of gold in the Damascus style. On the cover being removed I examined the case which is curious and interesting. It has since been inspected with more care by Mr. Grove, who has given a description in *Vacation Tourist* (1861). "It is," he says, "a beautiful and curious piece of work; a cylinder of about 2 feet 6 inches long and 10 or 12 inches in diameter, opening down the middle. One of the halves is engraved with a ground plan of the tabernacle, showing every post, tenon, veil, piece of furniture, vessel, &c., with a legend attached to each, all in raised work. The other half is covered with ornaments only, also raised. It is silver, and I think—but the light was very imperfect—parcel-gilt." He adds in a note: "the rubbings (of it) have since been shown to the authorities of the South Kensington Museum, and pronounced to be Venetian work of the 14th or 15th century."

My attention was directed mainly, indeed I may say solely, to the MS. itself. The roll is 15 inches wide, and must be from 20 to 30 yds. long; but this is only an estimate, as I had no means of measuring the length. It is of coarse parchment, of a yellowish-brown colour, much stained, especially where it is usually exposed to the people on the day of Atonement. It is worn and torn, and patched in many places. It is rolled upon two rods, of brass apparently, one being fastened to each end. The writing is in transverse columns, each column 13 inches long by 7 wide, and containing about 70 lines. I was told that there are 110 columns in all. The characters are of the old Samaritan

type, small, rude, and irregular. In external appearance and accuracy of execution the MS. cannot be compared with the Jewish synagogue rolls. Many parts of it bear traces of correction or change, many are obliterated—at least they seemed so to me, but the light was bad. In a few places I observed that newer parchment had been rudely inserted where the old was torn away, and these places were written in a more modern hand.

The roll contains, or contained, the Pentateuch complete. Its age it is difficult, perhaps impossible, to determine. The Samaritans say it was written by Abishua the son of Phinehas 3500 years ago, but this cannot be credited. However, it is probably as old as, if not older than, any of our Hebrew MSS. I should say, judging from the vellum and the character of the writing, that about the 6th or 7th century of our era is the earliest period to which it can be assigned.

FAITH AND WORSHIP OF THE SAMARITANS.

The Pentateuch is the Samaritan Bible. It is their divine standard of faith, morals, and worship. They believe in one God, but deny a plurality of persons in the Godhead. They believe in one lawgiver and prophet, Moses, and they reject all others. They believe in the advent of a Messiah, according to the divine promise in Deut. xviii. 19. The Messiah, however, is to be a man, like, but inferior to Moses. They believe in a future state of rewards and punishments, and in the resurrection of the body. They observe all the great Feasts enjoined in the Pentateuch. Of these the Passover and the Feast of Atonement are the chief. They also observe Pentecost by a service of prayer in their synagogue, and by a procession to the summit of Gerizim. At the Feast of Tabernacles they construct little booths, or arbours of green branches in their court-yards, or on their house-tops, like the Jews, and live in them for 7 days, making a pil-

grimage each day to the top of the holy mountain. It is remarkable also that they celebrate the Feast of Purim. The Jews hold it in commemoration of the deliverance of their nation by the heroic devotion of queen Esther; but the Samaritans say it was instituted in honour of Moses' mission to Egypt to deliver Israel. Their observance of the Sabbath is strict, and in general accordance with the Mosaic commands, so far as regards external form and manual labour. They have not so many tricks for evading the strictness of the Law as the Jews. They will not, for example, employ others to do in their houses what they are forbidden to do themselves. On Friday evening their Sabbath begins at sunset, and they hold private prayers in their houses. On Saturday they have 3 diets of worship in their synagogue—morning, noon, and afternoon.

The synagogue is a small oblong building, with recesses on 3 sides. The walls are rough and white-washed; the roof is vaulted, with 2 little domes in the centre. The whole building is modern; their ancient and more splendid synagogue having been taken by the Muslims some centuries ago. The recess on the left hand of the door is the *Mizbah*, or "altar." It is about 5 feet square, and was covered at the time of my visit with a veil of yellow silk. Within are receptacles for the sacred books. Toward it the faces of the worshippers are turned in prayer; and it is so placed that in looking to it they look toward their chief sanctuary on the top of Gerizim.

The service in the synagogue, as I witnessed it, was as follows:—On the arrival of the High Priest, he and the members of his family, put on surplices of white calico. The service then began. The first act was a prostration of the whole assembly towards the *Mizbah*, accompanied by a low murmur. Having touched the ground with lips and forehead, they all rose to a position partly kneeling, partly sitting—the knees upon the ground, and the body thrown back so as to rest upon the heels—an attitude of rever-

ence generally assumed by Orientals in the presence of superiors. The priest now commenced a chant in a monotonous tone, with brief pauses at intervals, followed by a jerk in the voice. The whole assembly joined. At first the chant was slow, and in an undertone; but gradually it became quicker, and grew louder, until it increased to a howl; once or twice they all rose to their feet, and on kneeling again they drew both hands down their faces and beards. There was no appearance of devotional feeling. The service was a mere performance; and to a stranger a most disagreeable performance.

MOUNT GERIZIM—THE PASSOVER.

Few will turn aside from Shechem without making a pilgrimage to the shrine of the Samaritans—Gerizim, the "Mountain of Blessing." A Samaritan guide is the best, but a Jew or a Christian will serve the purpose. The way is steep and so long that a horse or donkey is a comfort. It winds up the beautiful glen on the S. side of the town; and here we get some charming views—rich in many-tinted foliage, picturesquely grouped houses, graceful palm-trees, and rugged cliffs—all alive with the song of birds and the murmur of waters. One is reminded of some of the finest glens around Sorrento. But the trees and waters are soon left behind, and a turn to the l. shuts them out from view. There is now a stiff climb for $\frac{1}{2}$ of an hour up the mountain side. On gaining the top we have before us a broad plateau, or rather close succession of mountain summits, thickly covered with stones, but cultivated in patches and terraces, between which the stones have been heaped together. The prospect is wild and dreary. We proceed along the top, due E., towards a conspicuous wely on a rocky knoll, and in 15 min. reach the base of the latter. Here we observe a few patches of tolerably level ground where the Samaritans encamp at the feast of Passover. On its eastern side is a small

rectangular area, surrounded by stones, like the foundations of an old building. In its centre is a trough about a foot deep and 4 ft. long, filled with ashes and calcined bones, the remains of the Passover lambs which are burned with fire according to the command in the Law (Ex. xii. 10). Beside the enclosure is a circular pit 3 ft. in diameter and 8 or 10 deep, in which the lambs are roasted—"Eat not of it raw, nor sodden at all with water, but roast with fire."

A description of the mode in which the Passover is observed on this spot may be interesting. I had an opportunity of witnessing a part of the ordinance. On reaching the level area above mentioned I found the tents of the community pitched, facing the top of the mountain. Beside the trough stood two large metal pots full of water, and the pit was filled with dry brushwood. A few of the older men were reciting portions of the Law, but the bulk of the people were reposing in their tents. Near sunset I observed eight or ten men in white surplices standing beside the circular pit reciting a form of prayer. After several prostrations one of them kindled the brushwood, and another threw on additional fuel. They then went to the trench and lighted a fire there. All the full-grown men, amounting to forty or more, now came out of their tents, and ranging themselves behind the others, joined in the recitations and prostrations. This continued without intermission to near sunset. Then I saw a number of youths—six or seven—retire from the main body and go behind the camp; they soon returned, leading or driving six lambs.

The moment the sun set the priest, raising his voice, repeated very rapidly the words of Exod. xii. 6: "And the whole assembly of the congregation of Israel shall kill it between the two evenings;" and while the words of the sacred record still hung upon his lips, the lambs were seized and their throats cut. As they lay there struggling, the youths who slaughtered them dipped their fingers in the blood, and going back touched the faces of some women

and children who stood in the tent doors. The youths next spread out the quivering carcases, and taking water from the pots, now boiling on the fire in the trench, they poured it over them and stripped off the fleeces. The right fore-leg and entrails of each lamb were cut off and burned; afterwards each carcase was pierced lengthwise by a wooden spit with a cross-bar near the extremity, and then carefully placed on end in the circular pit, which was now heated like an oven. Sticks were placed in order over the mouth of the pit and moist earth heaped upon them so as completely to close it up. There the bodies were to remain till fully roasted, according to the command—"They shall eat the flesh in that night, roast with fire . . . eat not of it raw, nor sodden at all with water, but roast with fire."

At this stage I was compelled by intense cold and other reasons to return to Nablus, and did not witness the concluding part of the ceremony. I take the liberty, however, of completing the description in the graphic language of Dean Stanley, who, during his tour in the East with H.R.H. the Prince of Wales, was present during the whole feast:—"It was now quite dark, and the greater part of the community retired to rest. Five hours or more elapsed in silence, and it was not till after midnight that the announcement was made that the feast was about to begin. The Paschal moon was still bright and high in the heavens. The whole male community was gathered round the mouth of the oven, and with reluctance allowed the intrusion of any stranger to a close inspection. It seemed as if the rigid exclusiveness of the ancient Pascal ordinance here came into play,—'A foreigner shall not eat thereof; no uncircumcised person shall eat thereof.'

"Suddenly the covering of the hole was torn off, and up rose in the still moonlit sky a vast column of smoke and steam. . . . Out of the pit were dragged, successively, the six sheep, on their long spits, black from the oven. The outlines of their heads, their ears, their legs, were still visible

—'his head with his legs, and with the inward parts thereof.' They were hoisted aloft and then thrown on large square brown mats, previously prepared for their reception, on which we were carefully prevented from treading, as also from touching even the extremities of the spits. The bodies, thus wrapped in the mats, were hurried down to the trench where the sacrifice had taken place, and laid out upon them in a line between two files of the Samaritans. Those who had before been dressed in white robes still retained them, with the addition now of shoes on their feet and staves in their hands, and ropes round their waists,—'Thus shall ye eat it; with your loins girded, your shoes on your feet, your staff in your hand.' The recitation of prayers or of the Pentateuch recommenced and continued till it suddenly terminated in their all sitting down on their haunches, after the Arab fashion at meals, and beginning to eat. This, too, is a deviation from the practice of only a few years since, when they retained the Mosaic ritual of standing whilst they ate. The actual feast was conducted in rapid silence as of men in hunger, as no doubt most of them were, and so as soon to consume every portion of the blackened masses, which they tore away piecemeal with their fingers,—'Ye shall eat it in haste.' There was a general merriment, as of a hearty and welcome meal. In ten minutes all was gone but a few remnants. To the priests and to the women, who, all but two (probably his two wives), remained in their tents, separate morsels were carried round. The remnants were gathered into the mats and put on a wooden grate or hurdle over the hole where the water had been originally boiled; the fire was again lit, and a huge bonfire was kindled. By its blaze, and by candles lighted for the purpose, the ground was searched in every direction, as for the consecrated particles of sacramental elements; and these fragments of the flesh and bone were thrown upon the burning mass. 'Ye shall let nothing remain until the morning; and that which remaineth until the

morning ye shall burn with fire.' . . . The flames blazed up once more, and then gradually sank away. Perhaps in another century the fire on Mount Gerizim will be the only relic left of this most interesting and ancient rite. By the early morning the whole community had descended from the mountain and occupied their usual habitations in the town. 'Thou shalt turn in the morning, and go unto thy tents.' (Deut. xvi. 7.)"

Such are the Samaritans, and such are their rites, their faith, and their customs. How strange to find them retaining almost unchanged the Mosaic institutions—to find them living in the same city in which they lived when Jesus sat on Jacob's Well—to find them worshipping on the same mountain to which the woman of Samaria pointed when she asked her question!

SITES OF THE TEMPLE.

From the place of sacrifice we ascend by an old road to the summit of the rocky knoll, a distance of about 200 yds. Here lie the principal ruins of Gerizim, and in the midst of them is the shrine of the Samaritans. The most important ruin is a large rectangular enclosure, facing the cardinal points, and measuring 240 ft. from E. to W. by 255 ft. from N. to S. The walls are of hewn stones, about 6 ft. thick, and in places still as much as 12 ft. high. At the corners are the remains of square towers—that on the N.E. crowning the hill, and commanding the plain of Mukhna with a wide district around it. This tower is now a Muslim wely, and its white dome seen from afar is the landmark of Gerizim. Near the centre of the enclosure are the foundations of an octagonal building, which the recent excavations of Captain Wilson have shown to be those of the Church of the Virgin. "On the eastern side of the ch. is an apse, on the northern side the main entrance, and on each of the others doors leading to small side chapels. In the interior are the

piers of a smaller octagon, apparently intended to carry a dome. The ch. and castle were found to be built on a rough platform of large stones laid together without mortar, and of this platform—which may be that on which the Samaritan temple stood—the so-called 'twelve stones' form a portion."

Adjoining the enclosure on the N. is a square building, apparently of the same date, measuring 100 ft. by 150 ft., and divided into three apartments. The massive walls, the flanking towers, the general form of the structure, and the commanding site, all show it to have been a fortress; and the style of the masonry appears to indicate that it was erected during the Roman rule in Palestine. The Samaritans themselves call it "the Castle." There is every reason to believe that we have here the remains of the fortress erected by the Emperor Justinian for the protection of the Church of the Virgin, as stated above.

Along the base of the western wall of the large enclosure runs a line of large slabs; but whether detached blocks laid there by human hands, or portions of the natural rock divided by fissures, it is difficult to say. The Samaritans call them "the ten stones;" and they affirm that beneath them are deposited the identical twelve stones brought up at the command of Joshua out of the bed of the Jordan and originally placed at Gilgal (Josh. iv. 20-24). They also state that upon these stones are inscribed the words of the ten commandments. The tradition is ancient, but it has no foundation in Scripture history. Mr. Mills states that upon excavation he found that these "were really separate blocks of stone, and not one rocky platform. . . . I examined the blocks as carefully as the circumstances would admit of, but could find no traces of any kind of writing. The stones, however, were not sufficiently uncovered to enable me to satisfy myself that there was no writing on them."

A little to the S. of these ruins is a smooth surface of natural rock, of an irregular oval shape, 45 ft. in diameter; declining gently towards a

rough rock-hewn pit on its W. side. This is the shrine of the Samaritans — their "Holy of Holies" — on approaching which they take off their shoes, and toward which they turn in prayer (Ex. iii. 5). On this rock, according to the present tradition, Abraham sacrificed the ram instead of his son; on it Jacob had his heavenly vision, and, therefore, named it the "House of God," *Bethel*; and on it the ark was placed, and the Tabernacle set up. Round the rock are traces of old walls, composed of massive stones, far more ancient-looking than those in the castle; and it is highly probable they may have belonged to the Temple. Farther southward, and indeed all round the knoll, are extensive ruins, apparently of a large ancient village. On the southern slope may be still seen a portion of the old wall. The name Luzah is now given to another group of ruins lying near the spot where the Samaritans keep their Passover.

Dean Stanley states "that there is every probability that Gerizim, and not Jerusalem, is the scene of two of the most remarkable events in the history of Abraham"—namely; *First*, the meeting with Melchizedek; and *second*, the sacrifice of Isaac. But the arguments in favour of the first are far from being conclusive; and the second seems to me to be simply impossible. Abraham was at Beersheba when he received the command to offer Isaac for a burnt-offering "upon one of the mountains" in the "land of Moriah." (Compare Gen. xxi. 33, and xxii. 1-3, 19.) "He rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went into the place which the Lord had told him." On the third day they came in sight of the place appointed; and though it is said to have been "afar off," we must estimate the distance by the whole incidents of the story. The distance could not have been very great—not certainly more than a mile or two, as Isaac carried the wood on his back, and

Abraham the fire in his hand to the spot, after he had said to the servants, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." It appears from the narrative that they went to the place, offered the sacrifice, and returned to the men again on that same day. Dean Stanley supposes they travelled up the plain of Philistia, and on the morning of the third day got a view of Gerizim from the plain of Sharon; here the young men remained, and Abraham and his son set out for the far distant mountain. Now this theory would give them a journey of 30 geog. m. a day—as the crow flies—for the first two days; a distance which assuredly no ass could accomplish; and there would remain nearly 20 m. of mountain road up which Isaac toiled with the wood, and his father with the fire. On the other hand the distance of Jerusalem from Beersheba agrees well with the account of Abraham's journey; and the old road, as we have seen, instead of running along the plain of Rephaim, crossed the ridge on the E. of it, commanding a full view of Mount Moriah and the whole site of Jerusalem from a point $1\frac{1}{4}$ m. distant.

The ruins, as has been stated, occupy a rocky knoll which rises like a crest from the broad summit of Gerizim. This knoll is on the eastern brow of the mountain, almost overhanging the plain. The view from it is glorious, deserving to be ranked with those obtained from Neby Samwil and Olivet. The rich plain of Mukhna is at our feet; it sends out a broad green arm among the dark hills on the E., opposite the vale of Nablus. The arm is called Sâlim, and takes its name from a little village on the rocky declivity to the N.—doubtless occupying the site, as it retains the name, of that ancient "SALEM, a city of Shechem," near which Jacob pitched his tent on his return from Padan-aram (Gen. xxxviii. 18). On the E. the view embraces the great wall of the transjordanic mountains. On the N. the eye wanders over a succession of dark ridges and rounded peaks

till it rests on the pale blue and white peak of Hermon. On the W. we get glimpses of the plain of Sharon through openings in the hills, and of the Mediterranean stretching out beyond. The mountains of Ephraim are around us—the great stronghold of the powerful house of Joseph. Rich plains and valleys are seen winding like a green network among them—waving with corn, and fat with the olive and the vine. "Joseph is a fruitful bough, even a fruitful bough by the spring, whose branches run over the wall. . . . The Almighty shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb." The practical wisdom of the shepherd prince who crossed the Jordan with his staff, and came back two great bands, was never more signalized than in securing a possession in this the garden of Canaan; and in afterwards prospectively bestowing it on his favourite son. "The blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Gen. xlix. 2-20).

JACOB'S WELL.

A pleasant walk of $\frac{1}{2}$ h. down the valley from Nabulus, brings us to Jacob's Well. We pass on the rt., in a nook of Gerizim, a Muslim wady; then we observe a wady on each side of the vale—one breaking down from Ebal, and the other from Gerizim, and forming a vast amphitheatre through which the vale runs. Might not this be the scene of the reading of the Law? "And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord . . . half of them over against mount Gerizim, and half of them over against mount Ebal. . . . And afterwards he

read all the words of the law, the blessings and cursings. . . . There was not a word of all that Moses commanded which Joshua read not before *all the congregation of Israel*" (Josh. viii. 33-35). The description applies admirably to this spot. The ark stood in the centre of the vale; the people were ranged round the recesses in the mountains, 6 tribes on one side and 6 on the other. The law could thus be read in the hearing of all; and after each command the solemn response was given by the appointed tribes.

Here in the centre of the valley is a fountain with a reservoir, called 'Ain Defneh, sending forth a little stream. In 10 min. more we come to a wretched hamlet, containing some half-a-dozen hovels. It is called Belat; and about 200 yds. below it is the well. A low spur projects from the base of Gerizim in a north-eastern direction, between the plain and the opening of the valley. On the point of this spur is a little mound of ruins, with several fragments of granite columns. Beside these is the well. Formerly there was a hole opening into a vaulted chamber, about 10 ft. square, in the floor of which was the true mouth of the well. The vaulted chamber appears to have belonged to a ch. of the era of the Crusades, which Edrisi saw in 1154, and which was destroyed in 1187. The original ch. was erected in the 4th cent., and the mouth of the well was then in front of the chancel. "The basilica," says De Vogüé, "had the form of a cross, of which the four branches were directed towards the four cardinal points, the well being in the centre, at the point of intersection." "The well is deep"—75 ft. when last measured, and there was probably a considerable accumulation of rubbish at the bottom. Sometimes it contains a few feet of water, but at others it is quite dry. It is entirely excavated in the rock, perfectly round, 9 ft. in diameter, with the sides hewn smooth and regular.

One's first feeling in looking at this well, and the valley round it, is that of surprise. "What," we ask, "led any man to dig for water at such enor-

mous cost of time and labour in a region abounding with fountains? There is the large fountain of Defneh only $\frac{1}{2}$ m. up the valley, sending forth a stream sufficient to turn a mill, and flowing past within a few yds. of the well itself. Up in the town there are 2 other large springs; there is another still more copious a little west of it; and there is still another, famous for its excellent water, in the glen that comes down from Gerizim—What need was there for a well here?" The very same question we might ask in every section of the plain of Damascus. Nowhere in Syria are running waters more abundant, and nowhere in Syria are wells more common. One acquainted with the E. understands the mystery in a moment. Water is there the most precious of all commodities. Land is almost useless without it. It may serve for pasture; but the flocks that roam over it must have water. The soil may be fertile; but the fertility can only be fully developed by irrigation. Every proprietor, therefore, wishes to have a fountain or well of his own. A stream may run past, or even through his field, and yet he dare not touch a drop of it. Jacob bought a field here, doubtless a section of the plain at the mouth of the valley; but this gave him no title to the water of the neighbouring fountains. He therefore dug a well for himself in his own field; and indeed the field may have been bought chiefly with the view to the digging of a well. Every attentive reader of the Bible will observe that the Patriarchs in wandering through Canaan had no difficulty about pasture; their herds and flocks were numerous, but the land was wide, the inhabitants few, and the pasture was more than enough for all. But they had often serious difficulties and quarrels about water. The natives would not share their scanty supplies with strangers, and they were thus compelled to dig wells for themselves, often at the risk of losing them (Gen. xxi. 25-30; xxvi. 13-15, 18-22, &c.). This is the case still in many parts of Syria. The pastures are free because they are abundant; the wells and foun-

tains are jealously guarded because they are few. In the Hauran, for instance, the flocks of the Bedawin are permitted to crop at will the pastures of Bashan; but the Druzes will not let them near one of their springs or reservoirs.

The tradition about Jacob's Well is one in which Jews and Samaritans, Mohammedans and Christians, are all agreed; and it is at least as old as the beginning of the 4th cent., being mentioned by both Eusebius and the Bourdeaux Pilgrim. Jerome, 70 yrs. later, speaks of the ch. built at the foot of Gerizim, over Jacob's Well. The ch. was destroyed during the crusades; but its ruins are still extant. There cannot be a doubt, therefore, that this is the well mentioned by the early Christian writers; and its position and appearance unite with tradition in proving it to be that at which Our Lord conversed with the woman of Samaria. He left Judea to go into Galilee, "and He must needs go through Samaria,"—the direct road leading through that province. He probably followed the same road we have followed from the Holy City. He came up the plain of Mukhrana, and about noon reached the well. Weary with his journey, and oppressed with the heat, he sat down "on the well," while his disciples went up the valley to the neighbouring town to buy bread. Down the valley the woman came to draw. "Jesus said unto her, 'Give me to drink;'" and no stronger proof of the bitter enmity between the two sects could be given than the woman's reply. Never yet, during many years' residence in Syria, and many a long day's travel, have I been refused a draught of water by a single individual of any sect or race. The Bedawy in the desert has shared with me the last drop in his water-skin. Yet the only reply of the woman to the request of the weary traveller was, "How is it that thou, being a Jew, askest drink of me which am a woman of Samaria?" Around them where they talked was that "parcel of ground which Jacob gave to his son Joseph;" and beside them was

Jacob's well—suggesting the woman's question, "Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?" Over their heads rose Gerizim; the sanctuary on the summit full in view, as the Muslim wely is now. This suggested another question—"Sir, I perceive that thou art a prophet. Our fathers worshipped in *this mountain*: and ye say, that in Jerusalem is the place where men ought to worship" (John iv. 24).

Some have objected to the identity of this well, that it is too far from the town, that there are fountains of water much nearer and more accessible, and that the woman would not have taken the unnecessary trouble to come so far to draw from a well so deep. Those who use such arguments know little of the East. The mere fact of the well having been Jacob's would have brought numbers to it had the distance been twice as great. And even independent of its history, some little superiority in the quality of the water, such as we might expect in a deep well, would have attracted the Orientals, who are, and have always been, epicures in this element. Some again suppose that the Roman Neapolis was not built upon the site of Shechem, but westward of it; and they refer in proof to statements of Eusebius and other ancient writers. But a careful examination of the confused statements of these writers leads one to the suspicion, if not conclusion, that, like modern theories on the same subject, they were invented to get over an imaginary difficulty arising from the distance of the well from the city. That the city was once larger than it is now, and consequently extended somewhat farther eastward, can scarcely be doubted; but that Shechem was situated at the entrance of the valley, we have not a particle of trustworthy evidence to show.

Joseph's Tomb.—In the centre of the valley's mouth, a short distance N. of Jacob's well, is a little square area enclosed by a white wall, and

having a common Muslem tomb placed diagonally across the floor—this is the traditional tomb of Joseph. There is nothing about it to interest one, or to give evidence of antiquity; yet it is most probably genuine. Joseph on his death-bed "took an oath of the children of Israel," saying, "God will surely visit you, and ye shall carry up my bones from hence" (Gen. l. 25). "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem" (Josh. xxiv. 32).

Mount Ebal lies on the N. side of the vale of Nabulus, opposite Gerizim, and of nearly equal altitude. Its sides are more rugged, and its general outline perhaps bolder, than Gerizim. The ascent is not difficult, a goat-path leading up from the town past a little wely called *Imād-ed-Din*, "the pillar of Religion," from some old Muslem Saint. The summit of Ebal, like that of Gerizim, is a broad irregular plateau, partially cultivated. Upon it will be noticed a number of circular enclosures encompassed by rude but massive stone walls, or rather dykes, resembling the Danish Forts so frequently met with in Ireland. On the highest point is a square enclosure, measuring 108 ft. on each side. Its walls are mostly built of large stones; but Mr. Mills, who describes it, says, "I could not satisfy myself whether or not tools had been used in its erection." The summit and sides of the mountain are studded with ancient cisterns, wells, and rock-hewn tombs. The side facing the N. and N.E. is well cultivated, and covered with rich corn-fields and vineyards. Olive-groves are also met with, and the trees equal in luxuriance any in Palestine.

At the S.E. corner of the mountain, near the little village of Askar, is a large and curious cavern, partly artificial and partly natural, which will repay a visit. The entrance in the rocky hill side appears to have been ornamented with sculpture, which is now broken away. At the extremity

of the cave is a copious fountain from which a large stream flows, and is used in irrigating a portion of the adjoining plain.

The view from the summit of Ebal is wide and interesting, resembling that from Gerizim. About 2 m. to the N.E. we see the large village of Tulkabal, situated on high ground, and surrounded by extensive olive-groves. This is probably the ancient *Tirzah*, which for a time enjoyed conjointly with Shechem the honours of a capital (1 Kings xiv. 17; xv. 21; xvi. 8-24).

An interesting excursion may be made from Nabulus to the village of Awertah, which contains the reputed tombs of the son and grandson of Aaron. The distance is about 5 m., and may be ridden in 1 hr. The road is down the vale, past Jacob's Well, and then diagonally across the plain of Mukhna in a S.E. direction. Awertah stands on the side of the ridge which bounds the plain on the E. The tomb of Phinehas is in the village, surrounded by a rude wall, and partially covered by the branches of a great vine. Some distance from the village, on a hill, stands the tomb of Eleazar, with a cave beside it, to which the name of Elijah is attached. Like many other welys in Palestine it is overshadowed by large oak trees. These tombs are held in great veneration by Jews and Samaritans, who make frequent pilgrimages to them. The Mohammedans also esteem them sacred. They may probably be genuine, and the district around them may be the locality called by the sacred historian the "Hill of Phinehas" (Josh. xxiv. 33).

ROUTE 22.

NABULUS TO NAZARETH, BY SAMARIA AND JEZREEL.

II. M.
Nabulus to Sebustieh, SAMARIA 2 80

Excursion to TIRZAH and THEREZ, One day.

Joba', <i>Geba</i>	1 55
Sâdûr	0 45

DOTHIAN—its site and plain.

Kubâtiyeh	1 15
Jenin, <i>Engannim</i>	1 80

Plain of ESDRAELON.

Zera'in, JEZREEL	2 15
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Excursion to BETHSEAN, or Scythopolis.

Ain Jalûd, "Fountain of Jez-roel"	0 80
Sôlem, <i>Shunem</i>	1 0
Nein, <i>Nain</i>	0 50
Endor	0 45
NAZARETH	2 80

Total 15 45

The direct road to Jenin and Nazareth crosses the western shoulder of Ebal immediately on leaving the valley of Nabulus, and proceeds northward over uninteresting uplands to Joba', where it joins the Samaria road. It saves $\frac{1}{2}$ h.'s détour, but misses the capital of Israel. There is still another road from the plain of Mukhna direct N. through the mountains to Jenin, but, as it leaves both Nabulus and Sebustieh far to the westward, no traveller will think of following it.

The road from Nabulus to Sebustieh is good, and it forms an agreeable ride; for we have at every step pleasing and picturesque landscapes before us. It winds down the vale through orchards of fig, apricot, apple, pomegranate, and olive trees, intermixed with gardens of cucumbers and melons; and shut in by terraced hill-sides dotted with villages and covered with olive-groves and

vineyards. In about 20 min. we come to a copious fountain covered by a Roman arch. It is on the N. side of the vale at the base of the rocky bank. Following the side of the streamlet that flows from it for $\frac{1}{2}$ h. farther, we reach a spot where an arched mill-race carries it over to the centre of the glen, and empties it into the heart of an old mill. Here the path leaves the vale and turns up the rocky acclivity on the rt. The cuttings and steps show that it is ancient, and, though not very smooth, it is still one of the best mountain roads in Palestine. The country westward gradually opens up as we ascend—a region of hill and dale, descending into a gray plain beyond. Numerous villages are in sight; some high, perched on conical peaks, others clinging to rocky slopes; but few, very few, in the rich valleys. Every village is a stronghold, and perhaps has been so since the days of Abraham. After ascending about 20 min. we come to a little wayside spring, clear as crystal—a favourite spot with the shepherds, who are generally found, during the heat of the day, grouped round it, their goats nesting close to the rocks to enjoy the shade. At m. below it is the hamlet of Deir Sheraf. A few minutes more brings us to the top of the ridge, where Sebustieh suddenly bursts upon our view, standing on the side of a broad isolated hill. A long descent through olive-groves, and a short, sharp climb up a path lined with ruins, brings us to the site of the ancient capital of Israel.

SAMARIA, SEBASTE, SEBUSTIEH.

The situation of this royal city, if less beautiful, is more commanding than that of Shechem. Nearly in the centre of a basin, about 5 m. in diameter, rises a flattish, oval-shaped hill, to the height of some 300 ft. On the summit is a long plateau, which breaks down at the sides, 100 ft. or more, to an irregular terrace or belt of level land: below this the roots of the hill spread off more gradually into

the surrounding valleys. The hill is now cultivated in terraces, in the formation of which the stones of the ancient city have been freely used. Groves of olives almost cover the southern side, and fill the valley below, while single trees and little groups dot the rest. A wide circuit of picturesque mountains encompasses the basin, having only a narrow opening on the W. through which a winter torrent finds its way to the plain of Sharon. Little villages, with their green corn-fields and gray olive-groves, stud the mountain-sides or crown their summits, making the landscape one of the richest and most beautiful in Palestine.

The modern village of Sebustieh may contain about 60 houses, with a Pop. of 400. It stands upon the broad terrace midway up the eastern side of the hill. The houses are substantially built of old materials, and in their rude walls may be seen many a remnant of ancient taste and splendour. The first object we see on entering it is the ch. of St. John, perched on the brow of the declivity E. of the village. It is on the whole one of the most picturesque ruins in Palestine, and attracts the traveller's attention long before he reaches it. It is now a mosque, and as the inhabitants of the village are surly and insolent, they are always unwilling to let travellers enter, and sometimes prevent them by force. The easiest way to avoid an unpleasant struggle is to take a horseman from the governor of Nabulus; he will open all doors, and a small *bakhshish* to the keeper on leaving will do much to calm the grumbling crowd.

We enter the building from a narrow sunk court on the W. through a low door. The roof is gone, but the walls remain entire to a considerable height, and the eastern end is almost perfect. The altar-niche is a segment of a circle, occupying the greater part of the eastern end, and is richly ornamented. The windows are round-topped, but the arches of the chancel, and those remaining in the body of the ch., are pointed. The pillars dividing the nave and aisles are in bad taste: their

capitals bear some resemblance to the Corinthian style, reminding one of those in the ch. at Lydda. In a modern wall inside are 2 or 3 white marble tablets with sculptured crosses of the Order of the Knights of St. John, now broken and mutilated. The total length of the interior is 153 ft. and the breadth 75.

Captain Wilson, who examined the ch. with much care, and made some excavations, says that "the northern side and N.W. tower are of older date than the crusades; I think early Saracen; in the latter there is a peculiarly arched passage. The ch. is on the site of an old city gate, from which 'the street of columns' started and ran round the hill eastward." There can be little doubt, however, that the building as it now stands is of the time of the crusades. "The presence of so many crosses of the Knights of St. John, and the circumstance that the spot was regarded as the sepulchre of their patron saint, go to render it probable," says Dr. Robinson, "that the ch. may have been erected by that order, in connection perhaps with the Latin bishopric."

Under a vault in the ch. is the reputed sepulchre of St. John the Baptist, "the tomb of Neby Yahya," as the Arabs call it. It is a grotto to which there is a descent of 22 steps. Capt. Wilson says it is of masonry of a much older date than the ch. There are in it 6 loculi, in two tiers of three each, and small pigeon-holes are left at the ends for visitors to look in. This vault is now affirmed to have been the prison of the Baptist. Yet Josephus relates that John was beheaded in the castle of Machærus, on the E. of the Dead Sea; and Eusebius copies his testimony, thereby showing that no other credible tradition was extant in his day. In the days of Jerome, however, Sebaste was the reputed place of John's sepulture; and 3 centuries later it began to be regarded as the place of his imprisonment and execution.

In the village there are no other ruins of importance; and as the whole hill has been long under cultivation, the stones of the temples and palaces

of Samaria have been carefully removed from the soil, thrown together in heaps, built up in the rude walls of terraces, and rolled down into the valley below. On ascending from the village to the top of the hill, we reach an open area, once surrounded with columns, 15 of which stand with their capitals, and 2 are fallen. Some writers of the 12th and 13th centuries mention a Greek ch. and monastery as then occupying the summit of the hill; and though no traces of foundations can now be seen, these columns were probably connected with them. The view is a noble one—embracing the glens and vales round the hill, the circuit of mountains, a section of the plain of Sharon, and the wide expanse of the Mediterranean. No better site for a capital could have been selected in Palestine,—a strong position, rich environs, a central situation, and an elevation sufficient to catch untainted the cool breezes from the sea.

Descending over beautiful terraces towards the S.W., we soon reach the flat belt of level ground above mentioned, and have before us the great colonnade. It commences on the W. at a large mass of ruins (probably the remains of a triumphal arch like that at Palmyra, or a portal like the E. gate of Damascus) and runs eastward about 1000 ft. in a straight line; then curving to the l., and following the sweep of the hill, it extends, or rather did extend, as far as the village. In the western section 60 of the columns are standing, all decapitated, and deeply sunk in the soil. Twenty more are counted at irregular intervals eastward, and many others are lying among the terraces and olive-trees. There were 2 ranges 50 ft. apart, extending, so far as can now be ascertained, about 3000 ft. The shafts measure 16 ft. in height, by 2 in diam., tapering slightly to the top. The order was apparently Corinthian. In all my searches on two separate occasions I was only able to discover a single capital; it lay half concealed in the wall of a terrace.

There cannot be a doubt that these colonnades were intended, like those in Palmyra, Damascus, and Gerasa, to ornament the great street of the city. But the street is gone, the city is gone, and the shafts now stand lonely and bare. When we stand on this hill and look on these solitary columns shooting up from clustering vines and green corn, and on the piles of hewn stones in the terraced fields, and on the great heaps among the olive-trees in the valley below, we cannot but recall the striking, the fearful prediction of Micah: "*I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof!*" (Mic. i. 6).

On the north-eastern side of the hill, about $\frac{1}{2}$ m. from the village, is another remarkable group of columns deserving a visit. The path which strikes off from the front of the old ch., and descends the hill diagonally into the valley on the N., passes close to them, so that they may be visited on the way to Jeba. They stand in a little nook in the slope of the hill, facing the N.W.; and the space round them appears to have been levelled by art. The columns are arranged in the form of a quadrangle, 196 paces in length from E. to W., by 84 in breadth. They are three paces asunder from centre to centre; and there must thus have been about 170 columns when the structure was complete. Fifteen whole shafts, and one half one, are now in their places, and many others are scattered about half embedded in the soil; but not a capital, nor a fragment of a ruin, is visible. In size and material they resemble those of the great colonnade, and are probably of the same date. We have no means of fixing the age of any of these colonnades. Herod the Great rebuilt Samaria, and adorned it with magnificent structures when he gave it its new name *Sebaste*; and it seems natural to ascribe these remains to him.

History.—The origin of the city of Samaria is told with great simplicity

in the Bible. "In the thirty and first year of Asa, king of Judah, began Omri to reign over Israel, twelve years; six years reigned he in Tirzah. And he bought the *hill of Samaria* of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria" (1 Kings xvi. 23, 24). The kingdom of Israel had no fixed capital —no one spot on which the affections of the people would naturally concentrate. There was no conservative principle in the nation. A love of novelty and change was the chief characteristic of the powerful house of Joseph. This was manifested at an early period in the readiness with which they embraced the wild schemes of Abimelech (Jud. ix). The kingdom, originating in rebellion, was ruled by a succession of adventurers, who built sumptuous palaces, and selected pleasant residences to gratify their own tastes for luxury and show, without a thought about the public good. Shchem was first chosen by Jeroboam; then the beauty of Tirzah attracted him (Cant. vi. 4; 1 Kings xiv. 17). Then ambition led his successor Baasha to Ramah, but misfortune drove him back again to Tirzah (1 Kings xv. 17-21); then the beauty of Tirzah was forgotten in the superior advantages—the strength and richness—of the "hill of Samaria;" and even during Samaria's term there was an interlude of royal pomp and tyranny at Jezreel (1 Kings xviii. 45).

After the death of Omri, Ahab, his son and successor, married the notorious Jezebel, daughter of the king of Sidon; and adopting Baal, the chief deity of her country, built for him a temple in Samaria, probably on the summit of the hill (1 Kings xvi. 31, 32). It was during Ahab's reign the city was besieged by Benhadad king of Damascus, at the head of an immense army, who, after making the most extravagant boastings, thoroughly Oriental in style, was at last miraculously defeated by a handful of Israelites (1 Kings xx). Samaria was the scene of many of the strange and

stirring events in the lives of Elijah and Elisha—one of these, in which the latter was the actor, we cannot fail to recall. The king of Damascus, having been often defeated by the Israelites, knew that Elisha was the cause, and consequently resolved to capture him. A large body of troops was sent to Dothan, 6 m. N. of Samaria, where the prophet then lived. They surrounded the city in the night; but were smitten with blindness in the morning. "This is not the way, neither is this the city," said Elisha to them; "follow me, and I will bring you to the man whom ye seek." They followed him, and he brought them into the midst of Samaria, where their eyes were opened. "My father, shall I smite them? shall I smite them?" asked the king. The Prophet indignantly replied—"Wouldst thou smite those whom thou hast taken with thy sword, and with thy bow? Set bread and water before them, that they may eat and drink and go to their master" (2 Kings vi. 12-22). Another interesting episode may be given. Soon afterwards the Syrians again besieged Samaria, and kept up a strict blockade for the long period of 3 yrs. The sufferings of the inhab. were fearful; and then occurred that inhuman tragedy when the two mothers agreed to kill and eat their infant sons in succession! When the famine was raging within the walls to such an extent that mothers boiled their children for food; when the surrounding vale and mountain sides were so thickly covered with the watchful foe, that not a man could pass; when the king in his rage had sworn that Elisha should not live another day—the prophet sat calmly in his house, and prophesied that ere to-morrow's sun had set a measure of fine flour should be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. So it happened. The Syrians, panic struck, fled in the night, leaving all behind them. The four poor lepers who sat "at the entering in of the gate"—just as they do still at Nablus and Jerusalem—discovered the fact; and the proud noble who had sneered at

Elisha's prophecy was trodden to death in the gate by the hungry crowd that rushed out to seize the prey (2 Kings vi. 24-33; vii).

In the year B.C. 720 Samaria was taken by the Assyrians. It appears to have remained for a time the capital of the new colonists, though the more ancient Shechem soon became the chief city of the Samaritans as a religious sect. The next important event in its history was its being given by Augustus to Herod the Great, who rebuilt and adorned it with magnificent structures, giving it at the same time the name *Sebaste*, after his benefactor. In the centre of the buildings, we are told, he left an open space of a stadium and a half in area, and upon it erected a splendid temple in honour of the emperor. It doubtless stood on the summit of the hill, and a nobler site could scarcely be imagined.

In *Sebaste* Philip "preached Christ" and founded a ch. Here too Simon the Sorcerer was converted to Christianity, and afterwards excommunicated (Acts viii. 5-24). Of its subsequent history little is known; it became the seat of a bishop, but fell almost entirely to ruin during the 4th or 5th centy. It revived a little under the crusaders, and was made the seat of a Latin bishopric. Now, though still retaining the proud name given to it in the days of its splendour, none of that splendour remains. The "hill" is almost as bare as when Omri bought it of Shemer. A few heaps of rubbish in the valley, a few piles of stones amid the terraced vineyards, and those lonely columns on the hill-sides and summit, are all that remain of the royal Samaria and the magnificent *Sebaste*. "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is as a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold the Lord hath a mighty and strong arm, which, as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand" (Isai. xxviii. 1, 2). "Samaria shall become desolate, for she hath

rebelled against her God" (Hos. xiii. 16).

Either from Samaria or Nabulus a pleasant day's excursion may be made among the mountains of Ephraim eastward, taking in Tulluzah and Tabbas, and looking down into the Jordan valley towards the celebrated ford of *Succoth*, where Jacob crossed the river (Gen. xxxiii. 17).

TIRZAH, TULLUZAH.—During the reign of Jeroboam this place seems to have been to Shechem what Windsor is to London (1 Kings xii. 25; xiv. 17). That its beauty was proverbial we know from the words of Solomon—"Thou art beautiful, O my love, as Tirzah" (Cant. vi. 4); and probably its salubrity was equal to its beauty. During 40 years it continued to be a royal residence, and then Omri built Samaria. It has been suggested by Dr. Robinson, and it seems highly probable, that the village of Tulluzah marks its site. It is about $2\frac{1}{2}$ h. E. of Samaria and 2 h. N. of Nabulus, situated on the crest of a ridge which projects from the table-land N. of Mount Ebal. It commands a fine view down the eastern declivities of the mountains of Ephraim into the Jordan valley. The village is large and prosperous, with corn-fields in the glens and immense olive-groves on the surrounding hills. There are no remains of antiquity except a few rock tombs and some cisterns. Tirzah was a place of high antiquity, having been the seat of a Canaanitish king before the conquest of the country by the Israelites (Josh. xii. 24).

Tabbas, the ancient *Thenez*, is 2 h. N.E. of Tulluzah. It is a large village built on the side of a fertile vale, with olive-groves and fine pastures. It was here Abimelech of Shechem, Gideon's savage son, was killed by a stone thrown down upon him by a woman as he was about to fire the gate of the tower (Jud. ix. 50; 2 Sam. xi. 21). $\frac{2}{3}$ h. farther is the hamlet of Teyfaif,

which may probably be identified with **ASHER**, a town of Manasseh (Josh. xvii. 7), placed by Eusebius in the 15th m. from Neapolis on the road to Scythopolis (Bethshean). Traces of the Roman road are visible in several places, and near the village is an ancient mile-stone. The road is mentioned in the *Jerusalem Itinerary*, and also in that of *Antonine*. From hence it descended into the Jordan valley and passed along it to Bethshean, about 10 m. N.

Within a few hundred yds. of Teyfaif, on the S., is a singular monument. A large sarcophagus with a sculptured lid is hewn out of a rock; and beside it is a small square building 22 ft. on each side, with an ornamented marble door, and square projecting pilasters at the angles and on the sides. Round the base there is also an ornamental projection. It resembles in some degree the old tombs at Kadeish Naphthali and the tomb of Hiram near Tyre. From hence we may descend to the ruins of *Sakut*, *Succoth*, and the ford of the Jordan, and then return direct through the mountains to Nabulus. This excursion would require two days.

There are 2 routes from Sebastieh to Jeb'n. The 1st and easiest strikes N.E. across the valley and up the gentle slope to a village called *Beit Imrin*, on the main road from Nabulus, and thence by that road. The 2nd and most interesting crosses the high ridge on the N.: this we shall take.

We descend the hill diagonally by the path which leads past the group of columns into the northern valley. This valley, as well as the whole northern side of the "hill of Samaria," is without a tree. It is cultivated in terraces, but has a naked, dreary look. We now wind up a rocky declivity, and then ride across a broad terrace, through an avenue of olives to Burka, 40 min. from Sebastieh. It is a lively little village, ensconced in a nook in the hill-side, and looking

out over a wide region of hill and dale. From Burka the path runs up a bleak ravine, and we have a sharp climb of more than $\frac{1}{2}$ h. to the summit of the ridge, but the glorious panorama repays us. Before us, almost at our feet, is another of those green plains that characterize this region. In the middle of it is a rocky toll with a village called Ramch ("Hill"), appropriately named, and doubtless an ancient site; many other villages dot the hill sides and summits round it, while green vales stretch out E. and W. We descend diagonally, first over bleak slopes fragrant with thyme; then through terraced vineyards and fig-orchards to Fendekumieh, a poor hamlet, clinging to a rocky bank; and finally through groves of venerable olives, where an old road is visible, to Jeb'a (1½ h. from Burka).

Jeb'a—some ancient, but unknown, *Geba* or *Gibeath*—is a large village, picturesquely situated on the lower slope of the hill, overlooking a rich valley. All round it is the gray foliage of the olive, intermixed here and there with the dark green of fig-orchards. On its eastern side is a ravine, down which the road comes from Nablus. There is a mellow look of age about the place—about the massive tower, and the large old stones in the houses, and the gnarled trunks of the olive trees—that adds to its beauty.

The road now winds for $\frac{1}{2}$ h. through a narrow valley and then enters a beautiful plain 3 or 4 m. in diameter. Low hills covered with dark copse—hawthorn, dwarf oak, and arbutus—rise abruptly from the greensward. The plain forms a basin, and there being no outlet the waters collect during winter and the centre is converted into a lake; indeed, even during the summer sufficient moisture remains in the deep soil to give to it a title to the name by which it is known—*Merj el Ghârîk*, "The Drowning Meadow." On the top of a low conical hill, on its western side, stands the fortress of Sânur, now little more

than a heap of ruins, though still inhabited. It formerly belonged, and does so still, I think, to a family of sheikhs of the Abu Ghaush stamp, who, like the old feudal chieftains of England, exercised almost independent authority over the surrounding country. Towards the close of last centy, the notorious Jezzâr Pashîn of Akka attempted to take the stronghold and punish the sheikha, but after a siege of 2 months he was forced to abandon the enterprise. In the year 1830 the chief of Sânur rebelled against Abdullah Pasha, who laid siege to the fortress. He summoned the Emîr Beshir to his assistance at the head of his hardy mountaineers. After a close investment of 4 months the walls were breached by artillery and the castle stormed and laid in ruins. Since that time the scattered members of the family have collected among the ruins, and they are by degrees repairing the old walls.

Winding round the western side of the lake or morass, we follow for a mile or so a green vale, and then ascend a rocky slope to the crest of a ridge. Here a wide and glorious view bursts upon us. At our feet the village of Kubatiyeh nestles on the southern side of a valley, which opens out to the rt. and l., into fertile plains, embosomed in dark hills, and sprinkled with olive-trees. Beyond these is a low ridge over which we look into the plain of Esdraelon—in spring a vast unbroken surface of emerald green—terminating far away at the base of the mountains of Nazareth. We are now about to cross the northern frontier of the central hills of Palestine, which break down into Esdraelon; the frontier, too, of the province of Samaria. A series of long winding ravines open from the mountains into the plain; these were the passes so often defended by "the ten thousands of Ephraim, and the thousands of Manasseh," against the invaders from the N. Manasseh's territory lay along this frontier (Josh. xvii. 7-11), from the Jordan valley to the heights of Carmel. Some of its leading cities

are well known, such as Bethshean, Taanach, and Megiddo. Amongst these hills Gideon, the great hero of Manasseh, was reared up; and down those passes he led his little army against the Midianites who had pitched their tents in the valley of Jezreel. (*Judg. vi. 33; vii. 1.*)

DOTHON.—The little plain to the W. of Kubâtiyeh, has already been mentioned, but we invite the traveller to take another look at it from this commanding height, for it possesses a rare Scriptural interest. On its southern side, about 2 m. W. of Kubâtiyeh, is a green tell still bearing the familiar name of *Dothan*. The sons of Jacob knew the richest pasture-grounds in the country. Having fed their flocks for a time in the plain of Mukhna, near Nâbulus, they led them northwards, probably by Jeb'a and Sânûr, to the vale of *Dahan*, or *Dothan*, “the two wells;” and thither Joseph followed them. His brethren saw him “afar off,” descending the hill-side; they conspired against him, and threw him into one of the empty cisterns, or pits, which are so common in this region. Having thus in part satisfied their feelings of revenge upon the talebearer (*Gen. xxxvii. 2*), they sat down to eat bread. A caravan of Ishmaelites was seen passing along the great road, which then as now traversed this plain. Joseph was drawn from the pit and sold to the “merchants” for twenty pieces of silver (*Gen. xxxvii.*). There is another strange episode in the history of Dothan. When the Syrian army under Ben-hadad invaded Israel and marched against Samaria, Elisha the prophet was living at Dothan, and gave full information to his countrymen of the designs and tactics of the enemy. The Syrian king was aware of this, and resolved to seize the prophet. Accordingly one morning, when the people of Dothan awoke, they found their village completely environed by the chariots and horsemen of their foes. Elisha's servant came running in, crying, “Alas, my master! how

shall we do?” “Fear not,” was the reply, “for they that be with us are more than they that be with them.” Still the servant doubted and trembled; but the prophet prayed, and the Lord opened the eyes of the young man; “and he saw; and, behold, the *hill* was full of horses and chariots of fire round about Elisha.” Again he prayed, and the Syrians were smitten with “confusion of sight,” and were led away to Samaria (*2 Kings vi. 8-23*).

Those who wish to visit Dothan may either turn westward at this place, or else cross over directly from Jeb'a. From Dothan they can follow the line of the caravan road—the road the Ishmaelites travelled, to Kefr-kûd, the ancient *Capercautia*, and thence down into the plain of Esdrælon.

We now resume our route. A sharp descent down the rocky hill-side brings us to Kubâtiyeh (1 h. 15 min. from Sânûr), a large village in the midst of olive-groves. The inhabitants are unworthy of the bounties of nature that surround them, being famous even in this region for their turbulence. It is said, too, they never miss a favourable opportunity of plundering the solitary traveller; and the frequent robberies committed in the neighbouring glens confirm common rumour. The road, after leaving the village, turns nearly N.E., winds along the side of the plain, then ascends to a stony but cultivated plateau, then dives down among olive-groves into a glen with green bed and terraced sides, which it follows to Jenin (1½ h. from Kubâtiyeh).

Jenin, the ancient *En-gassîm*, is beautifully situated where the glen opens into the plain of Esdrælon. It is high enough to overlook the plain, and low enough to have its houses encircled by verdure. The hills rise behind it steeply, but not precipitously; dotted with bushes, and here and there clothed with olives. Rich gardens, hedged with prickly-pear, skirt their base; and a few palm-trees give an

eastern look to the scene. The population of the town numbers from 2000 to 3000, including a few families of Christians. The houses are all of stone. "The Fountain," from which the place appears originally to have taken its name, rises in the hills behind the gardens, and the water is brought by a covered aqueduct to a reservoir of stone in the midst of the town. The reservoir was built about 40 yrs. ago by Huscin 'Abd-el-Hady, *Mudir* of 'Akka, and head of one of the first families in the country. *Em-gannim* signifies the "Fountain of Gardens," a name peculiarly applicable to this spot; and still retained in the modern Jenin. It was a Levitical city of Issachar (Josh. xix. 21; xxi. 29), and is mentioned by Josephus, under the name of *Ginea*.

THE PLAIN OF ESDRAELON, the battlefield of Palestine, on which we have now entered, requires a few words of general description before we visit the places of interest situated upon it. The main body of the plain is an irregular triangle, its base to the E., extending from Jenin to the foot of the mountains below Nazareth, about 15 m.; one side formed by the hills of Galilee, and measuring about 12 m.; the other—some 18 m. in length—running along the northern foot of the Samaria range. The apex is a narrow pass opening into the plain of 'Akka. This vast expanse is open and undulating—in spring all green with corn where cultivated, and weeds and grass where neglected; dotted with a few gray tells, and towards the sides with olive groves. It is the ancient "Plain of Megiddo," where Barak triumphed, and king Josiah received his death-wound (Jud. v.; 2 Chron. xxxv.); probably, too, it was before the mind of the Apostle John when he figuratively described the final conflict between the hosts of good and evil, who were gathered to a place "called in the Hebrew tongue *Ar-Mageddon*," that is, "the city of Megiddo" (Rev. xvi. 16). The river *Kishon* drains it, and flows off through

the pass westward, to the plain of 'Akka and the Mediterranean. But from the base of this triangular plain three branches stretch out eastward, divided by two bleak gray ridges—one Mount Gilbon, where Saul and Jonathan fell; the other called by Franks "Little Hermon," but by natives *Jebel ed-Duhy*. The northern branch of the plain has Tabor on the one side and Little Hermon on the other; into it the troops of Barak and Deborah defiled from the heights of Tabor (Jud. iv. 6), and on its southern side are Nain and Endor. The southern branch lies between Jenin and Gilbon, and terminates in a point among the hills to the eastward. But the central branch is the richest, as well as the most celebrated; it descends in green slopes to the banks of the Jordan, having Jeareel and Shunem at the western end, and Beth-shean towards the E. This is the "Valley of Jezreel," where Gideon triumphed, and where Saul and Jonathan were overthrown (Jud. vii.; 1 Sam. xxix., xxxi.). Its Greek form *Esdraelon* has given a name to the whole plain. The modern Syrians have forgotten its name, as they have forgotten its history; and it is now known among them only as "Merj Ibn 'Amer."

Two things strike us forcibly in looking over the plain of Esdraelon. *First*, its wonderful richness. After the gray hills of Judah, and the rocky mountains of Ephraim, the traveller looks with admiration upon this unbroken expanse of verdure. The gigantic thistles, the luxuriant grass, and the exuberance of the crops on the few spots cultivated, prove the fertility of the soil. It was the frontier of Zebulun—"Rejoice, O Zebulun, in thy going out" (Deut. xxxiii. 18). But it was the portion of Issachar—"And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute" (Gen. xl ix. 15). *Second*, its desolation. If we except its eastern branches there is not a single inhabited village on its whole surface, and not more than

one-tenth of its soil is cultivated. It is the home of the wandering Bedawy, who can scour its smooth turf on his fleet mare in search of plunder; and when hard pressed can speedily remove his tents and his flocks beyond the Jordan, and beyond the reach of a weak government. It has always been insecure. The Canaanite tribes drove victoriously through it with their iron chariots (*Jud. iv. 8, 7*); the Midianites and Amalekites ate up its rich pastures (*Jud. vi. 3, 4; vii. 1*); the Philistines long held it, having established a stronghold at Bethshean (*1 Sam. xxix. 1; xxxi. 10*); and the Syrians on many occasions swept over it with their armies (*1 Kings xx. 26; 2 Kings xiii. 17*).

Three routes are open to us from Jenin to Nazareth. The *First* leads direct across the plain, not passing a single inhabited village or place of interest, if we except the site of the crusading castle of Fulch. Shortness is its only recommendation; it can easily be got over in 6 hrs. The *second* is *via* Carmel, and takes 2 long days, and is perhaps worth it when one has time on hand. It is described in Rte. 25. The *third* and most interesting can easily be done in a day, and it we shall now follow.

The naked ridge of Gilboa is in view from Jenin, crowned with the village of Wezar, once a fortress. It is strange to see a village perched on such a height, almost inaccessible to man or beast, while the whole plain below is uninhabited; but security is here the grand object. Our road leads over the plain, straight to the western point of Gilboa. Many villages are in sight on the hill-sides to the rt. and l. Among those on the l. a good guide will point out Ta'annuk, the ancient Taanach (*Josh. xvii. 11*); and el-Lejān, the site of Megiddo (*Jud. v. 19*). 1½ h. brings us across this southern branch of the plain; and after another hour's ride along the western end of Gilboa we reach Zer'in.

[*Syria and Palestine.*]

ZER'IN, now Zer'in, is situated on the crest of a low spur which projects into the plain from Gilboa. It is only a few ft. higher than the country we have crossed, but immediately on its N. side there is a descent of nearly 100 ft. into the central arm of the plain—the “Valley of Jezreel.” The panorama around us is wide and rich: the hills of Samaria on the S., Carmel on the W., the hills of Galilee, which imprison Nazareth, on the N.W.; the bleak ridge of Duhy, crowned by its white wely, on the N., shutting out Tabor; and we look down the green valley eastward, past a conical tell—the acropolis of Bethshean, into the valley of the Jordan, beyond which rise the mountains of Gilead. Zer'in contains about twenty houses, most of which appear as if falling to ruin. The only slightly building is a square tower, now used as a *Medjebeh*, or “Inn,” where travellers are treated to bare walls, and a supper at the public expense. Round the village are heaps of rubbish, and more than 300 cisterns, or subterraneous granaries for storing corn, and preserving it from plundering Bedawin. There are also several sarcophagi, some with sculptured ornaments, on the S. of the houses. Yet this miserable hamlet is the representative of the royal *Jezreel*, where Ahab built his palace, and three successive monarchs reigned; the scene, too, of some of the bloodiest tragedies in sacred history. As we stand on the crown of the ridge, perhaps on the very site of Ahab's palace, we open our Bibles at the 21st chap. of 1 Kings, and read the story of Naboth and his vineyard. The vineyard was below us in the plain (ver. 16); it was the inheritance of his fathers, and he did not choose to give it up even at the command of the king. But Jezebel was crafty as she was cruel. She bribed witnesses to accuse Naboth of blasphemy; and he was carried forth out of the city, and stoned to death. Then she said to Ahab, “Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but

dead." Turn now to 2 King ix. 11, and another picture is presented to the mind's eye, every incident of which is illustrated by the scene before us. Zer'in occupies a noble site, commanding the broad plain westward, and looking down the valley of Jezreel eastward to the Jordan. It was up this latter valley Jehu came driving furiously, when the kings of Israel and Judah were in Jezreel. The watchman saw Jehu's escort in the distance, and a messenger was sent to demand who came. He did not return: and when Jehu drew nigh Joram himself went out to meet him. The line of the old road by which he went is visible. It runs down the steep declivity, and enters the valley near a fountain. There, probably, the vineyard of Naboth was situated, and there Joram was slain. The king of Judah turned to flee, taking the road to En-gannim; but he, too, was mortally wounded.

On this blood-stained site the infamous Jezebel, having been thrown from a window was devoured by the dogs in the street; and here the whole family of Ahab were murdered by the relentless Jehu.

After the fall of the house of Ahab Jezreel seems to have gradually declined. In the early centuries of our era it was still a large village; but the name had taken the Greek form *Kedraea*, which was extended to the whole plain. Under Arab rule the Semitic form revived in Zer'in.

El-Filch.—From the heights of Zer'in we see in the plain, about 3 m. to the N.W., on the direct road to Nazareth, a little mound covered with ruins called *el-Filch*, "The Bean." There are the remains of a strong fortress, surrounded by a moat. About 100 yds. below it, in the bottom of a wady, is a well, with the foundations of a massive square tower beside it. This is the castle of *Faba* (a translation of *Filch*), celebrated during the wars of the crusades, and garrisoned by the Knights Hospitalers and Templars. But it has been rendered still more famous in modern times by the

battle between the French and Turkish armies in April, 1799. Kleber had left Nazareth with all his troops to attack the Turkish camp; but he was anticipated by the enemy, who advanced to meet him with 15,000 cavalry, and as many infantry, as far as the village of Filch. Kleber instantly drew up his little army in squares, with the artillery at the angles. The formation was hardly completed when the immense mass came thundering down, threatening to trample the handful of enemies under their horses' hoofs. The steady aim and rolling fire of the French veterans brought down the foremost of the assailants, and soon formed a rampart of dead bodies of men and horses; behind this they bravely maintained the unequal combat for 6 hrs., until at length Napoleon, with the cavalry and fresh divisions, arrived on the heights which overlooked the field of battle, and, amidst the multitudes with which it was covered, distinguished his men by the regular volleys which issued from their ranks. He instantly formed his plan, he attacked the enemy on the flanks and rear, while Kleber assumed the offensive in front. The Turks, thus exposed to a concentric fire, fled in disorder; and hundreds were mowed down by grape-shot as they floundered through the marshy plain. Such was the battle of Mount Tabor, in which 3000 French resisted successfully the attacks of ten times their number, during a period of 6 hrs., in an open plain.

The large fountain of 'Ain Jaldud at the northern base of Gilboa, ½ h. E. of Zer'in, deserves a visit, for it is a noted spot in sacred history, being the scene of one of the most memorable victories, and of one of the most memorable defeats in the annals of Israel. "The Midianites, the Amalekites, and the children of the east," invaded Palestine 3000 years ago. They, with their flocks and herds, were numerous and destructive as locusts (Jud. vi. 2-5). Their head-quarters — their tents, camels, and cattle — were in the "valley of Jezreel" (ver. 33); but with

their horsemen and dromedary-men they swept the whole country. In the spring of 1857, on this same spot, I had an opportunity of witnessing a similar gathering, when the great Bedawy chief *Akeil Agha* assembled his followers and allies after the massacre of the Kurds at Hattin, to divide the spoil. There they "lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude." I almost felt, when I looked on the wild faces and war-like array, and heaps of plunder, as if sacred history was realized. There were the Beni-Sukhr sheikhs from beyond the Jordan, with their beautiful horses and tufted spears; there were chiefs from the south, mounted on camels with gay trappings, and ornaments of silver round their necks (Jud. viii. 21); and there was *Akeil* and two or three others clustered round him, in their scarlet robes, tinted deeper here and there with spots of blood—fit representatives of *Oreb* and *Zeeb*, the "Raven" and the "Wolf" (Id. ver. 8, 26). The dress, the trappings, the habits of the Bedawin are just what they were 30 centuries ago.

But *Akeil Agha* has—hitherto at least—fared better than *Oreb* and *Zeeb*. The brave son of the Kurdish chief *Shemdin* fell at Hattin, and no brother avenged him. *Gideon's* brethren—each one like the child of a king—fell, too, not far from the same spot (Jud. viii. 18); and *Gideon* himself came down with his noble band to avenge his slaughtered brethren and his desolated country. The "well—or 'spring'—of *Harod*," at which the three hundred lapped, was probably this very fountain of *Jalud*. It was night, and the host of the Midianites were asleep in their tents. *Gideon* and his 300 followers drew close round them. In a moment the trumpets were blown, the pitchers were broken, and the torches blazed forth on the eyes of the astonished Arabs, while the wild cry, "The sword of the Lord and of *Gideon*," rent the midnight air. Now all was

confusion. Every man's sword was against his fellow—just what one would expect in a panic-stricken Arab encampment—and there was a pell-mell race down the valley towards the fords of the Jordan at Beth-barah (Judg. vii. viii.).

The next great engagement which took place in the valley of Jezreel was that of Saul and the Philistines. The Philistines were encamped on the other side of the valley, beside Shunem, now called Sôlam; while Saul and his army took up a position by the "fountain of Jezreel." The position was badly selected. The ground slopes down gradually from Shunem to the base of Gilboa at the fountain, while the hill-side rises steeply behind. The Philistines had all the advantage of the gentle descent in their attack; both front and flanks of the Israelites were exposed to their onset, and the prospect of flight almost completely cut off by the steep hill behind. During the night before the battle Saul went to consult the witch at Endor. The journey was not without danger, for Endor stands on the northern slope of Little Hermon, which rises just behind the site of the Philistines' camp. Saul probably kept them on his left, and crossed the eastern shoulder of the ridge; he could thus reach the village in less than two hours (1 Sam. xxviii.).

The battle took place early the next morning. (I quote Mr. Stanley's graphic words.) "The Philistines instantly drove the Israelites up the slopes of Gilboa; and however widely the rout may have carried the mass of the fugitives down the valley to the Jordan, the thick of the fight (or rather of the slaughter) must have been on the heights themselves; for it was 'on Mount Gilboa' that the wild Amalekite, wandering like his modern countrymen over the upland waste, 'chanced' to see the dying king; and 'on Mount Gilboa' the corpses of Saul and his three sons were found by the Philistines the next day. So truly has David caught the peculiarity and position of the

scene which he had himself visited only a few days before the battle—“The beauty of Israel is slain upon thy *high places*: and, Jonathan, thou wast slain in thine *high places*,” as though the bitterness of death and defeat were aggravated by being, not in the broad and hostile plain, but on their own familiar and friendly mountains. And with an equally striking touch of truth, as the image of that bare and bleak and jagged ridge rose before him, with its one green strip of table-land—the more bare and bleak from its unusual contrast with the fertile plain from which it springs—he broke out into the pathetic strain, ‘Ye mountains of Gilbon, let there be no rain upon you, neither dew nor *field of offerings*: for there the shield of the mighty was vilely cast away—the shield of Saul, as though he had not been anointed with oil’” (1 Sam. xxxi.; 2 Sam. i.).

BETHSHAN, SCYTHOPOLIS, now Beisan.—From the “fountain of Jezreel” a pleasant excursion may be made to Beisan. The place is interesting in itself—especially so in connexion with the battle of Gilboa—and it commands one of the very best views of the upper section of the Jordan valley.

A smart ride of 2 h. down the valley, near the banks of the streamlet that flows from the “fountain,” brings us to a dark conical tell—the acropolis of Bethshenn. The modern village is $\frac{1}{2}$ m. to the S. of it. We are here on the brow of the Jordan valley, looking down upon it from a height of 300 ft. or more. It is about 3 m. wide, everywhere green, fertile, and well watered; dotted and patched with cane-brakes and thickets of tamarisk. The Jordan can be distinguished near the far side by the dark tortuous line of foliage. A guide will point out the ravine of *Yabis*, away on the S.E., in which JABER-GILEAD stood (see Rte. 19); and just opposite us we can ourselves observe a terrace on the moun-

tain side, called *Tibikat Fahil*—it is the site of the ancient *Pella* (Id.). The low ridge of Duhy on the N. is bleak and featureless, breaking down in a rounded declivity to the Ghôr; but the mountains of Gilboa on the S. are bold and picturesque. Before reaching the plain they sweep round to the S.; and a strip of the plain of Jezreel extends along their eastern base, forming a terrace above the Jordan valley.

The ruins of Bethshean cover a space about 3 m. in circuit. No less than 4 streams flow through the site, so that the city must have consisted of several sections, separated by deep ravines and brawling torrents. Between the principal streams is a hill 200 ft. high, in form a truncated cone. From its southern base the ground ascends gradually for about $\frac{1}{2}$ m., and on this slope the great body of the ancient city stood. Here also stands the modern village, containing some 50 poor houses, grouped round a massive square tower, the style of whose masonry proclaims its Jewish or Phoenician origin. Scythopolis was a city of temples. It was a chief seat of the Philistine god Dagon. The remains of no less than 4 temples can be traced at the base of the tell, and several others are seen elsewhere. There are some 30 columns standing among the ruins, most of which appear to have lined a street which ran from the Gadara gate round the acropolis.

The most perfect as well as the most interesting ruin of Bethshean is the *Theatre*, situated in the valley S.W. of the tell. Though the outer walls are shattered and ruinous, the interior doors and passages are almost perfect. It is entirely built of basalt. In form it is semicircular, and its diameter measures nearly 200 feet. Here, we are told, a number of Christians were massacred during the reign of Julian the Apostate.

The citadel stood on the summit of the hill, and must have been a place of very great strength. The Hill is a natural fortress, for a deep glen, called *Wady-el-Jalud*, sweeps round

its northern base, while another glen passes round the southern base, and the two meet on the E., thus almost surrounding it with an impassable moat. Its sides are steep, scarped, and in places almost perpendicular. A massive wall encircled the flat top, and its principal gateway was on the N.W. In its sides, which are of comparatively recent structure, may be seen fragments of Corinthian capitals and shafts of limestone. It was doubtless on the wall of this citadel the Philistines hung up the bodies of Saul and Jonathan (1 Sam. xxxi. 10); and one can understand from the position of the city how the daring inhabitants of Jabeesh were able to carry off the bodies. They crossed the Jordan during the night, crept up Wady-el-Jalud to the northern base of the tell, then clambered up its steep side, scaled the wall of the fortress, took down the bodies, and escaped.

On the E. and N. of the tell there are extensive ruins, but now so overgrown with thorns, thistles, and rank grass that it is difficult to see them. On the N. bank of the ravine, opposite the citadel, are a number of rock-tombs and sarcophagi.

The village is poor but populous, containing a colony of Egyptians brought hither by Ibrahim Pasha. They have a bad name, and deserve it; for they are given to pilfering, and open robbery when they can safely venture upon it. They are themselves frequently plundered by the wandering Bedawin.

Bethshean was one of those Canaanite strongholds which the Israelites were never able to conquer, or at least to retain (Jud. i. 27). Its inhabitants thus, allies of the Philistines; and were when the corpse of Saul had been stripped and dismembered, the head was sent to the temple of Dagon—perhaps that of Ashdod; the armour was dedicated in the temple of the Canaanite Ashtaroth (compare 1 Sam. xxi. 10; 1 Chron. x. 8-10); the body, with the corpses of his sons, was fastened to the wall of Bethshean. The wall overlooked the valley of the

Jordan, beyond which, on the opposite mountain side, was *Jabesh-Gilead*, the town which Saul once saved from a cruel enemy (1 Sam. xi.). Its people now remembered their benefactor, carried off the bodies, and buried them under the terebinth at their own city, where they lay till they were disinterred by David, to be buried at Zelah in Benjamin (1 Sam. xxi. 11-13; 2 Sam. xxi. 12-14).

After the captivity Bethshean received the name *Scythopolis* “City of the Scythians,” perhaps from some colony which settled in it, like that from Egypt in modern times. It was the chief of the “ten cities” which were termed *Decapolis*; but though its history is long and eventful, it contains no incident worthy of special note. It was the birthplace of the Christian fathers and writers Basilides and Cyril, the latter well known as the biographer of St. Sabas. Before the time of the crusades the Semitic name of the city again revived under the Arabic form *Beisan*; indeed it was probably never forgotten by the people.

Beisan lies in the line of the ancient road from Damascus and Gilead to Egypt—the same which the Ishmaelites travelled who bought Joseph. The road crossed the ridge of Gilbon, near a little village called *Jellun*; then continued to Jenin, and passed through the mountains to the plain of Dothan. It crossed the Jordan at a bridge called *Mejāmidā*, “the meetings,” 7 m. N.W. of Beisan, and then ascended to *Gadara*. From Beisan to Tiberias by the Jordan valley is an easy day’s journey.

SHUNEM.—The road from ‘Ain Jalud to Sôlem leads across the “valley of Jezreel,” through rich corn-fields. There is a gentle ascent for about 2½ m., when we gain the top of a low swell over which we ride to Sôlem (1 hr. from the fountain). Sôlem is a flourishing village encompassed by gardens with hedges of prickly pear; but there does not appear to be a vestige of antiquity about it. It lies

on the lower slope of Jebel ed-Duhy. Sôlem is the ancient *Shunem*, a city of Issachar (Josh. xix. 18), and the place where the Philistines encamped before the battle of Gilboa. The ridge behind it, now called Jebel ed-Duhy by the natives, and Little Hermon by travellers, is doubtless the "Hill of Moreh," beside which the Midianites were pitched when Gideon attacked them (Jud. vii. 6). But a more romantic interest is attached to Shunem as the scene of one of the strangest episodes in the life of Elisha. The story of the Shunamite and her son will be here read with pleasure, where we have before us the whole scene. Hero is the village where the "great woman" built the "little chamber on the wall" for the use of the prophet. Into one of these corn-fields that surround the village the "child" of promise—the reward of piety and hospitality—"went out to his father to the reapers;" and there he got the *coup de soleil* that occasioned almost instant death. Across that great plain his mother rode in the afternoon to yonder blue ridge of Carmel, to tell the prophet of her sad bereavement; and across it she returned again with "the Man of God," to receive from him her son, thus doubly the gift of Heaven (2 Kings, iv. 8-37).

NAIN.—From Sôlem we pass round the western base of Little Hermon, getting our first view of Tabor, which looks like the segment of a sphere, dotted with oak-trees to its summit, and standing out almost isolated from a background of wooded hills. We may be disappointed in its elevation, but its graceful outline surpasses our expectations. Over its left shoulder, far away on the horizon, we also see the blue cone of Hermon. One can here see how naturally the poet-king might be led to group those two beautiful hills: "The north and the south thou hast created them; Tabor and Hermon shall rejoice in Thy name" (Ps. lxxxix. 12). We ride on to the rt., along the rocky declivity of the hill, and in 50 min. from Sôlem reach

Nain. Its houses are few and poor, and its situation bleak and uninteresting, though commanding a wide view over the plain and among the mountains of Galilee. Round the village are heaps of rubbish and old building stones; and above the fountain, to the rt. of the road as we approach the place, is one considerable mound with a modern ruin on its summit. A few hundred paces above the houses to the S.E. are many rock-tombs in the hill-side, perhaps the old cemetery. Uninteresting as the place looks, it leaves a deeper impress on the memory than many a spot on which nature has lavished her choicest gifts. Fancy pictures the funeral procession issuing from the gate—the men carrying the open bier; the women behind grouped round the bereaved widow, and rending the air with their cries, as they do still. Another procession meets them. He who heads it directs a glance of more than human compassion on the widow, and says in accents that thrill her very soul, "Weep not." He approaches and touches the bier. The bearers stand still, for there was something in the mein of the stranger that awed them. Jesus spake but a word, and the widow's son was restored to life, and delivered to the embrace of his mother (Luke vii. 11-18).

ENDOR.—A ride of $\frac{1}{2}$ h. brings us from Nain to Endor, the scene of another remarkable episode in Scripture history. Endor is a dirty village of some 20 half-ruinous houses, situated on a rocky declivity a few yards above the green valley. Tabor lies directly opposite it, 3 m. distant; and between them is the northern branch of the plain of Esdrælon. The only remarkable things here are the caverns hewn in the cliffs above the village. They are rude irregular excavations, the object of which it is difficult to determine; but they strike one forcibly as fit habitations for a *witch*. One of them, apparently natural, has a little spring in it; the supply is small, but is said to be unfailing. The entrance to

this cave is narrow, between two rocks, and is partly covered by a fig-tree—at least it was so in 1850. Endor was within the territory of Issachar, though assigned with some other towns to Manasseh (Josh. xvii. 11). It is chiefly remarkable as the scene of Saul's interview with the witch. He came to Endor at night from the camp at the "fountain of Jezreel;" and weary with the journey, weak with fasting, and heart-broken with the conviction that God had deserted him, what wonder if he was imposed on by an accomplished imposter, and terrified by a response worthy of Delphi! (1 Sam. xxviii. 7-25.)

The village of Debiriah, at the base of Tabor, is 1 h. distant.

From Endor we now direct our course straight to Nazareth; crossing the plain diagonally towards a high barren hill that rises more abruptly than others in the ridge—to it the monks have given the name of "The Mount of Precipitation." In about an hour we observe the little village of Iskal on a rocky mound at the foot of the hills; it probably marks the site of *Chisloth-Tabor*, a town on the borders of Issachar and Zebulun, also called Chesulloth (Josh. xix. 12, 18). Josephus mentions a town called Xaloth in the great plain, and Jerome says it was situated near Tabor. There can be little doubt of its identity with Iskal. The village contains no ancient buildings, but there are around it, and in the neighbouring cliffs, numerous tombs hewn in the rock, such as are usually found near the old cities of Palestine. Half an hour more brings us to the foot of the mountains. After climbing up the hill-side, and winding through a rugged, dreary glen for another hour, we emerge in the vale of Nazareth.

NAZARETH.

The position of Nazareth is peculiar, but it cannot be called either fine or picturesque. High up among

the hills that bound the plain of Esdralon in a little valley, 1 m. long from E. to W., and $\frac{1}{4}$ m. broad. It is filled with corn-fields, and has a patch of gardens enclosed by hedges of cactus in the centre; and it has olive-trees sprinkled in clumps, and singly here and there, through it. A line of rocky hill-top encompasses it; and the white limestone of which they are composed is dotted and streaked with the foliage of fig-trees and wild shrubs, and the verdure of little patches of grain. The hill on the N. overtops the others, rising to a height of some 400 ft. Its summit is darkened with thyme, and crowned by a white-domed wely. The side of the hill is steep, and its lower part, where it joins the plain, is seamed by 3 or 4 ravines. In these ravines, and on the declivities of the ridges between them, stands the village of Nazareth. This, therefore, is the hill on which "the city was built" (Luke iv. 29). The houses in some places seem to cling to the sides of the precipices, in others they nestle in glens, and in others they stand boldly out overlooking the valley. The most prominent building is the Franciscan convent; and a little above it is a mosque with a tall white minaret. The houses are of stone, and have a clean, neat, and substantial look; but the lanes are narrow and unusually filthy.

The population of Nazareth is estimated by Dr. Robinson as follows:—Greeks 1040; Greek Catholics 520; Latins 480; Maronites 400; Muslims 680—giving a total of 3120. I think, however, this is too low, and the population may be safely stated at 4000; exclusive of the strangers that flock to it periodically at the feasts. The Christians have a look of sturdy independence. It is plain enough that, if not the "lords of the soil," they are at least *at home*. They are better dressed, better fed, and better mannered than any we have yet met—not even excepting Jerusalem. The women are fanned, and justly too, for their beauty. Their style of dress and ornament will attract attention—the capacious *shin-*

tian, the close-fitting jacket, and the long, pointed, white veil; then the strings of silver coins round the head and chin, reminding one of the massive chain of a dragoon's helmet.

The whole history of Nazareth clusters round one remarkable event—the ANNUNCIATION. Before that event its name was unknown—since that event it has become a household word throughout Christendom. From this single event it derives all its traditional glory. Magnificent structures have been built in commemoration of it, and thousands of pilgrimages have been made in honour of it. But, to the simple Christian, Nazareth, the home of the Saviour's boyhood, the scene of His early labours, His prayers, His domestic relations, His whole private life, possesses far greater charm, a far more intense interest, than the Annunciation could have ever given it. In this respect it far surpasses Bethlehem.

The subsequent history of Nazareth is not worth recording. One thing is remarkable—there was not a Christian inhabitant in it before the time of Constantine, nor a Christian pilgrimage to it till about the 6th centy. In the 7th centy, it contained 2 churches, one built over the fountain, where the Greek ch. now stands; and the other on the site of Mary's house,—now occupied by the Latin convent. Immediately after the capture of Jerusalem by the crusaders, Tancred, to whom the province of Galilee had been given, built a ch. at Nazareth, endowed it, and transferred to it the see of Scythopolis. In A.D. 1263 the ch. was laid in ruins by Sultan Bibars; and thus it continued for nearly 400 years (till A.D. 1620), when the Franciscans obtained permission from the celebrated Fakhr-el-Din to rebuild it, and take possession of the grotto of the Annunciation. It was subsequently enlarged and decorated as we now see it.

The Latin Convent.—After an examination of the natural features of the site of Nazareth, this building has

the first claim on the traveller's attention. It stands on the spur of the hill, which projects some little distance into the plain. A mass of heavy buildings encompassed by a high dead wall is all that meets the eye from without. Beside the gate are old shafts of red sienito, and within it a large column of the same material lies prostrate. We first enter an open court roughly paved, in which are school-rooms, a pharmacy, the reception rooms of the superior, &c. This leads to a smaller one immediately in front of the ch. On entering the ch. we are struck with its solemn look; and should it be the hour of prayer the chanting of the monks and mellow tones of the organ will carry us away to the far west. The interior is nearly a square of about 70 ft., divided into nave and aisles by 4 massive piers which support the vaulted roof. These piers and the whole of the walls are covered with canvas hangings, painted in imitation of tapestry, with appropriate Scripture scenes. In front of the door between the 2 first columns is a broad flight of 15 steps leading down to the shrine. On descending we reach a vestibule, 25 ft. wide by 10 deep; from this a low arched opening opposite the stairs admits to the *sancum*, about the same dimensions as the vestibule. Before us as we enter is a marble altar, and beneath it a marble slab with a cross in the centre, marking the place where the Virgin stood during the Annunciation. On our l. is a fragment of a granite column suspended from the roof, and another fragment of a marble one below it: this column, the monks inform us, was hacked through by the infidels in the vain attempt to pull down the roof, but was miraculously sustained in its place without visible support. Behind this column is a curtain covering another column; from a little nook behind the latter the angel is said to have issued at the time of the Annunciation. The *sancum* and vestibule are encased in marble, and hung with silver lamps. Over the altar is a good modern painting of the *Annunciation*—a gift, I

believe, from the Emperor of Austria. To the rt. of the altar a door opens into the back part of the grotto, which has been left in its natural state, rough and irregular. Here is another altar, back to back with the former, with a painting of the "Flight into Egypt." From this a narrow rock-hewn staircase leads up to the "Virgin Mary's Kitchen," a low rude cave.

Such is the Latin "Holy Grotto" of Nazareth. But the most wonderful part of its wonderful story remains to be told. Most people have heard of Loreto, the "Nazareth of Italy," and its *Santa Casa*, the "Holy House," in which the Virgin lived, and (as is attested by the same inscription as that at Nazareth) received the angel Gabriel. This house—so says the tradition—once stood over the vestibule in front of the grotto. But when evil days came, and infidels triumphed over Christian arms and Christian piety, it was conveyed by angels, first to the heights above Fiume in Dalmatia, then to the plain, and finally to the hill, of Loreto. There it now stands the most frequented sanctuary of Christendom, daily thronged with crowds of pilgrims. It is not necessary to show that there is not a shadow of historic testimony for this so-called miracle; indeed we have not the slightest hint in the writings of historian, monk, or pilgrim from the earliest time to the 15th centy. that there ever was a house at all on this spot. In the 15th centy. the story first began to be circulated, and it was definitely related and authenticated in a Bull of Leo X. in the year 1518. The probable origin of this most incredible of ecclesiastical legends is well stated by Dean Stanley. "Nazareth was taken by Sultan Khalil in 1291, when he stormed the last refuge of the Crusaders in the neighbouring city of Acre. From that time, not Nazareth only, but the whole of Palestine, was closed to the devotions of Europe. The Crusaders were expelled from Asia, and in Europe the spirit of the crusades was extinct. But the natural

longing to see the scenes of the events of the Sacred History—the superstitious craving to win for prayer the favour of consecrated localities—did not expire with the crusades. Can we wonder that, under such circumstances, there should have arisen the feeling, the desire, the belief that, if Mahomet could not go to the mountain, the mountain must come to Mahomet? The House of Loretto is the petrifaction, so to speak, of the 'last sigh of the Crusades.'

Over the sacred grotto is the choir where the Latin monks have their daily mass. It is raised 8 or 10 ft. above the floor of the church.

From the church the pilgrim will be led through the lanes of the village up to the "workshop of Joseph," now a chapel in the possession of the Latins. It is a modern building, but a fragment of an old wall is shown in the interior. Above the altar is a picture representing Joseph at work, assisted by Jesus. It was presented by a noble lady of Florence, whose name and arms are seen on it. He is next led to the chapel of "The Table of Christ"—a small vaulted chamber with a large table-shaped fragment of solid rock projecting about 3 ft. from the floor. This, according to the tradition, which may be seen on the wall in Latin, Italian, and Arabic, is the table at which our Lord and his disciples frequently ate both before and after His resurrection. Lastly he is taken to the synagogue where Jesus was teaching when He was driven out by the Jews and led to the "brow of the hill" from which they designed to cast him down. It is the property of the Greeks. But the clumsiest tradition of all is that of "The Mount of Precipitation." The monks have located it about 2 m. from the village, overhanging the great plain. How they reconcile this with the words of the sacred narrative it is of course for them to explain. Nazareth, as we have seen, is built on the lower slopes of a hill, partly in ravines, partly in the shelving base, and partly on the sides and tops of

the rugged ledges of rock. This explains the statement of Luke; and the traveller will see more than one cliff that might have served the purpose of the fanatical populace, when they led him unto a *brow of the hill* on which the city was built, that they might cast Him down. The town was built *on the hill, not on the brow*; and the cliff from which they attempted to cast Jesus was *above*, not *below* the town.

On the eastern side of the village is the "Fountain of the Virgin," and here the Greeks have their "Church of the Annunciation," whose authenticity is grounded on a tradition of older date than that of the Latins. In the *Proterovangelion* we are told that the first salutation of the angel came to Mary when she was drawing water from the fountain. The fountain is here still, bearing her name; and over it stands the Greek church, a low, plain building.

No traveller should miss the view from the top of the hill behind Nazareth. It is the richest, and perhaps also the most extensive, one gets in all Palestine. It surpasses that from Tabor, for it embraces the picturesque hills and vales on the N. and N.W. A ruinous wely called Nuby Isma'il marks the most commanding point. The snowy peak of Hermon, the rounded summit of Tabor, the long dark ridge of Carmel, and the white strand of the Mediterranean beyond the plain of 'Akka, are the limits of the panorama. Spread out before us on the S. is the plain of Esdrælon, which separated the 3 northern tribes from their brethren of the houses of Judah and Joseph on the N., just as the Jordan separated the $2\frac{1}{2}$ tribes from them on the E. But what chiefly strikes us is the contrast between the hill scenery of this section of Palestine and that of any other we have seen. With the exception of a few rocky summits round Nazareth, the hills are wooded, and sink down in graceful slopes to broad, winding valleys of the richest green.

The outlines are varied, the colours soft, and the whole landscape is characterized by picturesque luxuriance. The blessings promised by Jacob and Moses to the 3 tribes—Zebulun, Asher, and Napthali—seem to be here inscribed on the features of nature. *Zebulun*, nestling amid these hills, "offers sacrifices" of the abundant flocks nourished by their pastures; he "rejoices in his goings out" along the fertile plains of Esdrælon; "he sucks of the abundance of the sea," his possessions skirting the bay of Haifa at the base of Carmel; and "he sucks of treasures hid in the sand," probably in allusion to the *glass* which was first made from the sands of the river *Bethus* (Deut. xxxiii. 18, 19). *Asher*, dwelling amid the hills on the N.W. of Zebulun and on the borders of Phœnicia, "dips his foot in oil," the produce of olive-groves, such as still distinguish this region; "his bread," the fruit of the plain of Phœnicia and the fertile upland valleys, "is fat;" he "yields royal dainties"—oil and wine from his olives and vineyards, and milk and butter from his pastures; and "under his shoe are iron and brass"—the ores which the traveller can still see who explores the southern slopes of Lebanon (Gen. xl ix. 20; Deut. xxxiii. 24, 25). To *Napthali* were allotted the wooded mountains that sink down into the plain of the Huléh and to the northern shores of the Sea of Galilee, comprising some of the most beautiful scenery, as well as of the most fertile soil, in Palestine. He is "satisfied with favour, and full with the blessing of the Lord" (Deut. xxxiii. 23).

The name *Galilee*, which was in Roman times applied to this country, appears to have been confined originally to a little "circle" (the word *Galil* signifies a "circle" or "circuit") round Kedesh (Josh. xx. 7; 1 Kings ix. 11), in which were the 20 cities given by Solomon to Hiram King of Tyre for his assistance in conveying cedars from Lebanon for the temple. This "circuit" having been colonized by strangers was subsequently called

by Isaiah "Galilee of the Gentiles"
(Is. ix. 1; Matt. iv. 15).

Many interesting sites are visible from this eminence—some of them we have already visited, and others we shall visit hereafter; but the traveller will naturally wish to see their relative positions, and thus to impress the outlines of the country on his memory. An intelligent guide from the town will point out to him the following, which I mention in order. Away on the northern slope of Jebel ed-Duhy, on the E. side of the great plain, stand *Endor* and *Nain*; a little to the rt. of the hill ed-Duhy is Mount Gilboa; and Zer'in, the ancient *Jezreel*, looks like a white speck on its western end. Along the mountains that bound the plain on the S. lie Jenin, Ts'annuk (*Taanach*), el-Lejjún (*Megiddo*), and Tell Kaimón (*Camón*). *Carmel* is seen apparently running far out into the sea; the convent on its western brow, and Haifa at its base. Turning northward the most conspicuous village is Sefriyeh, the *Sepphoris* of Josephus, on a low tell about 3 m. off. A little to the rt. of it away in the distance, beyond the green plain of Buttauf, we can distinguish Kána el-Jell, *Cana of Galilee*.

ROUTE 23.

JERUSALEM TO NAZARETH, BY THE SEA-COAST.

	H.	M.
Jerusalem to Yáfa (Rte. 18)	12	0
El Haram	3	30
Mukhálid	3	45
Kaisariyeh, QÁSARÉH	3	55
Tantúra, Dóra	2	0
Athlit	1	40
Convent of Carmel	2	50
Haifa	0	50
'Akka	2	30
Kána el-Jell, CANA OF GÁLILEE	5	15
Sefriyeh, SEPPHORIS	1	15
NAZARETH	1	0
Total..	<hr/>	40 30

This route possesses a few objects of interest, but it is not recommended except to such as have travelled southward through central Palestine. Cesarea and Carmel are worth a visit, and 'Akka no Englishman would like to pass by; but the best way of seeing these is by following Rtes. 21 and 24. An escort is generally necessary along the coast from Yáfa as far as Carmel, as the plain of Sharon swarms with Bedawin. A couple of horsemen can easily be procured from the governor of Yáfa, to serve both as guards and guides—not that they will fight the Arabs in case of attack; but being the police of the district they know the several tribes, and can thus report robbers.

The direct road from Jerusalem to Yáfa is described in Rte. 18; and that by Bethhoron in Rte. 16.

The road from Yáfa northward along the coast is bleak and uninteresting, swooping over the plain, generally at some distance from the beach. In 1 hr. 45 min. we reach Nahr el-'Aujeh, a deep sluggish stream. In winter it drains a large section of the mountains of Ephraim; but in summer its whole supply of water comes from a fountain called Ráa el-'Ain, near the

base of the hills about 8 m. E. of our road. The road crosses the river by an old bridge, and then continues to el-Haram, a small village on a sandy ridge, which takes its name from the "sanctuary" (Haram) of 'Aly ibn 'Alcim. 'Aly was a famous *Derwish*, sheikh of all the *Derwishes* in the country, who is said to have defended the neighbouring town of Arsuf for a long period against Sultan Bibars, by catching all the cannon-balls fired by the enemy in his hands—no very difficult task before the age of gunpowder. At last, hearing that the Sultan was a good Muslim, and would guarantee him a splendid tomb, he let the cannon-balls take their course. So the town was taken, and the grateful Bibars built this Haram to the Derwish.

The ruins of Arsuf (about 2 h. 15 min. farther) possess nothing worthy of notice. They stand on an eminence, having a moat on the land side, and a ruinous wall to the sea. Arsuf was an important fortress during the wars of the crusades. It was then supposed to be identical with Antipatris. Its old name, however, was *Apollonia*; and it is mentioned by Josephus, and most of the early geographers.

Mukhálid, or Um Khálid, is 1½ h. farther, and is one of the principal villages of the plain of Sharon. It is said to derive its name from a female saint called Sittah Sabé Um Khálid—that is the "Lady Sabé mother of Khálid,"—whose tomb stands in an enclosure under the shade of a fig-tree. The heights behind the village command one of the most interesting views of the plain of Sharon, and the mountains of Ephraim.

CESAREA, now *Kaisariyeh*.—A dreary ride of nearly 4 h. along the desolate shore brings us to the ruins of the former capital of Palestine. On the way we ford two streams; the first called Nahr Abu Zabúra

(1 h. 40 min.), and the second Nahr el-Akhḍar (1 h. 30 min. more). The ruins of Cesarea lie close along the winding shore, projecting here and there into the sea, and presenting huge masses of masonry, and piles of granite columns, to the restless waves. A strong mediæval wall encompasses it on the land side, enclosing an oblong area about ¼ m. long by ½ broad. The wall is strengthened by small buttress-like towers, and a moat. The upper part is ruinous—the masonry being tumbled over in huge masses like the walls of Ascalon. In the interior all is ruin; not a building remains entire; confused heaps of stones and rubbish are seen, with here and there a solitary column, or a disjointed arch, or a fragment of a wall, all overgrown with thistles and brambles. In the southern wall is a gateway still nearly entire; and on a rising ground a little within it stand four massive buttresses, the only remains of the cathedral of Cesarea. But the most interesting part of the ruins is the old port. It is unfortunately not only destroyed, but a large portion of its walls has been carried off for the rebuilding of 'Akka. The famous mole was a continuation of the southern wall of the city. The ruins of nearly 100 yards of it remain above the water. There has evidently been a strong tower here, intended to guard the harbour. And one wonders how those thick walls have been shattered, and how those huge blocks of masonry have been moved from their places, and how they cling together now, like fragments of rock, worn by the elements and beaten by the surf. Then the immense numbers of granite columns attract attention—here projecting in long rows from the side of the broken wall, and there lying in heaps, half buried in the sand. There are the remains of another mole about 100 yards N. The foundations of both are composed of very large stones, reminding one of those in the substructions of the Temple at Jerusalem; but the superstructure is much more recent, probably not older than the time of the crusades,

and wholly composed of ancient materials.

The city of Herod evidently extended considerably beyond the present walls, though little of it now remains. A few heaps of hewn stones and débris, half covered with sand, and overgrown with brambles, serve to mark its site. Many columns lie about, and doubtless many more have been covered up. A little to the E. of the wall, among the bushes, may be seen three shafts, somewhat conical in form, and measuring nearly 9 ft. in diameter at the base. There is also a block of red granite 34 ft. long, 5 broad, and 4 deep. Two aqueducts come in from the N., and can be traced for a mile or more along the shore, in some places covered by the mounds of drift sand. A broad low ridge of sand-hills, sprinkled with bushes, runs along the eastern side of the ruins, shutting out all view of the plain of Sharon. The scene is thus singularly lonely and desolate. Solitude keeps unbroken Sabbath amid the shattered remains of Cesarea. The sighing of the wind as it sweeps over the broken walls, and the moan of the sea as each wave breaks on the cavernous fragments of the mole, are the only sounds that fall upon the travellers' ears. The Bedawis avoid the site except when attracted by the prospect of plunder; and the weeds and thistles that cover the ruins are untrodden even by the feet of the shepherd. The very birds seem to shun the spot; and a hungry jackal or a shy fox is the only animal one meets with.

Cesarea's rise was sudden, its history was brief, and its fall rapid and complete. Strabo, in the reign of Augustus, describes at this part of the inhospitable coast of Palestine a little landing-place near a castle called *Strato's Tower*. The ancient capitals of Israel were inland—securely seated amid mountain fastnesses. They were not designed to be centres of commerce, but rather the conservatories of an exclusive people and an exclusive faith. One of the most marked evidences of the

decline of Judaism, and the departure of the sceptre from Judah, was the erection of *Cesarea* by "Herod the king of the Jews," and its being raised to the dignity of metropolis. Herod's object in choosing this site for his new capital was to cultivate a closer acquaintance, both politically and commercially, with western nations, and especially with Rome. The city was founded, and supplied with everything that could contribute to amusement, health, magnificence, and commercial success. A theatre and a circus were constructed on the S. of the town; sewers and aqueducts were built; a splendid temple dedicated to Caesar crowned an eminence within the walls, and contained statues not inferior, Josephus affirms, to that of Jupiter Olympus. But its great boast was the harbour, equal in extent to the Piraeus. Huge stones were sunk to the depth of 20 fathoms, and an immense breakwater formed, curving round so as to defend the ships from the south-western and western gales. Large towers were built upon it; and there were vaulted chambers within for the sailors, and a broad quay to serve both as a promenade and a landing-place for merchandise.

Cesarea was closely connected with the early history of the Apostolic church. The new faith was designed to be Catholic, and therefore the Apostles, instead of lingering among the ancient sanctuaries of their fathers, hastened to the centres of commerce, to communicate their doctrines to men of all nations. The maritime plain was the chief scene of their labours in Palestine. Philip, after baptising the Ethiopian eunuch on the way to Gaza, "was found at Ashdod; and passing through he preached in all the cities till he came to Cesarea" (Acts viii. 26-40); and there he remained with his 4 daughters, engaged in missionary work (id. xxi. 8-10). Peter came down from the mountains "to the saints which dwell at Lydda. And all that dwell in Lydda and Saron saw him, and turned to the Lord." Thence he went to Joppa, where he saw that vision which explained to

him the promise of his Divine Master—“I will give unto thee the keys of the kingdom of heaven”—and which led him to open the gates of that kingdom to the Gentiles. He set out from Joppa with the “devout soldier” and 2 servants of Cornelius; and came along the shore to this city, where he baptized the Roman centurion, the first Gentile convert (Acts ix. 32-43; x. 9-48; Matt. xvi. 18, 19). It was to this place Paul was brought a prisoner from Jerusalem; it was in the palace of this city he preached “of righteousness, temperance, and judgment to come,” and made Felix tremble; it was here the power of his logic forced king Agrippa to exclaim, “Almost thou persuadest me to be a Christian;” and it was from this harbour that, after a captivity of some 2 years, he set out on his voyage to Rome (Acts xxiii. 38; xxiv. 25; xxvi. 28; xxvii. 1, 2).

Cesarea was the scene of another episode in sacred history. Herod, the grandson of its founder, appears to have been as proud as he was cruel. He murdered the Apostle James, and attempted to murder Peter also. Not long afterwards he came down to this city, and upon a festival day put on his gorgeous robes of royalty, and, entering the theatre, took his place upon the throne. The theatre was open above, like all those in the East. It was early in the day, and the sun's rays fell upon the king, so that the eyes of the beholders were dazzled with the brightness of his robes, and the gems that ornamented them. He made an oration to them; and then in the characteristic style of Oriental flattery, the vast multitude cried out, “It is the voice of a god, and not of a man.” “And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost” (Acts xii.).

Though built by a Jewish prince, Cesarea was in a great measure a Gentile city. Its most conspicuous monument was the temple dedicated to Caesar and to Rome, which probably occupied the site of the later church

on the eminence within the southern gate; the theatre and circus were Roman structures; the harbour was called *Sebaste*, and the city itself *Augustan Cesarea*. There was a standing quarrel between its Greek and Jewish population, which was never appeased till the great war broke out, the first act of which was the slaughter of 20,000 Jews in the streets of this city. Here Eusebius, the father of ecclesiastical history, was born; and here he spent nearly his whole life. Here Procopius, the historian, was born in the beginning of the 6th centy. Its subsequent history contains nothing of interest.

ANTIPATRIS.—The history of Paul connects this ancient city with Cæsarea. The soldiers took Paul from Jerusalem, “and brought him by night to Antipatris;” and “on the morrow they left the horsemen to go with him” to Cœsarea (Acts xxiii. 31, 32). Antipatris was built by Herod the Great on the site of a more ancient town called *Caphar-Saba*, and named after his father. It was situated in a well wooded and watered plain 16 Rom. m. from Joppa, and 26 from Cœsarea, not far from the foot of the mountains. There is a small village called *Kefr Saba*, agreeing in every respect as to position and scenery with Josephus' descriptions of Antipatris, and retaining like many another spot the ancient name. On the E. of the plain in which it stands, the mountains of Samaria rise gradually; and on the W. is a low wooded ridge, shutting it out from the sea. The village is a collection of mud houses, without any remains of antiquity except a deep well.

Two military roads connected Antipatris with Jerusalem—one descending the mountains by the pass of Bethhoron (Rte 10), the other running northward as far as Gophna (Rte. 21), and thence passing down by the village of Tibneh—perhaps the *Thimna* mentioned by Josephus in the Jewish wars, and possibly also *Timnath-Heres* or *Timnath-Serah*, the al-

lotted "portion" (*Timnath*) of Joshua, and the place of his sepulture (Josh. xix. 49, 50; xxiv. 30; Jud. ii. 8, 9). We have no means of determining by which of these roads Paul was conducted. The foot-soldiers accompanied him so far to guard against surprise amid the mountain passes; but from thence across the Plain of Sharon to Caesarea he was escorted by the horsemen alone. This might form an interesting route for such as desire to follow the footsteps of Paul. It would be a 3 days' ride from Jerusalem to Caesarea.

On leaving Caesarea we ride along the sandy beach, which is skirted by a low ridge, covered with bushes of oak, hawthorn, and shumac. In 50 min. we ford Nahr Zurka, a deep stream—the *Crocodile River* of Strabo and Pliny, and still sometimes called by natives *Maal Temsah*, "Crocodile water." A tradition lingers about the stream that crocodiles are found here. Just on the S. side of its mouth is a rocky promontory with a few traces of old buildings, which may mark the site of the "Crocodile city" of Strabo (Lib. xvi.).

The Plain of Sharon may be said to terminate here, as a low range of wooded hills runs southward from Carmel to the parallel of this stream; leaving only a narrow strip of level land along the shore, varying from 1 m. to 1½ m. in width.

From this place the sandy beach runs in a straight line to Tantura, whose minaret-like ruin has been in view since we left Caesarea. In a little over ½ hr. we ford the stream Belka, or Defneh; and a smart ride of 20 min. more brings us to the village of Tantura.

DORA, now Tantura, is a small village, situated on the sandy beach, and consisting of some 30 substantial houses, constructed of ancient materials. About 300 yds. N. of it are rocky mounds projecting into the sea, and covered with heaps of rubbish,

among which we observe massive foundations, fragments of columns, and portions of the cliff cut away. The most conspicuous ruin is a fragment of an old tower, 30 ft. or more in height, which forms the landmark of Tantura, and is seen at every point from Carmel to Caesarea. The mounds extend nearly ½ m., and everywhere exhibit traces of ancient buildings. I observed several rock-tombs, and one excavation resembling a small theatre. This is the site of the city of Dor or Dora, whose ruler was an ally of the Jabin, king of Hazor. It was conquered by Joshua, but the tribe of Manasseh, to whom the town was allotted, were unable to drive out the inhabitants (Josh. xi. 1, 2; xii. 23; Jud. i. 27). One can here see the meaning of the "borders," "coast," or "region" of Dor (*Naphath* in Hebrew.—Josh. xi. 2; xii. 23; 1 Kings iv. 11). Along the shore runs a narrow strip of fertile plain, bounded on the E. by the ridge of Carmel—this was the territory of Dor, and is appropriately called *Naphath*, "coast." Dor was the southernmost of that line of seaports which the Phoenicians possessed along the coast of Syria. It had a harbour on the S. side of the promontory opposite the modern village, partially sheltered by two or three small rocky islands, about 100 yds. from the shore.

Opposite Dor begins a low rocky ridge, which runs northward to the promontory of Carmel, parallel to the shore. Between this ridge and the mountains is a fertile plain, averaging a mile in width, and dotted with olive-groves. There are no villages in it, but several are on the declivities above it. Setting out northward, we follow the line of the ancient road close to the western base of the ridge, in which we observe extensive quarries, probably used for the construction of Dora and Caesarea. In ½ h. we have the little village of Kefr Naum on the top of the rocks to the rt. Beside it is a square castle-like structure, occupying a strong position. In ¼ hr. more we see Surafend, simi-

larly situated, but encompassed by fig-orchards. To the l. there is here a fertile strip of land, in which are some groups of palm-trees. Fifty minutes now brings us to Athlit.

Athlit, the *Castellum Peregrinorum* of the crusaders, stands like Dorn on a rocky promontory, having a little bay on its southern side. It is a small modern village, rudely built amid the ruins of an old fortress. We can trace the foundations of a strong outer wall, enclosing a space nearly 1 m. in circumference. There is an inner wall round an elevated quadrangular area, apparently a citadel. It had 3 gates, 2 on the E. and 1 on the S., with steps leading up to them. The most striking building in the interior is a fragment of a polygonal church, whose exterior walls are ornamented with Gothic arches, and a sculptured cornice, on which we can trace the heads of men and animals. The citadel is of immense strength, the walls being 15 ft. thick and more than 30 high. It forms one of the most interesting and picturesque ruins along the coast of Palestine. Nothing is known of its origin, but it was evidently founded long prior to the crusades. The massive substructions of rustic masonry are Roman, if not earlier; yet the first notices we have of it are of the 12th centy., when the crusaders fortified the promontory, and gave to it the name "Pilgrims Castle," because it was a landing-place for pilgrims on their way to the Holy City.

Opposite the ruins a narrow road has been cut through the ridge of rock into the plain; and this may, perhaps, have given to the fortress the name it once bore, *Petra Incisa*, the "cut rock." The road is about 8 ft. wide, and the deep ruts in the rock remind one of the streets of Pompeii. At the E. end of the cutting are the marks of a gate which formerly shut up the pass; and on the cliff overhead are the foundations of towers. On emerging from this pass we have before us the beautiful

plain, verdant as an English park and bounded on the E. by wooded hills, on which we see the village of Ain Haudh, and one or two others. We observe, too, that the old road, instead of running along the level plain, has been excavated in the side of the rocky ridge as far as a fountain called 'Ain ed-Dustrein, $\frac{1}{2}$ m. N. of the pass. The oleander is here most luxuriant; and in spring its gorgeous flowers form a brilliant border to the pond at the fountain, and the stream that flows from it through a chasm to the sea. $\frac{1}{2}$ h. farther N. is a deep well also called Dustrein, the usual haunt of a few families of gipsies. In another hour we pass a built-up fountain on the beach, surrounded with stone watering-troughs; and then a smart ride of 40 min. brings us to the base of Carmel. The mountain sends out into the sea a long shelving promontory, round which the road swoops to Haifa. Along this road we proceed for $\frac{1}{2}$ hr., when the bay of Akka suddenly opens before us, with the wooded heights of Lebanon in the background, and the noble cone of Hermon rising majestically in the distance. We here turn to the rt., and ascend a steep winding path to the Convent; or else ride on 1 hr. more to Haifa.

Convent of Carmel.—One of the most agreeable resting-places for the weary traveller in Palestine is the convent of Carmel. Here is a house that would not disgrace royalty; here are good monks whose genial *bonhomie* a cowl cannot disguise; here is air cool and bracing during the hottest summer day; and here is a noble situation commanding a semicircle of sea with a diameter of indented coast. The convent stands high up on the ridge, looking down upon the promontory. It is a large square building, with a handsome cupola. There is a terraced garden in front, with a pyramidal monument, erected to the memory of some French sailors. Several fragments of granite columns lie round the building; but they are the only remnants of antiquity. The

church is in the centre of the convent; it is a handsome rotunda, with a recess for the altar at the E. end, over the cave where, it is said, Elijah hid himself from Jezebel. The grotto of Elijah is shown near it.

The religious order of the Carmelites dated its origin from Elijah. Since his time, say the monks, the ground on which the convent stands has remained in the hands of the faithful. "Elijah left to Elisha not only his mantle but his grotto; to Elisha succeeded the sons of the prophets, who are the ancestors of St. John. After the death of Christ the monks who inhabited it passed from the written law to the law of grace. 300 years later St. Basil and his successors gave to these monks particular rules. At the time of the crusades they abandoned the Greek for the Roman ritual; and from St. Louis to Napoleon, the convent, built upon the same spot of ground where the prophet set up his altar, was open to travellers of every religion and country." When Napoleon besieged Acre the building became a hospital for French soldiers, and on his retreat it was plundered and left in ruins by the Turks. In 1821 it was blown up by Abdullah Pasha of Acre. 5 years later a lay brother called Jean Battista obtained, through the French ambassador, a firman for rebuilding the convent. He drew plans, estimated the cost at 350,000 francs, and without a franc in his treasury resolved to complete the structure. He begged through Asia, Africa, and Europe; and after 14 years of unceasing toil he saw his reward in the stateliest convent of Palestine, raised at a cost of more than *half a million of francs!* An inscription in the floor of the church records these facts.

The brethren of Carmel are ever ready to welcome the stranger to their mountain home, without regard to race or creed. Their accommodations are the best in Palestine—clean beds; neat, airy rooms; a good cuisine; and cheerful conversation for such as desire it. It is, of course, expected that travellers will leave at

least enough to remunerate the establishment for the expenses incurred.

In the sides of the mountain round the convent are many grottos, which were occupied by the anchorites of former ages. The most celebrated is near the base of the hill on the N., and is called the "Cave of the Sons of the Prophets." Here it is said Elijah received the chiefs of the people. It is a plain rock-hewn chamber, 20 ft. by 18, with a great number of Greek names and inscriptions—some of them apparently very old—on the walls. Some singular fossils may be seen in the fields and terraced slopes around.

MOUNT CARMEL.—This mountain deserves its name *Carmel*, "the Park," or "Fruitful Field."—Its wooded heights, and picturesque dells, descending on one side to the plain of Akka, and on the other to the "vale of Dor," presents some of the most pleasing park-like scenery in Palestine. The wood—or copse, for the trees are so small and stunted as scarcely to deserve the name wood—is chiefly the prickly oak, and is thus evergreen, so that, while the "excellency of Carmel" (Isa. xxxv. 2) might be regarded as the type of natural beauty, the "withering" of its foliage (Amos. i. 2; Isa. xxxiii. 9) should be considered as the type of national desolation. The ridge of Carmel is a branch of the mountains of Samaria, running in a north-westerly direction between the plains of Phoenicia and Sharon, projecting into the sea, and forming a bold promontory (Jer. xlvi. 18). Its length is about 18 m., its breadth nearly 5, and its greatest elevation 1750 ft. It abounds with game,—partridges, hares, quails, and woodcocks; and is said to be infested with jackals, wolves, wild boars, hyenas, and leopards.

THE SCENE OF ELIJAH'S SACRIFICE.—Carmel derives its chief interest from having been the scene of one of the most remarkable incidents in the

life of the prophet Elijah—the great sacrifice, and the slaughter of the prophets of Baal. The site of Elijah's sacrifice is pointed out by local tradition; and its present name, *el-Muhrakah*, "The Sacrifice," added to the general features, leaves little doubt as to its identity. A pleasant excursion of a day and a half may be made to this spot from the convent; it may even be done in a day by hard riding. The path leads along the crest of the ridge as far as el-Esfiyeh (4 hrs.), a little Druzo village, perched on one of the highest points. From hence we must take a guide. The path now leads over an undulating plateau, covered with oaks, and a dense underwood of hawthorn, myrtle, and acacia. Thousands of flowers spangle the landscape in spring, and fragrant herbs fill the air with perfumes. Well might such a scene suggest the simile, "Thine head upon thee is like Carmel" (Cant. vii. 5). In about $1\frac{1}{2}$ hr. from el-Esfiyeh we descend to a rocky projection overhanging the plain of Esdrælon, and forming the eastern termination of the ridge, where the wooded heights of Carmel sink into the usual bleakness of the hills of Palestine. Here in a thicket of evergreens is a terrace of natural rock, in the midst of which are the ruins of a quadrangular building of large hewn stones. This is the *Muhrakah*; and upon this spot probably stood the altar of the Lord which Jezebel broke down and Elisha repaired. We may now read the story as related in 1 Kings xviii. 17-46.

Close beneath (I follow Stanley's description), on a wide upland sweep, under the shade of ancient olives, and round a copious fountain, vaulted and built up with ancient masonry—which may have supplied the water for the trench round the altar—must have been ranged, on one side the king and people, on the other the Prophet of the Lord. Full before them opened the whole plain of Esdrælon; on the rising ground on its eastern side the city of Jezreel, with Ahab's palace and Jezebel's temple distinctly visible; in the foreground, under the base of

the mountain, was clearly seen the winding stream of the Kishon. From morning till noon, and from noon till the time of the evening sacrifice, the priests of Baal cried in vain. When the sun was sinking behind the mountain Elijah's sacrifice was accepted by fire from heaven. The last act of the tragedy was performed on the plain below, where Elijah "brought" the 850 defeated prophets down the steep declivity "to the torrent of the Kishon, and slew them there."

From the slaughter the prophet and the king again went up to the brow of Carmel—the former to pray for rain; the latter to join in the feast. Elijah said to his servant, "Go up now, look toward the sea." The sea is not visible from the place of sacrifice, the view being intercepted by a shoulder of the mountain. That shoulder, however, can be ascended in a few minutes, and then a full view is obtained. Seven times did the servant climb the height, and at last saw the "little cloud rising out of the sea," as is still the case at the commencement of the autumnal rains. The king now descended and mounted his chariot; the prophet descended too, and girt up his flowing robe, and ran before the chariot across the plain "to the entrance of Jezreel."

The memory of Elijah's sacrifice rendered Carmel sacred among the heathen. Pythagoras here passed some time in meditation. It was here Vespasian consulted the oracle—"Oraculum Carmeli Dei"—probably at the spot of Elijah's altar, as we might infer from the words of Tacitus.

But another episode of Scripture history will interest us more than heathen oracles. The prophet Elisha was here when the Shunamite's son died. Looking down one afternoon from this commanding height, he saw her "afar off" urging on her ass over the plain. He sent his servant to meet her; but she took little notice of him, and pressed up the hill "to the man of God." Dismounting hastily, she threw herself on the ground before him, and "caught him by his feet"—just as an Arab woman

would do at the present time under similar circumstances. Elisha, on hearing her sad tidings, sent away Gehazi with his staff; but the anxious mother would not thus be satisfied. "As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose and followed her" (2 King iv. 25-37).

HAIFA, SYCAMINUM.—A path, not unlike a staircase, descends the ridge diagonally from the convent gate, and crosses the narrow plain at the base to Haifa. This is a small town of about 2000 Inhab. built close upon the sandy beach, and surrounded by a shattered wall. The interior has a dreary look, which is not improved by the broken wall, and two or three rusty cannon lying about, half covered by rubbish. The only tolerable houses appear to be those of the Consular agents, who abound here, though one is at a loss to know why. The bay spreads out in front, its sandy beach sweeping gracefully along the plain to the low point on which the battlements of Acre are seen in the distance. In Haifa the Christians outnumber the Mahomedans; and there is a small community of Jews.

Haifa is supposed to occupy the site of the *Sycaminum* of Greek and Roman writers,—an ancient town situated on the coast at the foot of Carmel. Few remains of antiquity are visible except some tombs in the rocks. About $1\frac{1}{2}$ m. W. of the town, on a low promontory, is another old site, with excavations in the rock like quarries—probably it was connected with Sycaminum.

For the direct road from Haifa to Nazareth see Rte. 24.

From Haifa to 'Akka is 10 m., and as the road lies along the smooth beach we can easily get over it in $2\frac{1}{2}$ hrs. The first $\frac{1}{2}$ hr. brings us to the mouth of Nahr el-Muknt'a, the modern representative of "that ancient river, the river Kishon." Its breadth and depth at this place depend on the season and the recent winds—heavy rains causing

a deep ford, and often an impassable torrent; while heavy western winds, driving the sand on the beach, almost fill up the mouth of the stream. (See Rte. 24.) We have now a long sweep of white sand; then comes the streamlet N'amān—the *Betus* of old geographers, on whose banks, Pliny tells us, glass was first made by accident; and whose name, Iteland conjectures, gave glass its Greek appellation. It is a small streamlet, rising at the base of Tell Kurdayn, in the centre of the plain, through which it flows in a north-westerly direction for some 4 m. to the sea. $\frac{1}{2}$ h. more brings us to the gate of 'Akka.

Acco, PTOLEMAIS, 'AKKA.

This town has been more closely connected with modern European history than any other in Syria. Napoleon called it the key of Palestine, and during the last 700 yrs., from Baldwin to Napier, it has been grasped by many a rude hand. It has thus a special claim upon the attention of the European traveller. Its situation is peculiar. It is almost a fortress in the sea. It is built on a triangular tongue of land, which projects in a south-westerly direction from the plain, forming the northern limit of the bay of Haifa. From the point of this tongue the ruins of a mole extend eastward, enclosing a little harbour, now nearly filled up with sand. Massive fortifications defend the town towards the sea; while on the land side there is a double rampart, with a fosse and glacis. A short distance E. of the town is a low mound, apparently the *Turon* of the crusaders, on which Guido king of Jerusalem placed his camp during the siege; and where also Napoleon planted his batteries in 1799. The interior of the town has a half-ruinous look, notwithstanding the numerous garrison and the evident strength of the place. The shattered fortifications have never been fully repaired; and there are those marks of slovenly

neglect which characterize everything Turkish. The population is estimated at 5000—2300 being Muslims and Druzes, and 700 Christians and Jews. The governor has the rank of Pasha, with jurisdiction over a region embracing Nazareth, Safed, Tiberias, and Haifa; but he is subject to the Pasha of Damascus. The chief exports of the district are grain and cotton.

The plain of 'Akka is one of the richest in Palestine—producing the most luxuriant crops and the rarest woods in the country. It is more moist than any of the other plains; and large sections of it become marshy during winter. It may be called the embouchure of Esdrælon, though only connected with that plain by the narrow pass through which the Kishon flows. If we take a radius of 8 m. from 'Akka as centre, and describe a semicircle having the coast for a diameter, we get the form and dimensions of the plain of 'Akka. On the S. is the ridge of Carmel rising from the sea; on the E. are the rounded hills of Galilee; while on the N. the bold promontory of Ras en-Naktrah—*Scala Tyriorum*—dips abruptly into the sea. Here the Phoenicians flourished; and here the tribe of Asher was content to dwell in inglorious luxury, among natural foes. He "dipped his foot in oil;" his "bread was fat, and he yielded royal dainties" (Deut. xxxiii. 24; Gen. xl. 20). He could not drive out the inhabitants of Accho, or of Achzib—a maritime town 7 m. further N. The weakness of Asher is the occasion of the only mention of 'Akka in sacred history (Jud. i. 31); and indeed the history of the tribe is summed up in the contemptuous allusion in the song of Deborah—when, in the great gathering of Israel against Sisera, "Asher continued on the sea-shore, and abode in his 'creeks'" (Jud. v. 17).

The Phoenician Accho took the Greek name *Ptolemais*, probably from one of the earlier Ptolemies. It is but once mentioned in the Old Testament, and only once in the New. Paul touched at *Ptolemais* on his way up

to Jerusalem (Acts xi. 7). It was then a city of importance, and subsequently became the seat of a Christian bishop.

But it was during the crusading wars that 'Akka gained its high place in the history of this country. It was besieged by Baldwin I. in 1108, without success; but in the following spring he captured it. It soon became the gathering place of the crusaders, and next to Jerusalem the most important post in Syria. The fleets of the Pisans, Genoese, and Venetians brought to its harbour crowds of pilgrims, and cargoes of merchandise and warlike stores. And when misfortunes gathered round the crusading chiefs 'Akka became their place of refuge. After the fatal battle of Hattin (A.D. 1187) it surrendered to Saladin. 4 yrs. later 8 kings—Guido of Jerusalem, Philip of France, and Richard of England—marshalled their armies round its walls, and won it back to Christendom. In 1229 it became the chief seat of the Kingdom of Jerusalem, and the head-quarters of the Templars, the Teutonic Knights, and the Knights of St. John. The latter took the title of St. John of 'Akka; which in the French orthography, *St. Jean d'Acre*, became the current appellation of the city in Europe. The city was now a babel of tongues, races, and rulers. Gibbon well remarks that "it had many sovereigns, but no government. The kings of Jerusalem and Cyprus, of the house of Lusignan; the princes of Antioch; the counts of Tripoli and Sidon; the great masters of the Hospital, the Temple, and the Teutonic orders; the Republics of Venice, Genoa, and Pisa; the Pope's Legate; the kings of France and England, assumed an independent command, 17 tribunals exercised the power of life and death." While in this state of practical anarchy, it was suddenly attacked by Sultan Khalil ibn Kalawun, at the head of a vast army. Its fall is thus described by Gibbon:—"Whatever might be the vices of the Franks, their courage was rekindled by enthusiasm and despair; but they

were torn by the discord of 17 chiefs, and overwhelmed on all sides by the powers of the Sultan. After a siege of 33 days the double wall was forced by the Molems; the principal tower yielded to their engines; the Mamelukes made a general assault; the city was stormed; and death or slavery was the lot of 60,000 Christians. The convent, or rather fortress, of the Templars, resisted 3 days longer; but the great master was pierced with an arrow; and, of 500 knights, only 10 were left alive, less happy than the victims of the sword, if they lived to suffer on a scaffold in the unjust and cruel proscription of the whole order. The king of Jerusalem, the patriarch, and the great master of the Hospital, effected their retreat to the shore; but the sea was rough, the vessels were insufficient, and great numbers of the fugitives were drowned before they could reach the isle of Cyprus. By the command of the Sultan, the churches and fortifications of the Latin cities were demolished; a motive of avarice or fear still opened the Holy Sepulchre to some devout and defenceless pilgrims; and a mournful and solitary silence prevailed along the coast which had so long resounded with the WORLD'S DEBATE."

500 years of obscurity now pass over 'Akka. Towards the close of the 18th centy. it became the scene of barbarities perpetrated by a wretch—an exaggerated type of Turkish pashas—who gloried in the name of el-Jezzár, "the Butcher." His life forms a thrilling episode in the history of this land. In youth he sold himself to a slave-merchant in Constantinople, and, being purchased by 'Aly Bey of Egypt, he rose from the humble station of a Mamlük, to be governor of Cairo. In 1773 he was placed by the Emir of the Druzes in command at Beyrouth. There his first act was to seize 50,000 piastres, the property of the Emir; and the second to declare that he acknowledged no superior but the Sultan. The Emir, by the aid of a Russian fleet and the ruler of 'Akka, drove Jezzár from Beyrouth; but he was soon after made Pasha of 'Akka

and Sidon. Under his vigorous rule the Pashalic speedily extended to Be'albek on the N. and Jerusalem on the S. The subsequent life of this monster was one long series of crimes and cruelties. He gratified at once his avarice and ferocity by selling the government of the same districts to rival chieftains, often to brothers, sometimes to father and son—and then secretly urging them to butcher each other. In the provinces, in the city, among his associates, in his household, even in his very harim, his atrocities were unceasing. It was no uncommon thing, when conversing familiarly with his favourites, to catch one of them by the ear, as if in jest, and cut it off with his dagger. His Jew banker was a handsome man. One day Jezzár complimented him on his looks, and then calling a servant ordered him to put out one of the Jew's eyes. Some time afterwards Jezzár observed that the banker so arranged his turban as almost to hide the lost eye; and he then without a moment's hesitation had his nose cut off. The poor Jew finally lost his head. The family of this man are still among the chief bankers in Damascus.

But perhaps the most fearful act of Jezzár's life was the wholesale murder of his *harim*. One year, after his return from the *Haj*, he saw a Christian give a little bouquet to a black slave at the door of his house; and the same evening he observed it fastened in the cap of one of the most beautiful of his slaves. "Who gave you the bouquet?" he asked, in a sweet friendly tone. "Oh! I plucked it in the garden," she answered. "Nay, I know better than that; just tell me who is your favourite, and I shall see what I can do to get you a husband." The poor girl was deceived by his tender words, and told him her tale of love. Her sweetheart was the chief of Jezzár's Memlûks. It is no unusual circumstance for Eastern despots to marry their slaves to favourites. This circumstance, however, roused the suspicions of the tyrant that his whole *harim* had been unfaithful during his long ab-

sence. On the following day he went into the private garden, and sent for the young slave girl. She came full of hope; but a single glance at her master dispelled it. Seizing her by her long black tresses, Jezzār threw her on the ground, and raising his *balta*—a small battle-axe—he threatened to kill her on the spot if she did not confess her crime, and declare her accomplices. In vain she protested her innocence, and appealed for mercy. Throwing aside the *balta*, he drew his scimitar, and with a single blow severed her head from her body. One after another of the young girls was brought to him, and murdered with his own hand. He grew tired at last; but his revenge was not sated. He called 3 of the fiercest of his soldiers and the massacre continued. The shrieks of the victims rung through the walls, and the fearful tidings spread through the city. The stoutest hearts trembled; and the Memlūks, who heard that they were suspected, took refuge in the treasury. The number of helpless women that perished that day is differently given; but the lowest statement is *fifteen!*

I feel almost ashamed to connect the name of Jezzār Pasha with one of the most brilliant achievements of British valour. It was during his rule that 'Akka was besieged by Napoleon in 1799. Sir Sidney Smith, with two English vessels of war, had arrived off the harbour two days before the French. English skill put the fortifications in a state of defence; English energy directed and inspired the Armb troops; and English bravery helped to drive back the veterans of Napoleon, on 8 successive assaults. The result is well known. The siege was abandoned; and all Napoleon's bright visions of a new Eastern Empire were dissolved like a day dream. 'Akka was to Napoleon in Asia what Waterloo became in Europe.

The next remarkable episode in the history of 'Akka is also connected with our country. Now, however, the scene was changed, and the result was different. England, Austria,

and Russia combined to aid the Porte, and drive Ibrahim Pasha out of Syria. On the 3rd of November, 1840, the English fleet, under Admiral Stopford and Commodore Napier, took up its position before 'Akka. After a terrible cannonade of 2 hrs. the magazine was blown up, and the town left in ruins.

After so often suffering the horrors of war, it is not to be wondered at that few remains of antiquity—even of the times of the crusades—now exist. Only three fragments of buildings can be identified—the Church of St. Andrew, of which only a small chapel remains; the Hotel of the Knights Hospitallers, now the Military Hospital; and the Church of St. John. Many columns of marble, gray granite, Syenite, and *verde antique* may be seen built up in the walls of the houses and fortifications, and especially in the beautiful mosque of Jezzār Pasha; but these have been brought from the sites of Cesarea, Tyre, and Ascalon.

The direct road from 'Akka to Nazareth contains nothing of interest as far as Sefurieh; but 1 h.'s détour to the l. leads us past *Jotapata* and *Cana of Galilee*. Sending the baggage by the direct route, a smart ride of $7\frac{1}{2}$ h. will take us the whole round.

During the first 2 h. we are in the great plain—a marsh during winter, but in spring covered with luxuriant herbage. We then reach Tell Kisan, from whose summit we obtain a commanding view over the plain. Towards the S., 4 m. distant, we observe a large village on a rising ground, with a conspicuous ruin beside it. The village is Shefī 'Omer; and the ruin is a castle built by a son of Sheikh Dhāher el-'Omar, the predecessor of Jezzār in the command of 'Akka. On the N.E., about 2 m. off, is the village of Dāmōn; 1½ m. E. of which, but not visible, is Kabūl, the *Carul* of the Bible, a town on the border of Asher (Josh. xix. 27). Some 8 m. to the S.W., in the centre of the plain, is Tell Kurlanay, at

whose base is the fountain of the river *Betus*.

From Tell Kisón a good guide is required to lead us by the shortest road to Jefat; the way to Nazareth runs up the valley 'Abilin, whose mouth we see to the rt. Our path brings us to Tumrah in 1 h., and then up an acclivity to Kaukab in 1½ h. more, situated on a rocky hill, from which the guide can point out wely Neby Sa'íd above Nazareth. From Kaukab a ride of 40 min. through a hilly region enriched with olive-groves—the descendants of those in whose oil Asher "dipped his foot"—brings us to Jefat.

Jotapata, now *Jefat*, is situated on a conical hill, connected by a narrow neck with the hills on the N. Round its southern side sweeps a deep ravine. The top of the hill is a platform of naked rock, with some old cisterns; the sides are filled with caves of every form and size; on the neck, which connects it with the northern ridge, are ruins of former buildings—these are the only remains of the city of Jotapata. Not a vestige exists of the fortress which Josephus defended so long against the Emperor Vespasian, and where he was finally obliged to surrender. Yet the accurate description given in his writing of the site, and surrounding country, unquestionably establishes its identity.

In the Bible we find a valley, called *Jiphthah-el*, mentioned as marking the boundary between Zebulon and Asher. There cannot be a doubt that it is the wady which, commencing among the hills near Jefat, runs westward into the plain of 'Akka, and is called *Wady 'Abila*. The border of Asher passed from Carmel till it met Zebulon; then went on to "the valley of *Jiphthah-el*," from whence it went "out to Cabul," and on to "Great Zidon" (Josh. xix. 26-28).

CANA OF GALILEE.—A ride of a little more than ½ h. down a glen, in an easterly direction, brings us to the village of Kána, called also Khur-

bet Kána, and *Kána el-Jelil*—situated on the l. bank of the glen where it enters the plain of Buttauf. The position is fine, commanding a wide and rich view over the plain, and the picturesque hills round Nazareth, and Sefrieh. It is now deserted; though the houses are comparatively modern, and some of them still stand. There are no traces of antiquity.

The name of this village answers to the *Cana of Galilee*—*Kána el-Jelil* in Arabic—where our Lord performed his first miracle (John ii. 1-11; iv. 46). This single incident has given to Cana a world-wide celebrity. Geographers are not agreed as to the identity of this site. Some affirm that *Kefr Kenna*, a small village 2 m. N.E. of Nazareth is the true Cana. Modern ecclesiastical tradition is unquestionably in favour of the latter; but its name *Kenna* is widely different from *Cana*. The site is not described either in the New Testament, or by early Jewish or Christian writers. The respective claims of the rival sites may be thus stated:—1. *Kána el-Jelil*.—Cana of Galilee is so rendered in the Arabic version. Saewulf (A.D. 1102) says, "6 m. to the N.E. of Nazareth, on a hill, is Cana of Galilee." His words can only refer to Kána. Marinus Sanutus, in the 14th centy., describes Cana as lying N. of Sepphoris. Adrichomius places it 3 m. N. of Sepphoris, and he quotes from earlier writers in proof of this. De Vogüé gives in his *Eglises de la Terre Sainte*, two interesting anonymous accounts of Palestine, written in the 12th centy., one in Latin, and the other in French; and both favour *Kána* (pp. 427, 441). 2. *Kefr Kenna*.—In favour of this site the testimony of Willibald (A.D. 722) has been cited; but he gives no indication of its position. (See *Early Travels*, p. 16). Ploios (12th centy.) seems to locate it between Sepphoris and Nazareth, and consequently at *Kefr Kenna*; but his language is indefinite. Quaresmius mentions both places; but favours *Kefr Kenna* because it is nearer Nazareth. I certainly favour *Kána el-Jelil*. The traveller, however, may

judge for himself. He will find the arguments for and against each given in the works of De Saulcy and Robinson.

About 40 min. W. of Kâna is Kofr Menda, a large village on the leading road from Nazareth to 'Akka; once a strongly fortified town. A few sarcophagi used as drinking-troughs—one of them beautifully sculptured—are now the only remains of antiquity visible. This may perhaps be the site of the city of *Asochis*, where Josephus resided for a time; and el-Battâuf is undoubtedly the "great plain" called *Asochis*, which he speaks of in this region. (*Vit.* 41; *B. J.* iv. 1.)

SEPPHORIS, DIOCESAREA, now Sefurîch.—From Kâna a pleasant ride of 1½ h., across the plain of Battâuf, brings us to this large village. It is conspicuously situated on the side of a low hill, crowned by a castle. Round the hill are scattered many fragments of columns, large hewn stones, and sculptured entablatures now built up in garden walls, or half buried in the soil. In the village are the ruins of a Gothic church, of the age of the crusades, supposed to stand on the site of the house once occupied by Joachim and Anna, the reputed parents of the Virgin. The high arch of the middle aisle, and the lower ones of the side aisles, are still standing. In plan and style it appears to have resembled the Church of St. Anne at Jerusalem. A little to the W. of it, in an open space, lies a large double column. The tower on the top of the hill is the most interesting relic of Sepphoris. It is a square building, 50 ft. on each side; the lower part built of large bevelled stones, and evidently of Jewish workmanship, but the upper portions considerably later.

Sepphoris was in the Roman age the strongest city of Galilee. It is often mentioned by Josephus, and was on one occasion captured by him at the head of some Jewish troops.

His soldiers were determined to plunder and burn it; but the humane historian, who tells his own story, drew them off and saved the town by stratagem (*Vita*, 67). After the destruction of Jerusalem the Jewish Sanhedrin is said to have been transferred for a time to this city before its removal to Tiberias. In the time of Antoninus Pius it received the name *Diocesarea*. It subsequently became the seat of a bishop; and in the 6th centy. it came to be acknowledged as the residence of the Virgin's parents. The cathedral was even said to occupy the spot where the Virgin received the salutation of the angel. We hear no more of Diocesarea until the time of the crusades, when it again comes into notice, called by the Arabic form of its old name, *Sefurîch*. Its great fountain, a mile distant on the road to Nazareth, was the gathering place of the crusaders before the battle of Hattin, and the camping ground of Saladin after it.

From Sefurîch to Nazareth is 1 hr.

ROUTE 24.

NÂBULUS TO CESAREA, CARMEL, AND NAZARETH.

	H.	M.
Nâbulus to Samaria (Rte. 22)	2	30
'Anebta	1	35
Mouth of Wady Sh'afr	1	25
Bâkah	1	50
Cesarea	8	45
Plain of SHARON.		
Convent of Carmel (Rte. 23)	6	30
Haifa	0	50
Ford of Nahr el-Mukuttâ (River Kishon)	1	30
Nazareth	4	40
Total	24	35

This route I have already recommended to such as can only afford a single journey through Palestine (see SKELTON TOURS). It makes 4 easy days, allowing sufficient time for Samaria and Cæsarea; and a good rest besides, if needed, at the Convent of Carmel. The road is good—a rare thing in this country—and tolerably safe. The most convenient camping-place for the first night is Bâkah, a large village on the borders of the plain of Sharon, to which the baggage may be sent direct; while we go round by Samaria, escorted by a horseman from the governor of Nâbulus, which I particularly recommend as a safeguard against the insolence of the people.

For the road from Nâbulus to Sebustieh (2 h. 15 m.), and a description of the latter place, see Rte. 22.

We leave Samaria by the ruins of the ancient gateway at the end of the colonnade, and proceed westward down the declivity to the plain which sweeps round the side of the hill. It is cultivated, but not remarkable for fertility. On looking back we see to advantage the noble site Samaria once occupied, now terraced for vineyards and corn-fields. The hills on the N. have a rich look, almost covered with olive-groves. In $\frac{1}{4}$ h. we again enter the valley of Shechem, which here takes the name *Wady Sha'ir*, "the Valley of Barley." It has lost much of its beauty, though a little stream still murmurs along it, winding through a sombre olive-grove. Râmin is on the rt., perched on the side of a rocky hill. The path follows the banks of the stream; and we notice traces of the Roman road, which, in more prosperous ages, connected Neapolis, Sebaste, and Cæsarea. Corn-fields, a couple of mills, and a few old olive trees are the only varieties from the time we enter the glen till we reach 'Anebta, 50 min. down it. This village is built among rocks on the rt. bank, and there are numerous caves and excavations proving the antiquity of the site. There is another little village called Kefr Lebad, high up on the l. bank, about 20 min. distant from 'Anebta. The road here branches—

[*Syria and Palestine.*]

1 branch strikes to the rt. over the ridge, across Wady Mußin, and over another ridge to 'Attîl, distant about 2 h., and from thence to Bâkah in 1 h. more. The road is steep and difficult. The other runs down the valley to the plain, and though somewhat longer it may be got over in as short a time, as it is level and good.

After we leave the gardens and groves of 'Anebta Wady Sha'ir becomes very bleak;—a few corn-fields among the thistles in the bed, and on each side stony slopes rising into rounded hills, but not a tree or shrub. The wide plain soon opens in front, and the valley expands towards it. The old road is in places perfect, running along the rt. bank. In 1 h. 25 min. we have the village of Dennâbeh 1 m. to the l., on the top of a tell on the S. side of the wady. Another village, called Tel Keram, is seen about a mile farther W., overlooking the great plain which sweeps along the base of the low hill on which it stands. At this point we leave the valley and the ancient road which follows it down to the plain, and, crossing low spurs, reach Shuweikah in $\frac{1}{2}$ h. It is a large prosperous-looking village, near enough to the plain to be enriched by its produce, and yet separated from it by ground so rugged as to be unsafe for Arab cavaliers.

Every rising ground now affords on the l. views of the plain of Sharon—a vast expanse of corn-fields and pasture lands, extending to the sea, some 10 m. distant. Here and there is a rounded tell with a ruin on its summit; or a gray spot dotted with a few trees, marking some old site long since deserted; or a black circlet of Arab tents, now almost the only habitations of the land. Our path runs N., crossing alternately the spurs that project into the plain and the narrow arms that extend up among the hills. It is a border land between plain and mountain, between tent and house, and between peaceable villagers and wandering vagabonds. $\frac{1}{2}$ h. from Shuweikah we pass ruins of considerable extent, scattered over a tell on the l.,

called Kefr Sib. About 2 m. W. of it, on a tell in the plain, stands Kakâh. Crossing the rich vale at the mouth of Wady Mussin, up which we look to the olive-clad hills round 'Attîl and Deir el-Ghusân, about a mile to the E., we ascend a ridge crowned by 2 villages—Zeita on the rt., with olives and fig-orchards; and Zit on the l., occupying the summit of a hill. The sides of this hill are scarped and regular, and the top has been levelled by art. Around it are hewn stones and a few fragments of columns—the whole appearance indicates the site of an old and strong city. No finer position exists on the borders of the plain of Sharon. A vale, all waving with corn, sweeps along the northern base of the hill, and runs far up among the mountains eastward towards the upland plain of Dothan. The two villages of Bâkah stand on the rising ground along its northern side;—the eastern a small hamlet, the western large and flourishing, due N. of Zit, and an easy $\frac{1}{2}$ h. distant.

On reaching Bâkah we are struck with the richness of the plain and the rudeness of the inhabitants. Noble crops of wheat and barley encroach on the very dunghills of the village, and extend in an unbroken expanse—southward to the foot of the picturesque toll on which Zit is perched, and westward as far as the eye can follow them over Sharon. The people strut about with a sturdy independent look, every man armed. They wage an unceasing warfare with the Bedawin, against whose attacks the government do not even pretend to defend them. In fact, they know nothing whatever of the government except through the medium of the tax-gatherer. On my visit to this place I was amused to find that the soldiers I had brought from Nâbulus dare not advance an inch beyond Bâkah. So far the road was perfectly safe, and so far the soldiers could, consequently, escort me; but the plain to the W. was infested with Bedawin, among whom the troops would not venture, and so, pocketing their *bakkash*, they returned in peace!

From Bâkah it is not always possible to obtain a guide to Cæsarea. There is a standing blood-feud between its people and the *Hawâra* Arabs, who are usually found hovering along the coast. But they will readily conduct the traveller to some neutral tribe on the borders of the plain, who will themselves supply a guide, or else hand the traveller over to a stray cavalier of the Hawâra. The Hawâra are of Egyptian extraction, and were introduced into central Palestine under the rule of Ibrahim Pasha. Their character is now fully described by their name *Hawâra*, “Destruction.”

From Bâkah the baggage can be sent direct to Tantûr, while we strike more to the westward across the plain to Cæsarea. There is no road or beaten track, but a vast undulating plain well stocked with thistles, through which the horses have often difficulty in passing. The course taken will depend on the position of the Bedawin, and not a little on the whim of the guide. There is nothing to attract special notice, and therefore the shortest and safest road is the best. Cæsarea can be reached in $3\frac{1}{2}$ h.

Desolation reigns over the rich pastures of Sharon; and bloodshed and rapine hover along its borders. Those who till its soil must guard the fruits of their labours with the sword, and even risk their lives to secure their property. And such appears to have been its state from the earliest ages of history, with the exception of one or two brief intervals. The Israelites kept to their mountains, and only occasionally sent down their flocks to pasture in the plain; and the Phoenicians kept to their maritime towns, occupied with their commerce. Sharon has always been pasture land since “Shitrai the Sharonite” kept the herds of king David (1 Chron. xxvii. 29). Isaiah gave it as one of the marks of restored Israel that “Sharon” should “be a fold of flocks” (Isa. lxv. 10). This plain is less fertile than that of Philistia, but it produces more luxuriant herbage; and it is more picturesque, owing to the remnants of the forests which

once clothed it, and which were noted in Strabo's time. The sandy downs along the coast are thinly covered with shrubbery; and the plain is here and there furrowed by streams having marshy banks covered with thickets of canes—one of these, probably Nahr el-Akhdar, S. of Cesarea, is the "river *Kanah*" of Scripture, which separated Ephraim and Manasseh (Josh. xvi. 8). Its name *Kanah*, "reedy," was probably derived from the cane-brakes along its banks. The beauty of Sharon seems to have been proverbial in ancient times. Isaiah speaks of the "ornaments of Carmel and Sharon" (Isa. xxxv. 2); and Solomon makes the "rose of Sharon" the type of beauty (Cant. ii. 1). It is still the most picturesque plain in the country; its graceful undulations, and groups of evergreen oak, and thickets of shrubs, giving it the appearance of a well-kept park.

For a description of Cesarea, and of the road thence to Carmel, see Rte. 23.

The route from Carmel to Nazareth, by 'Akka and Cana of Galilee, has already been given; and we shall now take the direct road.

From the Convent we reach Haifa in 50 min. (Rte. 23); and from Haifa our way lies along the base of Carmel, which rises abruptly on our right, sprinkled with oaks, and thickly covered with copse. On the l. is a marshy plain, watered by a stream called es-Sa'adéh, whose fountain we pass in 40 min. from Haifa. The village of Kefr cah-Sheikh—so called from the tomb of a noted Muslim saint—is on our rt., on a ledge of the mountain, in 20 min. more. In another $\frac{1}{2}$ h. is the small village of Nejjur, beside which the road branches—one branch continuing along the base of Carmel, and leading to Jenin; the other turning to the l., and crossing the plain diagonally. We follow the latter, and in 20 min. reach the ford of Nahr el-Mukutta'.

The river *Kishon*, now *el-Mukutta'*, "The Ford."—This river, at the place where we cross it, runs between banks

of loamy soil, some 15 ft. high, and only 15 or 20 yds. apart. The bottom is soft mud, which makes the ford difficult at all seasons. In attempting to cross it in the month of May I almost met the fate of some of the soldiers of Sisera, though there was then very little water flowing. One can easily see how sudden and heavy storm of rain, such as fell on the day of the battle of Megiddo, would not only render the passage of the Kishon dangerous, but would leave the banks and bed in such a state as absolutely to swallow up horses and chariots. It drains a great extent of country, receiving tributaries from the hills on the N. and S., and is thus speedily flooded. "They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon" (Jud. v. 20, 21). The highest sources are round Tabor and Jenin, but no permanent stream flows across the plain of Esdrælon; every tributary and channel dries up during summer; and then the Kishon gets its only supplies from the fountains along the roots of Carmel, at the pass which unites the plains of 'Akka and Esdrælon. From hence the river winds, in a deep tortuous bed, wrought by the action of the water in the soft soil, to the Mediterranean.

After crossing the ford we observe about $1\frac{1}{2}$ m. to the l. a green *tell* of a regular shape, covered with ruins. The plain is here extremely rich, yielding luxuriant crops of wheat; and the hills on each side are among the most beautiful in Palestine. Those of Galilee on the l. sink into the plain in graceful slopes, intersected by winding glens, all thickly wooded with oaks. Carmel on the opposite side is bolder, and more rugged, and also wooded. Our path soon reaches the foot of the hills of Galilee, and then winds through cultivated fields to the hamlet of Artiyeh, built on the edge of the wood. On the opposite side of the plain, about $1\frac{1}{2}$ m. distant, is Huraiyeh; and upon the hill top, high over it, stands the village of Esfyeh. We now ride up a beautiful

glen which leads us among the hills of Galilee. Noble oak-trees shade the path, while dense underwood and huge thistles almost block it up. In $\frac{1}{2}$ h. we cross the projecting ridge, which, shooting southward from the hills of Galilee, forms the division between the plains of Esdraclon and Akka. On reaching its eastern brow the vast plain of Esdraclon opens before us. This is perhaps one of the finest points of view. We look along it to Gilboa and Little Hermon, a distance of 12 m. of unbroken verdure. The village Sheikh Bureik, with a wely, is close on our rt.; and the conspicuous Tell Kaimón, the site of Camon, is seen about 2 m. to the southward, on the other side of the plain. The desolation of this noble plain strikes us. There is not a village upon it; and we can scarcely observe the trace of one; though villages are numerous on the hills and rough ground along its borders. Black tents, however, are there in abundance, and the flocks and herds of the Arabs cover the plain like locusts, just as those of the Midianites and Amalekites did in the days of Gideon. It is a singular fact that the seasons and courses of the Bedawy raids are precisely the same now as they were then. In early spring the tribes from "beyond the Jordan" cross the river, ascend the valley of Jezreel, and spread over the pasture-lands of Esdraclon; while those from the desert of Tih come from the plains of Philistic and Sharon. These plains are almost completely abandoned to the wandering hordes now as they were then—the best of the land, in fact, is spoiled by them. Compare this with the words of Scripture—"And so it was, when Israel had sojourned, that the Midianites came up, and the Amalekites, and the children of the east . . . and destroyed the increase of the earth till thou comest unto Gaza. They came up with their cattle, and their tents, and they came as locusts for multitudes; for both they and their camels were without number; and they entered into the land to destroy it.

Then all the Midianites, and the Amalekites, and the children of the east were gathered together, and went over (the Jordan), and pitched in the valley of Jezreel" (Jud. vi. 3-5, 23).

The path descends into an arm of the plain, over which it runs, through rich pasture land, intermixed with a few corn-fields, to Jeida, a small village on the top of a low hill. The scenery is here beautiful—the dark wooded hills of Galilee descending in graceful sweeps into the green bed of Esdraclon on the l.; and then the expanse of uninterrupted verdure extending, like a vast meadow, far away to the blue hills of Samaria on the rt. About 2 m. on the N. we see Beit Lahm in the midst of an oak forest. Though now but a miserable hamlet, it marks the site of Bethlehem of Zebulun, an old city of the Canaanites (Josh. xix. 15). Leaving the village of Zebdeh on a rising ground to the l., we ride on over the plain 35 min. more to the Semniah, a half-ruined village encompassed by old foundations and venerable fig-trees. A few hundred yards below it is a copious fountain. This is the Simonia, where the Romans made a vain attempt to capture Josephus. On a low hill, about 1 $\frac{1}{2}$ m. to the S.E. is Jebatha, another ancient site—the Gabatha of Eusebius and Jerome.

The hills now project into the plain in front of us; and in $\frac{1}{2}$ h. we pass in among them through a green vale, which soon contracts into a glen with rocky banks, covered with brush and oaks. On the top of the hill to the rt. we observe the village of M'aldl, with a tall, chimney-like ruin beside it. On riding up the steep slope we find that it is a fragment of an old temple. The back wall remains nearly perfect, and is ornamented with semi-columns; a vault or crypt is also standing, and is used as a ch. by the Christian inhabitants. In the houses of the village are many remnants of antiquity—sculptured stones, and pieces of columns; while in the rocks around it are a few tombs. These show that this is an ancient site, and it may possibly be the Maralah of

Zebulun (Josh. xix. 11). For $\frac{1}{2}$ h. more we wind through picturesque glens, their beds green with corn, and their banks dark with the foliage of the dwarf oak, hawthorn, and wild pear. Yāfa now appears on the top of a tell, down in a glen on the rt.; the gardens round it dotted with palms. The Italian monks of Nazareth call it St. Giacomo, believing it to be the native place of Zebedee, and his sons James and John. It has a better title, however, to be identified with Japhia, a town on the border of Zebulun (Josh. xix. 12). The Japhia fortified by Josephus was probably the same. It was afterwards captured by Trajan and Titus; and in the storm and sack of the place 15,000 of the inhabitants were put to the sword, and 2130 taken captive (Joseph. *Vit.* xxxvii. and xl.). Another $\frac{1}{2}$ h. brings us to Nazareth.

attraction of this route is the battle-field of Megiddo. The ride is dreary; but the road is good, and it may be got over in a long day. The way leads along the side of the great plain, close to the base of the mountains of Samaria.

Ta'annuk, TAANACH, is the first stage, 2 hrs. from Jenin. It is a small village, standing on the S.E. side of a little tell at the foot of the hills. Ruins of some extent, but possessing nothing of interest, encompass it. Taanach was a royal city of the Canaanites (Josh. xii. 21); it was allotted to Manasseh, and assigned to the Levites (xvii. 11; xxi. 25); and it was afterwards mentioned in the triumphal song of Deborah—"The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo" (Jud. v. 19).

Lejjūn is our next stage, and we reach it in $1\frac{1}{2}$ h. There is no village; only the remains of a large khan, and 2 or 3 mills in a wady near it. In this wady, by the stream, are some ancient ruins, among which we observe 2 marble columns, and several of granite. Along the N. bank are more extensive remains, with many granite and limestone shafts. Such are the only existing remains of the Legio of Eusebius and Jerome, and the Megiddo of the Bible. Megiddo was like Taanach a royal city of the Canaanites, and assigned to Manasseh (Josh. xii. 21; xvii. 11). But the place is chiefly celebrated as a battle-field; and as such we may take a glance at the country round it, so as to be able to study with profit one of the most interesting episodes in Scripture history. Megiddo is situated in a nook of the hills, on the border of the plain. About $\frac{1}{2}$ m. N. of the ruins a large green mound, called Tell el-Mutesellim, "The Governor's Tell," terminates a low projecting ridge. We ride to its summit, and a noble view opens up round us. The whole plain is spread out like a map; to Gilboa, Little Hermon, and Tabor on the E., and to the wooded hills of Galilee on the N.

ROUTE 25.

JENIN TO CARMEL.

	H.	M.
Jenin to Ta'annuk, Taanach ..	2	0
Lejjūn, Legio, MEGIDDO	1	15
Tell Kaimōn, Cammona, JOKNEAM	2	0
Junction of Nazareth road ..	1	15
Convent of Carmel	2	5
Total	8	35

When the object is to see Carmel the preceding route is much preferable to this one, for it unites the "excellencies of Sharon and Carmel," besides including a visit to Cesarea, and a view of the coast. In fact, the only

Large corn-fields, large meadow-like tracts of grass, and still larger expanses overrun with woods, vary its surface. The Tell of Taanach is in full view, 3 m. distant, beyond a level branch of the plain; and at our feet, sweeping along the base of the mound, are the "Waters of Megiddo," running northward in a deep glen to join the *Kishon*. This is the scene of the great battle between Barak and Sisera, which was fought "in Taanach by the waters of Megiddo" (Jud. v. 19).

Let us turn to Judges iv. 4-24, and study the details. The minute accounts given both in the historic narrative, and in the subsequent song of triumph, enable us to fix the several points and circumstances with unusual precision. The oppressor was Jabin king of Hazor, successor and namesake of the chief who had organized the northern confederation against Joshua. The northern regions of Palestine, therefore, in the neighbourhood of his own capital—the northern tribes, Zebulun, Naphtali, and Issachar—were those which he would chiefly harass. On them accordingly the brunt of the battle fell. But they were joined by the adjacent tribes of Central Palestine—Ephraim, Manasseh, and Benjamin (Jud. v. 14, 15, 18). Those only of the extreme W., S., and E. were wanting: "For the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan; and why did Dan remain in ships? Asher continued on the seashore, and abode in his creeks" (ver. 16, 17). Both armies descended from the mountains of Naphtali, but they were "drawn" to opposite points in the plain. Barak and Deborah were gathered on the summit of Tabor; the host of Sisera, with its 900 iron chariots, naturally took up a position on the level plain of Megiddo, between this spot and Taanach. The prophetess, on the summit of Tabor, gave the signal of the battle, when Barak was to rush down and attack the enemy in the plain. At this critical moment (so Josephus, *An.* v. 4, informs us, and so we learn indirectly from the song of Deborah) "a tremendous storm

of sleet and hail gathered from the E., and burst over the plain of Esdraelon, driving full in the faces of the advancing Canaanites. 'The stars in their courses fought against Sisera; and as 'the rains descended,' 'the wind blew' and 'the flood came'—the flood of the torrent; and the stream rose in its bed, and 'beat vehemently' against the chariots and horses entangled on its miry banks, and the 'torrent' of Kishon swept them away.' In that moment of confusion Sisera sprang from his chariot and fled on his feet. He fled into the northern mountains, to a spot which he hoped would be friendly; but even the proverbial hospitality of the Bedawin was turned into treachery by the memory of his oppressions, and he fell by the hand of a woman.

Six centuries passed, and Megiddo "saw another sight," and heard, instead of a song of triumph, a funeral wail from the Israelitish host (Zech. xii. 11). Pharaoh-necho, king of Egypt, advanced along the coast of Palestine, against the king of Assyria. King Josiah attempted to drive him back; he was counselled not to interfere.—"What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste; forbear thee from meddling with God, who is with me, that he destroy thee not." The warning was neglected, and an engagement took place on the scene of Sisera's defeat—"the plain of Megiddo" (2 Kings xxiii. 29; 2 Chron. xxxv. 20-24). The Egyptian archers—with whose appearance, as figured on the ancient tombs, the Egyptian traveller will be familiar—shot at the Jewish monarch as he rode in his chariot, and "he was sore wounded," and he was carried away to Jerusalem to die. The fate of the king seems to have terminated the battle; and Pharaoh probably marched on to meet his more powerful foe on the banks of the Euphrates.

The caravan road from Egypt to Damascus passes Lejjin; and here stands one of those large khans which

we find at intervals along its whole line.

An easy ride of 2 hrs. along the plain brings us to the next important point on the route—Tell Kaimôn; a large regular-shaped mound, evidently the site of an old town, though now without an inhabitant. On its western side is *Wady el-Milh*, the “Salt Valley,” which falls into the *Kishon* not far to the N. This wady may be regarded as the boundary between the ridge of Carmel and the mountains of Samaria—the former wooded, the latter naked; and above it on the brow of the ridge is the scene of Elijah’s sacrifice (Rte. 23). Up *Wady el-Milh* lies the eastern road from ‘Akka to Ramleh, by which the French army approached the latter place in 1799. Tell Kaimôn is the site of the *Carmona* of Eusebius; and probably also of the “*Jokneam of Carmel*,” one of the Canaanitish cities conquered by Joshua (Josh. xii. 22). The southern border of Zebulon “reached to the river that is before Jokneam” (xix. 11)—evidently the *Kishon*, which is here not more than a mile to the north. Its position is in some measure defined in 1 Kings iv. 12, where, in describing the bounds of the district of one of Solomon’s purveyors, it is said, he had “Taanach and Megiddo, and all Beth-shean, from Bethshean to Abel-meholah, even unto the place that is beyond Jokneam”—that is, to the western end of the plain of Esdraelon.

A short ride now brings us to the deep bed of the *Kishon*, hollowed out in the rich soil of the plain. It here almost touches the base of Carmel, whose wooded heights rise steeply over it. This is the scene of the slaughter of Baal’s prophets by Elijah:—“And Elijah brought them down to the brook *Kishon* and slew them there” (1 Kings xviii. 40. See Rte. 23). The hills of Galilee fall down in graceful slopes close on the rt., covered with oak-trees and thick underwood—leaving but a narrow vale along the foot of Carmel, through which the river winds from Esdraelon into the plain of ‘Akka. In $1\frac{1}{2}$ h.

from Tell Kaimôn we fall into the Nazareth road, beside the village of Nejjîr; and thence proceed as in Rte. 24, by Haifa to the convent which we reach in 2 h. 5 min.

For the roads from the Convent to Nazareth see Rtes. 23 and 24.

ROUTE 26.

NAZARETH TO BEYROUT, BY TYRE AND SIDON.

	H. M.
Nazareth to ‘AKKA (Rte. 23) ..	7 30
Ez-Zib, <i>Achzib</i>	2 20
Ras el-Abyad, <i>Promontorium</i>	
<i>Allum</i>	3 40
Ras el-Ain, <i>Old Tyre</i>	1 30
Sûr, <i>Tyrus</i>	1 0
Nahr el-Kasimiyeh, Riv.	
<i>Leontes</i>	1 45
Khan el-Khudr, <i>SAREPTA</i> ..	3 0
Saida, <i>SIDON</i>	3 20
Nahr el-Auwaly, Riv. <i>Bostrenus</i>	
Noby Yûnas	2 20
Nahr ed-Dâmûr, Riv. <i>Tamyras</i>	1 25
Khan Khulda	1 55
Beirut	2 50
Total	83 5

The sacred interest that clusters round every corner of Palestine scarcely affects the greater part of this route; but it is succeeded by a historic interest so closely connected with the sacred, that we are hardly conscious of the transition from Palestino to Phoenicia. The original promise of the whole country to the Israelites (Josh. xiii. 4-6); their inability—probably their unwillingness also—to ex-

pol the powerful and wealthy traders (Jud. i. 31); the treaties of peace and commerce between David and Solomon, and the rulers of Tyre (2 Sam. v. 11; 1 Kings v.); the marriage of Ahab with Jezebel of Sidon (1 Kings xvi. 31); the temporary residence of Elijah at Zarephath (ch. xvii. 9); the excursion of our Lord to "the coasts of Tyre and Sidon," and Paul's visits to their ports (Matt. xv. 21; Acts xxvii. 8)—all unite the two countries by a continuous chain of Bible incidents. Our attention is also arrested by the prophecies uttered against the cities of Phoenicia, and literally fulfilled. Tyre and Sidon have thus become familiar wherever the Bible is known.

The commercial enterprise of the Phoenicians has gained for them as wide a celebrity as their connection with sacred history. They were the Anglo-Saxons of antiquity. Their sailors were almost as well known in the various maritime towns in those days, as English sailors are now. Tyre and Sidon were the London and Liverpool of the old world. The position of the plain of Phoenicia contributed much to the advancement of its commerce—on the W. an uninterrupted seaboard, with many little rock-girt ports—insignificant indeed as respects modern navigation, but sufficient for all the wants of ancient commerce—on the E. a mountain barrier, with only a single practicable pass in a length of 120 m.,—from the "Ladder of Tyre" to the island of Aradus. This gave to the maritime cities unwonted security; and, as they were mistresses of the sea, made them almost impregnable. The plain, too, though narrow, is rich; and is abundantly watered with "streams from Lebanon"—the *Leontes*; the *Auwaly*, perhaps the *Bostrenus* of antiquity; the *Tamgras*; the *Lycus*, the *Nahr el-Kelb* ("Dog River") of the Arabs; the *Adonis*, red "with blood of Thammuz yearly wounded"; the sacred *Kadisha*; and the *Eleutherus*, now *Nahr el-Kebir*, "the Great River." The mountain sides and glens yielded oil and wine, and "summer fruits,"

for which they are still famous; and the gardens on the plain produced the palm-groves, which probably gave to the country its Greek name **PHOENICIA**. The palms have almost disappeared; but orchards of oranges and lemons have taken their place. The country of Phoenicia was well known to the Greek historians; some even say it was the parent of their literature; but however this may be, they applied the name of its chief city **TYRE**, or more properly **SUR**, to the whole land from Egypt to Asia Minor; and this name, **SYRIA**, it still retains.

Our first stage is 'Akka, the road to which is described in Rte. 23.

From 'Akka we follow the coast northward. Besides the rich plain, the only noticeable object is the aqueduct built by Jezzár—a proof that a tyrant may by chance be also a public benefactor. Like everything else in the country, it is falling to ruin. In 20 min. our road passes through one of its arches; and in $\frac{1}{2}$ h. more we reach Semfréh, a small hamlet, around which are gardens, and orchards of figs and oranges, and among them a country house built by the late Abdallah Pasha of 'Akka. Another hour brings us opposite ez-Zib, a small hamlet situated on a rising-ground close to the sea. It is the site of Achzib, a town allotted to Asher, but never conquered by that tribe (Joah. xix. 29; Jud. i. 31). In later times it got the name Eodippa, a Greek corruption, and is mentioned by Ptolemy, and in the early Itineraries.

The roots of Lebanon now stretch down into the plain close on our rt., covered here and there with the olive-groves, which bring to mind the promised blessing of Asher—"let him dip his foot in oil" (Deut. xxxiii. 24). In front is a bold promontory dipping into the sea, and bounding the plain of 'Akka. We reach its base in 1 h. from ez-Zib, and clamber up it by a zigzag path. We see at a glance how appropriate was its old name *Scala Tyriorum*, "the Tyrian Ladder." It is the southern pass into Phoenicia proper; and the boundary between it

and the Holy Land. In descending on the northern side we pass a Roman bridge which spans a rivulet, and enter a narrow plain. Here on the rt. of the road is the village of Nákrab, from which the pass takes its modern name, *Ras en-Nákrab*; and 1 h. 10 min. farther (2 h. 10 min. from the pass) are the massive ruins of Iskanderiyeh, the ancient

Alexandroschene.—A short time before reaching this site we observe on a rising ground to the rt. of the road some columns standing; and on riding up we find a large building with many Ionic columns scattered among its ruins, and foundations of other buildings round it. The place has neither name nor story. At Iskanderiyeh are the massive remains of a large fort, almost overhanging the sea; from beneath it, on the western side, gushes a copious spring, forming a tempting spot for a noonday rest. This is the *Mulatio Alexandroschene* ("Alexander's Tent or stage;" perhaps so called from some tradition that the Macedonian hero encamped here) of the *Jerusalem Itinerary*; and it was evidently a fortress intended to guard the remarkable pass on its northern side.

Ras el-Abyad, the "White Cape"—the *Promontorium Album* of Pliny—is a white chalky ridge projecting from the mountain side into the sea, to which it presents a perpendicular cliff. Over this we now proceed by a winding path hewn in the rock, with ranges of steps here and there, now much worn. It sometimes approaches the very edge of the precipice, against whose base the waves dash below us, while the path is only a few feet wide. Near the summit is an old tower now in ruins; but in ancient times a few men stationed in it might have driven back an army. The Arabs called it *Kula'at esh-Shew'a*, "the Candle Tower." To clear this remarkable pass takes a full $\frac{1}{2}$ h.; and in $\frac{1}{2}$ more we reach the rivulet of 'Axyeh, on whose banks are some old nameless ruins, with a village called el-Mansdráh above them on the

rt. Another hour's ride along a stony plain brings us to

Ras el-'Atm, "the Fountain Head." Here are a few wretched huts clustering round some of the most remarkable reservoirs and fountains in Syria. No traveller should pass them without a careful examination, for, independent of their singular character, they have strong claims on the attention of the historian and antiquarian, as marking the site of *Paletyrus*, "Old Tyre." They stand in a plain $\frac{1}{2}$ m. from the shore, and about 3 m. from the modern town. There are 4 large fountains, close to each other, the water of which gushes up with great force from the bottom of artificial reservoirs. The largest reservoir is on the W. It is of an octagonal form, 60 ft. in diameter, and 25 high. Its sides are of enormous strength, 8 ft. wide on the top, and with such an easy slope that one might ride up them. The stones are joined with a very fine cement; and now encrusted with a thick stratum of lime, forming here and there huge stalactites. The stream from this fountain only drives a single mill. Formerly it was carried by an aqueduct, the ruins of which still remain, to 2 other cisterns, about 100 yds. eastward. Of these one is 36, and the other 60 ft. square, built up like the former, and supplied by fountains beneath. Connected with these is a Roman aqueduct, supported on arches, which runs northward over the plain for about 2 m. to a mound with the ruins of a massive old building, where it turns westward in the direction of Tyre. The 4th cistern is small, and has an aqueduct of its own, of Saracenic architecture, running southward, and evidently intended for irrigation.

It has long been the popular belief that the water of these fountains is brought from a distance by a subterranean canal. An old Arab on the spot once assured me that Alexander the Great had cut a passage for it, by the help of a *Jann*, all the way from Baghdad! Such fountains, however, are not uncommon, even in

plains. That at Tell el-Kâdy, in the plain of Hûleh, is far more copious than them all put together. Menander—not the poet—as quoted by Josephus, relates from the Tyrian archives, that, when Shalmaneser retired from the siege of insular Tyre, he left guards behind to cut off the aqueducts which supplied the city with water; so that for 5 years the inhabitants drank from their wells and cisterns. But the first definite notice of them is in the history of "William of Tyre," near the close of the 12th cent., in whose days they seem to have had as venerable a look as they have yet. The abundant waters were then applied to the irrigation of the plain, which was covered with gardens, orchards, and plantations of the sugar-cane.

There are 2 other reservoirs about a mile to the N., but they are much smaller, and probably of a later date; and there is a 3rd to the W. of the latter, beside a low mound. The old aqueduct decreases in height as it advances northward, the ground rising gradually, and at last on nearing the low hill of el-Mâshûk it is on a level with the soil. This hill is crowned by a white wely; and round it are, or were, the remains of a village. Here the aqueduct turns westward, but is greatly broken. The ground sinks considerably, and we see the long line of arches running over the bare plain, reminding us of some of those in the Campagna Romagna.

TYRE.

A ride of 1 h. over the plain brings us to the solitary gate of this ancient city. On approaching it we come first to a low sandy isthmus—the remains of Alexander's causeway—which converts what was once an island into a peninsula. The ruins of old walls and towers, formed of still older materials, are here seen; and near the gate are two deep wells from which the inhabitants obtain their principal supply of water. The

island on which the city stood is a ledge of rock parallel to the shore, $\frac{2}{3}$ m. long, $\frac{1}{2}$ m. broad, and about $\frac{1}{2}$ m. distant from the coast-line. It was low and flat, not more than from 10 to 15 ft. above the sea; but the accumulation of rubbish has rendered it uneven, and has given it in places a greater elevation. The isthmus when first formed was probably narrow; but the action of the winds and waves dashing up the loose sands has gradually increased it to the breadth of nearly $\frac{1}{2}$ m. Being opposite the centre of the island, there are promontories left to the N. and S., like the arms of a cross, which appear from a distance to be still farther lengthened by ranges of low insulated rocks. The harbour, now nearly filled up with sand and rubbish, is on the N. side of the isthmus, where the ruins of moles are yet visible. The present town is beside the harbour, occupying a small section of the north-western part of the peninsula. Along its western side is a broad strip of land cut up into little gardens; and the whole southern section of the peninsula is without a habitation.

The modern town contains from 3000 to 4000 Inhab., about one-half being Metâwîlîh, and the other Christians. Most of the houses are mere hovels; the streets are narrow, crooked, and filthy; and the walls, and houses of a superior class, are so shattered by repeated shocks of earthquakes, that they look as if about to fall to pieces. The palm and Pride of India trees, scattered among the houses and gardens, relieve in some degree the aspect of desolation, and contribute to hide Tyre's fallen glory. The ancient "Mistress of the Seas" can at the present day only boast of a few crazy fishing-boats; and her whole trade consists in the yearly export of a few bales of cotton and tobacco, and a few boat-loads of millstones and charcoal. There is but one gate; and the numerous breaches in the old wall render others unnecessary. One is reminded at every step, and by every glance, of the prophecies uttered against this city: "And they shall make a spoil of thy

riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses. . . . They shall lament over thee, saying, 'What city is like Tyrus, like the destroyed in the midst of the sea?' " (*Ez. xxvi. 12; xxvii. 32.*)

Ruins of the Old City.—Tyre has been often destroyed. Ruins on the top of ruins cover the peninsula, and are strewn among the waves round it. There was a Phoenician Tyre, and a Roman Tyre, and a mediæval Tyre, each built on the ruins of its predecessor; and now there is a modern Tyre, such as we have described it, standing over them all. This explains the strange and motley aspect of the remains. Within the modern town the only thing worthy of notice is the old ch., in the south-eastern angle. It was once a large and splendid edifice, but is now in utter ruin. Fragments of the eastern and western ends are standing; and the intervening area is crowded with the wretched cabins of the modern inhabitants—some of them clinging, like swallows' nests, to the old walls and massive buttresses. 8 beautiful shafts of red granite lie beside it; one of them is double, and measures 26 ft. in length. The dimensions of the building were 216 ft. long by 136 broad. This is most probably the ch. erected by Paulinus, bishop of Tyre, in the beginning of the 4th cent., for which Eusebius wrote a consecration sermon, still extant in his 'Ecclesiastical History' (x. 4). He describes the ch. as the most splendid of all the temples of Phoenicia. It was probably in this building that the historian of the Crusades, William archbishop of Tyre, presided for 10 years; and here, too, says Stanley, "lie, far away from Hohenstaufen or Salzburg, the bones of the great Emperor Frederic Barberossa, brought thither after the long funeral procession which passed down the whole coast from Tarsus to Tyre, to lay his remains in this famous spot, beside the dust of a yet greater man—Origen." Four celebrated historic

names are thus closely connected with this noble ruin.

Without the walls on the S. side is the Mohammedan burying-ground, and beside it a garden of fig and mulberry-trees. Recent excavations in this place, undertaken by speculators from Beyrouth—not in antiquities but in quarries—have brought to light some very interesting remains. Foundations of houses, fragments of columns and statues, and other relics of former grandeur, were discovered many feet below the present surface. At one place a long section of the eastern city wall was found, deeply covered with sand. Within it is a narrow vaulted and loopholed gallery, 46 paces long. Taking this as a starting-point, we can without much difficulty trace the line of the old eastern wall by the little mounds that rise above the drifting sands. Westward of this line the ground is irregular—heaps here, and pits there, as chance or labour has overthrown the ancient buildings. It is not too much to say that there is many a relic of Phoenician and Roman industry, and art, and splendour, buried beneath these heaps, waiting to repay the labours of some enterprising antiquary.

Proceeding over the drift sand to the southern side of the isthmus we observe traces of walls and towers near the sea-line. One massive fragment is founded upon a range of granite columns; while shafts of the same material are strewn along the beach, and beneath the water, in immense numbers. Here too the traveller will most probably see for himself that a section at least of ancient Tyre has become "a place to spread nets upon" (*Ez. xxvi. 14*). Passing round the southern point, we are struck with the aspect of desolation—broken columns half buried in the sand, huge fragments of sea-beaten ruins, and confused heaps of rubbish; with a solitary fisherman spreading his net over them, or a few workmen digging up building-stones. The harbour which formerly existed here, as Strabo tells us, is completely filled with drift sand, and stones and columns that

have been "cast into the sea." The western coast is formed of a ledge of ragged rocks, from 10 to 15 ft. high; and the whole of the shore below them, along the edge of the water, and in the water, is strewn with shafts of red and gray granite. On reaching the N.W. point we see 40 or 50 shafts thrown together in one heap beneath the waves. Many of these columns appear to be imbedded in the rock; but a close examination shows us that a process of rock-manufacture, as it may be called, is going on; we find whole layers in which stones, fragments of pottery, shells, and even bones, are cemented together in solid masses. They have laid Tyre's "stones and dust in the midst of the water" (*Ez. xxvi. 12*).

On rounding the northern promontory the ruins of the ancient mole come in sight. An inner basin, or dock, was formed by a massive wall carried from near the north end of the promontory in a curve to the side of the isthmus. Many fragments of it remain above the water. It is constructed of large hewn stones, resting in places on a foundation of marble columns; and is thus, probably, not older than the time of the Crusades.

The smallness of the site of this ancient city strikes one as contrasted with its fame and power. Is it possible, we are inclined to ask, that this little "rock" (such is the meaning of the name *Syr*) once ruled the seas, and dotted the shores of Europe and Africa with its colonies? Its population could never have exceeded 30,000 or 40,000 souls; and one of our ordinary ocean steamers would have completely filled its harbour. But we must remember that there was an infancy of commerce, just as of man; and we might as well speak of putting man back into his cradle, as of putting the fleets of modern days into the ports of antiquity. Tyre was the cradle of commerce; and now that commerce has grown into such gigantic proportions, the cradle is useless, and must for ever remain so.

History.—The origin of Tyre is lost in the mists of antiquity. Isaiah, using a well-known eastern figure, calls it a "daughter of Zidon" (*xxiii. 12*), and says its "antiquity is of ancient days" (ver. 7). Josephus is more explicit, and tells us it was founded 240 years before the building of the Temple—that is B.C. 1251; but this date must be incorrect, for Joshua speaks of it as a "strong city" two centuries earlier (*xix. 29*). In the time of David, Tyre was already famous for its skill in the arts, and for its navigation; its mariners brought him cedar from Lebanon; and its masons and carpenters built him a palace in Jerusalem (*2 Sam. v. 11*). The alliance between Hiram and Solomon, and the assistance rendered by the former in building the Temple, are the episodes in the history of Tyre most familiar to the student of sacred history. In the letter of Hiram to Solomon, as given by Josephus, the city is represented as occupying the island (*Ant. viii. 2, 7*). In the year B.C. 720 Shalmaneser king of Assyria besieged, the city, which was then double—the part on the mainland, called *Paletyrus*, he captured, but he blockaded the island 5 years in vain (Josephus, *Ant. ix. 14, 2*). It was subsequently besieged by Nebuchadnezzar for 18 years, with what success history does not inform us. Next came the siege by Alexander the Great, the most remarkable episode in Tyre's history. *Paletyrus* was soon captured and destroyed; but the island resisted for 7 months. During this time the stones, timber, and rubbish of the "old city" were conveyed by the Greeks to the shore, and formed into a mole stretching from the mainland to the island. Thus the walls were reached, and the stronghold stormed; and thus, too, the words of the Hebrew prophets received a remarkable fulfilment. "Wherefore thus saith the Lord God: Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; and I will

scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea. . . . And they shall lay thy stones and thy timber and thy dust in the midst of the water" (Ezek. xxvi. 3-5, 12). At that time terminated the glory of the Phoenician Tyre, whose wealth, luxury, pride, and power, Ezekiel has immortalized. Appropriately he represents this sea-girt city—whose fame, whose very existence, depended on its commerce—as a ship; built of the choicest wood—"fir-trees from Senir," and "cedars from Lebanon;" propelled by the strongest oars—sailings from the "oaks of Bashan;" furnished with the costliest benches—"ivory out of the isles of Chittim;" rigged with the finest sails—"fine linen with broidored work from Egypt;" manned by the best sailors "of Zidon and Arvad;" steered by the most skilful pilots—her own "wise men;" defended by the most valiant soldiers from "Persia and Lud;" and laden with the richest products of every country under heaven. For graphic power of description, and minute accuracy in detail, the 27th chap. of Ezekiel is probably unequalled in the whole compass of literature.

When Tyre was visited by Paul, we learn from Strabo that the city had a flourishing trade, with two ports, one on each side of Alexander's mole. In the 4th centy. it again attained much of its ancient renown; Jerome speaks of it as the most noble city of Phoenicia, trading with all the world. But it is its connexion with the history of the crusades that gives it its chief interest in more modern times. Its strength and splendour at the time of the invasion of Syria by the crusaders are minutely described by its Archbishop, William. Towards the sea it had a double wall with towers; on the N. was a walled port with an entrance between castles; on the E., where it was accessible by land, it had a triple wall, with towers close together, and a broad ditch which might be filled from the sea on both sides. On the 11th of Feb. 1124, the Christian host

sat down before it, and on the 27th of the following June it was delivered into their hands. The strength of its defences, the splendour of its houses, and the beauty of its port, excited their wonder and admiration. For more than a centy. and a half it remained in their possession and continued to prosper. "The entrance of the port was closed every night by a chain between the towers; and the city was celebrated for the manufacture of glass, and the production of sugar." On the evening of the day on which 'Akka fell into the hands of the Moslems, Tyre was abandoned by the Christians; and since that period it has continued to decline under the rule of Islam. It had been for several centuries desolate, when Fakhr ed-Din, a celebrated Druzo chief, made some attempt to restore it in the beginning of the 17th centy. From that time until its seizure by the Mamelukes in 1766, it was a poor village of a few houses; but its new occupiers built its present walls, and this occasioned a temporary revival. It seems to be now again on the decline; and, as its commerce is irretrievably gone, it may ere long be abandoned.

A question remains to be answered, "Where was Palætyrus?" Not a vestige of it remains; and its very site is a subject of controversy. "The only distinct notice we have of its position," says Dr. Robinson, "is from Strabo, three centuries after its destruction by Alexander. He says it stood 30 stadia S. of the insular city. Both the direction and the distance, therefore, carry it to the vicinity of Ras el-Ain. It probably lay on the S. of these fountains along the coast, and the hill in that quarter may perhaps have been its citadel. That no remains are now visible is amply accounted for by the fact, that Alexander, more than 20 centuries ago, carried off its materials to form his mole; and what he left behind—if indeed he left anything—would naturally be swallowed up in the erections and restorations of the island city during the subsequent centuries. Even in the more modern Tyre

of the middle ages, what has become of her double and triple walls, her lofty towers, her large and massive mansions? Not only have these structures been overthrown, but their very materials have in a great measure disappeared." Tyre has been used as a quarry for the repair of the fortifications of 'Akka, and the construction of the modern houses of Beyrouth; her columns, whose size and material place them beyond the reach of modern architects, have been left where they were cast, "in the midst of the water;" the sites once occupied by her palaces have been made bare "as the top of a rock;" the fishermen "spread their nets" upon the ruins of her ramparts, her harbours are filled up by drifting sand, her commerce and her wealth have long deserted her—"What city is like Tyrus, like the destroyed in the midst of the sea!" (Ezek. xxvi.)

THE TOMB OF HIRAM, *Kabr Hairan*.—A pleasant excursion of 1½ h. may be made from Tyre to this remarkable monument. It is situated on the hill-side nearly E. of the town, on the direct road to Bint Jebel and Safed, and not far from the little village of Hannweih. It stands all alone, apart alike from human habitation and ancient ruin—a solitary, venerable relic of remote antiquity. In fact, it is one of the most singular monuments in the land. It is an immense sarcophagus of limestone, hewn out of a single block 12 ft. long, 8 wide, and 6 high; covered by a lid, slightly pyramidal, and 5 ft. in thickness:—the whole resting on a massive pedestal, about 10 ft. high, composed of 3 huge layers of masonry, the upper stones projecting a few inches. The monument is perfect, though weather-beaten. The only entrance to it is an aperture broken through the eastern end. A tradition, now received by all classes and sects in the country, makes this the tomb of *Hiram*, Solomon's friend and ally; and the tradition may have come down unbroken from the days of Tyre's grandeur. We have, at least, no just ground for rejecting it.

It is somewhat strange that no mention is made of it in history; and indeed we find no reference to it in any work previous to the year 1833, when Munro visited and described it.

2 m. E. of *Kabr Hairan* is the large village of *Kana*, the probable site of the Kanah of Joshua—a town on the northern border of Asher (Josh. xix. 28). About a mile E. of *Kana*, on the S. side of the ravine which descends from it, are some rude figures cut on the side of the rock, but now greatly defaced. They are evidently Egyptian in style and physiognomy.

Our route from Tyre to Sidon lies along the plain of Phoenicia, on which, in the impressive language of Gibbon, "a mournful and solitary silence now prevails." While the mountain sides and glens above are studded with villages; while every available spot is cultivated in terraces; the fertile plain is almost deserted, and the greater part of its soil lies waste. From *Ras el-Abyad*, where it commences, for 25 m. northward, it does not contain a single village, except we dignify the few hovels at *Ras el-Ain* by that name. As we ride along, the only signs of life are a few Arab tents, an occasional horseman armed to the teeth, and oftener a troop of gazelles. These facts form the best index to the state of the country and the character of the government—security for life and property is unknown save beneath the walls of cities, or amid the mountain fastnesses. The plains are deserted, and the richest soil is allowed in a great measure to run waste. The plain of Phoenicia proper extends from *Ras el-Abyad* to *Nahr el-Awaly*, 1 hr. N. of Sidon—giving a total length of 28 m. Its average breadth is about half a mile; but opposite Tyre and Sidon the mountains retreat to a distance of nearly 2 m., while in other places they approach the shore. The surface of the plain is undulating, the soil fertile, water abundant—nothing in fact is wanting that nature can bestow.

In $\frac{1}{2}$ hr. from the gate of Tyre we pass a large fountain, highly prized by the Tyrians, who attribute to it medicinal virtues. Another $1\frac{1}{4}$ h. brings us to the banks of Nahr el-Kâsimiyeh, beside an old half-ruined khan. This is the third river in Syria, ranking next in size after the Orontes and the Jordan. Its highest source is near the ruins of Ba'albek, and it drains the southern section of the Bukâ'a, with the sides of Lebanon and Antilebanon adjoining. It then breaks through the former range in a wild and picturesque glen, and falls into the sea at this spot. The upper part of it is called Nahr el-Litâny, and the lower part was formerly called by the same name. Its present appellation, *el-Kâsimiyeh*, some translate "the Divider," and derive it from the fact that it formerly divided the territories of Sidon and Safed; but it is more probably taken from the name of some distinguished chieftain—Kâsim being a common name among the Syrians. It is most probably the Leontes of ancient geographers, though there are some statements in old authors which seem to cast considerable doubt on this view. Ptolemy, for instance, places the river Leontes between Beyrouth and Sidon; and Strabo mentions a town called Leontopolis, between Sidon and the river Tamyras. From these statements we would be led to identify the Leontes with the present Nahr el-Auwaly. But on the other hand, the name *Lantek* or *Litâny*, which Arab geographers have always given to this river, is unquestionably an Arabic form of Leontes.

The stream is large and rapid—about one third as large as the Jordan at Jiar Benât Yakûb—and flows in a deep gorge across the plain. It is crossed by a modern bridge, having a single arch with a span of some 20 ft. About 1 hr. from the river we observe on the rt. a circlet of upright stones, to which a curious tradition is attached. Not far off is a hamlet, with a white-domed *wely* dedicated to Neby Sâr, a great prophet of some unknown age. On one occa-

sion a number of men were passing along and chanced to mock the prophet, who in revenge cursed them, and they were immediately turned into stone, and here they still stand. $\frac{1}{4}$ h. more brings us to

'Adlân.—Some shapeless ruins along the shore, and a large cemetery in the neighbouring cliffs, mark an ancient site. The tombs are very numerous, and are of the ordinary form so often met with in Lebanon and Antilebanon—square chambers hewn in the rock, with low doors and *loculi* for bodies in the interior. 'Adlân is most probably the "little town" of *Ornithon*, which Strabo places between Tyro and Sidon, N. of the river (Leontes). As regards the caves in the hill-sides, Dr. Robinson makes the following suggestion: "Is this, perhaps, the spot spoken of by William of Tyre as the Tyrian cave in the territory of Sidon, occupied by the crusaders as a stronghold?" If so, we might compare it with '*Mearâh* (cavern) that was beside the Sidonians,' mentioned in the book of Joshua" (xiii. 4).

SAREPTA.— $1\frac{1}{4}$ h. from 'Adlân is a solitary *wely* near the shore, dedicated to *el-Khadîr* (the Arab name of St. George), and an old khan beside it. A few hundred yards N. of it are the ruins of a small town; and high up on the side of a projecting hill $\frac{1}{2}$ h. to the rt. is the village of Surafend. Here on the shore was situated the ancient town of *Zarephath*, belonging to Sidon, to which Elijah went from the "brook Cherith," during the great famine. As the weary prophet approached the gate, he saw the "poor widow woman," of whom the Lord had told him, "gathering sticks" to prepare her meal—just as we may see many a poor Arab woman at the present day. He asked her for water, and she went "to fetch it;" but he called after her to bring him a "morsel of bread." Her reply was sad enough—"As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a

cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die" (1 Kings xvii. 8-24). Our Lord in his sermon to the people of Nazareth refers to this story, calling this place by its Greek, and more familiar name, *Sarepta* (Luke iv. 26).

Sarepta became afterwards famous for its wine, which is highly praised by both Greek and Latin authors, and was sufficiently exhilarating to inspire some of the early minor minstrels. During the rule of the crusading kings it was honoured by being made the seat of a Latin bishopric; and a little chapel was erected on the site of the widow's house where Elijah lived. In the 13th centy. it was in ruins and almost deserted. Its inhabitants, escaping from the insecurity of the plain, ascended the mountain side, built new houses, and gave to them their old name in the Arabic form *Surasend*. The Christian chapel gave way to a Muslim woly; and the name of Elijah was in some way or other changed into el-Khudr. Some, however, will make this woly stand on the spot where our Lord met the Syrophenician woman, during his single visit to the "coasts of Tyre and Sidon" (Matt. xv. 21-28; Mark vii. 24-30).

In $\frac{1}{2}$ hr. from el-Khudr we get our first view of Sidon in the distance, encircled by gardens and orchards; and in 10 min. more we reach a copious fountain called 'Ain el-Kanterah, where we may rest for a time beneath the grateful shade of trees—rare luxuries along this dreary plain. 3 hrs. more bring us to Sidon. We pass on our way *Nahr ez-Zaherany*, "The Flowery Stream," and the beds of one or two winter torrents—all bright and beautiful with oleander-flowers, if it be our fortune to travel in spring. Sections of the old road attract our attention, with here and there an inscribed milestone. One bears the name of Septimius Severus and his son M. Aurelius Antoninus, better known as Caracalla. Its date may be A.D. 198.

SIDON.

Saida, the modern representative of "Great Zidon," is situated on the north-western slope of a little promontory, which projects obliquely into the sea. On the S. side, overlooking the town, stands the citadel, an old shattered tower, said to have been built by Louis IX. in the year 1253. A substantial wall, running across the neck of the promontory, defends the town on the land side. The streets are of the usual Eastern type, narrow, crooked, and dirty; but the houses are spacious, and some of them even elegant—especially those on the eastern wall. Within the town are six great *khanas*,—called by the Arabs *wakkâlehs*. They are quadrangular structures with courts in the centre, and ranges of small, cell-like chambers all round, to serve as stores for merchandise, and lodgings for merchants. The largest of these formerly belonged to the French factory and consulate; and here D'Arvieux spent several years as a merchant, employing his leisure hours in collecting the information about the country and its people which has since been published in his *Mémoires*.

The population of *Saida* is estimated at 9000, of whom about 7000 are Moslems, 500 Jews, and the rest Catholics, Maronites, and Protestants. The city that once divided with Tyre the empire of the seas is now almost without a vessel; and its commerce is so insignificant that it would not repay even a periodical call of one of the passing steamers. Silk and fruit are its staple products—the latter is not surpassed in variety or quality by any other place in Syria. The harbour was formed by a low ridge of rocks running out from the northern point of the peninsula, parallel to the shore line. On one of these stands an old castle, which is connected with the town by a bridge of nine arches—forming the picturesque group so well known from engravings. The harbour was counted large in the days of ancient commerce, being sufficient to contain fifty galleys; but the Druze

chief Fakhr ed-Din, fearing the Turks, caused it to be filled up with stones and earth, so that now only small boats can enter. Larger vessels, when they come here at all, anchor off to the northward, sheltered only from the S. and E. winds.

The environs of Sidon are famous for their beauty and richness. Gardens and orchards fill the plain to the foot of the mountains, and are abundantly watered by numerous canals brought from Nahr el-Auwaly, and other "streams from Lebanon." Here are oranges, lemons, figs, almonds, plums, apricots, peaches, pomegranates, pears, and bananas—all growing luxuriantly, and forming a forest of gorgeously tinted foliage. The ancient architectural remains about Sidon are few and insignificant—some marble and granite columns; some fragments of Mosaic pavement; and here and there a piece of a sculptured frieze. By far the most interesting remains are the *tombs* in the neighbouring hill-side, and in various parts of the plain. They contain many sarcophagi.

Tomb of Ashmanezer.—In January, 1855, a very remarkable sarcophagus was discovered in a field, about a mile S.E. of the city. It is of hard black limestone, about 8 ft. long by 4 broad. The lid is in the form of an Egyptian mummy. The face is bare and colossal, and the features have a pleasing expression, though the lips are thick, the nose flat, and the ears large and prominent. Round the head are numerous folds as of linen, pendent at the sides behind the ears. On each shoulder is the head of a bird. On the top of the lid is a Phoenician inscription of 22 lines, each line containing about 45 letters. The characters are well but not deeply cut, and in perfect preservation. At the upper end of the sarcophagus, beneath the head, is another inscription in 6 very long lines. The inscription contains a solemn adjuration to all posterity not to disturb the remains of the great king which lie within. Then it goes on to say, "I am Ashmanezer, king of the Sidon-

ians; son of Tabinth, king of the Sidonians; grandson of Ashmanezer, king of the Sidonians; and my mother, Immastoreth, priestess of Astarte, our sovereign queen." It afterwards enumerates the temples which he built, in Sidon and other places, to Astarte and Baal; and it mentions the cities of Dor and Joppa, and the cornlands of Dan, as belonging to Sidon.

There is no date upon the monument, and its age has been variously estimated from the 11th to the 4th century, B.C. This most interesting monument is now in the Museum of the Louvre.

A few years previously another important discovery was made among the tombs of Sidon, consisting of a large number of gold coins, chiefly of the reigns of Alexander and Philip of Macedon. Here, as at Tyre, skilfully conducted excavations would not fail to repay the antiquary.

Sidon is not only the most ancient city of Phoenicia, but one of the most ancient cities in the world, being mentioned in the book of Genesis, along with Gaza, Sodom, and Gomorrah (x. 19). According to Josephus it was founded by Sidon, the oldest son of Canaan, and great-grandson of Noah (*Ant. i. 6, 7; Gen. x. 15*). When the Israelites entered Canaan it had already become famous, for Joshua calls it "Great Zidon" (xix. 28). And that neither the fame of its skill in arts, nor the power of its arms, was confined to Syria, we learn from Homer, who celebrates it in the 'Iliad.'

As early as the Trojan war the Sidonian mariners had provoked the enmity of the Trojans, who in revenge carried off from Sidon certain gorgeous robes, the work of its daughters; the votive offering of one of which it was thought would propitiate the goddess of war in their favour. One of Sidon's first colonies was Tyre, which Isaiah calls its "daughter;" and these two cities divided for many ages between them the empire of the sea. We learn from ancient authors that their skill in arts, and their attainments in science and literature, were commensurate with the extent of their com-

merco. Their architects were the best in Syria (1 Kings v.); and Strabo celebrates the acquirements of the Sidonians in astronomy, geometry, navigation, and philosophy.

The situation of Sidon made it a more easy prey to those who crossed the barrier of the Phoenician plain than its sister Tyre. Shalmaneser conquered it b.c. 720; and when it revolted against the Persians in b.c. 350, it was again captured and destroyed by Artaxerxes Ochus. It opened its gates without a struggle to Alexander the Great; and subsequently submitted to the Seleucidae or the Ptolemies, as each in turn became ascendant. The Apostle Paul touched at its port on his voyage to Rome; but from that time till the age of the Crusades, its history does not afford a single incident worthy of notice. Even then Sidon did not become the scene of those brilliant actions which give life to the histories of Tyre and Akka, of Cesarea and Ascalon. From the time when it was captured by king Baldwin in b.c. 1111, till it was finally abandoned by the crusaders in 1291, it was four times taken, plundered, and dismantled. After lying for a time deserted it gradually revived; but it was not until the 17th centy. that it attained the comparative prosperity which it now possesses. The Emir Fakhr ed-Din, having got possession of all the towns along the coast, infused new life into them. He erected at Sidon a spacious palace for himself, and also the large khan afterwards occupied by the French merchants. Though fear or prudence led him to fill up the port, he encouraged commerce. "Professing to be himself descended from French ancestors, he treated the Christians in his dominions with great equity, especially the Franks; granting privileges and immunities to the Latin convents, and encouraging the commerce of the French, which had now extended itself to these shores. At this time, on the establishment of a new house at Marseilles for trading to Saida, one of its partners was appointed consul at the latter place;

and D'Arvieux, a relative, also repaired thither. To him we are indebted for a minute account of the city as it then was. (*Mémoires*, i. p. 362, sq.) "At that period the French were the only nation who took part in the commerce of Sidon and the vicinity. Their trade had become so extensive as to bring annually 2000 crowns into the coffers of the Grand Seignor; and was so beneficial to the inhabitants, according to D'Arvieux, that, had the Franks removed to another place, the city would have been immediately abandoned and left desert. Saida was the central point, and traded directly with the Druzes; but the merchants established there had likewise factors in Ramleh, Akka, Beyrouth, and Tripolis, and sometimes at Tyre, who purchased the products of the country and transmitted them to Saida, whence they were shipped to Marseilles. Saida was at this time regarded as the port of Damascus, but the trade of the latter city as yet went more to Aleppo, and turned westwards, to Beyrouth, only at a later period." (Robinson.) Jezzar Pasha in 1791 drove the French out of Saida; and since then its little trade has been chiefly in the hands of natives. At present the tide of commerce has turned to Beyrouth; and the port of Sidon is rarely visited by a foreign vessel.

The road from Sidon to Beyrouth is bleak, bad, and uninteresting—now plunging through deep drifting sand, and now winding over low promontories covered with multitudes of loose stones and sharp rocks. It is one of the most wearying rides in Syria; and those who can spare an extra day would do well to run up amid the glorious scenery of Lebanon, along the banks of the ancient Bostrenus. First we reach the little village of Jm, beside which is the old convent where poor Lady Hester Stanhope spent the last days of her strange life, and where her mortal remains still lie; and where,

"After life's fitful fever, she sleeps well." The romantic story of her life is thus

graphically summed up by Warburton. "The Paasha of Sidon presented Lady Hester with the deserted convent of Mar Elias on her arrival in his country, and this she soon converted into a fortress, garrisoned by a band of Albanians; her only attendants besides were her doctor, her secretary, and some female slaves. Public rumour soon burst itself with such a personage, and exaggerated her influence and power. It is even said that she was crowned queen of the East at Palmyra by 50,000 Arabs. She certainly exercised almost despotic power in her neighbourhood on the mountain; and, what was perhaps the most remarkable proof of her talents, she prevailed on some Jews to advance large sums of money to her on her note of hand. She lived for many years beset with difficulties and anxieties, but to the last she held on gallantly; even when confined to her bed and dying, she sought for no companionship or comfort but such as she could find in her own powerful but unmanageable mind.

"Mr. Moore, our consul at Beyrouth, hearing that she was ill, rode over the mountains to visit her, accompanied by Mr. Thomson, the American missionary. It was evening when they arrived, and a profound silence was over all the place; no one met them; they lighted their own lamps in the outer court, and passed unquestioned through court and gallery until they came to where she lay. A corpse was the only inhabitant of the palace, and the isolation from her kind which she had sought so long was indeed complete. That morning 37 servants had watched every motion of her eye: its spell once darkened by death, every one fled with such plunder as they could secure. A little girl, adopted by her and maintained for years, took her watch and some papers on which she had set peculiar value. Neither the child nor the property were ever seen again. Not a single thing was left in the room where she lay dead except the ornaments upon her person—no one had ventured to touch these; even in death she seemed able to pro-

tect herself. At midnight her countryman and the missionary carried her out by torchlight to a spot in the garden that had been formerly her resort, and here they buried the self-exiled lady."

Next we pass Deir el-Mukhallis, the great Greek convent, where such as wish to gossip about Lady Hester, or the antiquities of the country, may pass an agreeable hour with the worthy superior, M. Anton Bulad. In this convent the Greek Catholic Patriarch of Antioch is elected. Next comes, in the wild glen of the Bostrenus, el-Mukhtarah, the residence of the great Druze family of Jimblat. Then we pass on to Bteddin and Deir el-Kamr, and down to Beyrouth. At Deir el-Kamr we spend the night. (See *Rides round Beyrouth*.)

We now return to the direct route.

A ride of $\frac{1}{2}$ h. along the sandy beach brings us to the banks of Nahr el-Auwaly, which may be forded close to the sea, or crossed by a bridge near the base of the mountains. It is a large and rapid stream even here, though canals are led off from it higher up to irrigate the plain and supply the town of Sidon. Its highest source is near the summit of Lebanon, in a wild glen near the village of Barak, and the water of this fountain is famed as the best in Syria. From thence it flows, a foaming torrent, through a ravine of singular grandeur to Mukhtarah, and, continuing in a southerly direction for some 5 m. farther, it sweeps round to the W., and breaks through the lower barriers of Lebanon. Its banks, and the mountains and glens round it, form the stronghold of the Druzes. Nahr el-Auwaly is unquestionably that "graceful Bostrenus," near whose banks the old poet Dionysius Pericetes places "the flowery Sidon."

Here terminates the plain of Phoenicia; and here the ridge of Lebanon rises in all its massive proportions, shooting down its rocky roots to the Mediterranean.

We have now a dreary ride of 2 h. 20 min. to Khan Nebi Yūnus, the next spot of any historical or traditional importance. It is situated in a sandy bay, with a rich belt of mulberry-groves behind. Here, according to Muslim tradition, the whale " vomited out Jonah upon the dry land." A wely has been built in honour of the prophet, and both it and the khan bear his Arab name. Near the khan is the hamlet el-Jiyeh, beside which is a sarcophagus and a granite shaft—these indicate an old site, most probably the town of *Porphyreon*, mentioned by Scylax as between Beyrouth and Sidon, and placed by the 'Jerusalem Itinerary' 8 Rom. m. N. of the latter. It was at one time the seat of a bishopric. In a glen, about 2 m. to the E., not far from the village of Jlejje, are rock-chambers—tombs or dwellings—with sculptured ornaments.

N. of Khan Yūnus is a bold promontory, over which the old road is carried, here and there hewn deeply in the rock. On this stood in former times the town or fortress of *Platane*, the scene of a battle between Antiochus the Great and Ptolemy, about B.C. 218. Josephus tells us that Herod the Great left his 2 sons in "a village of Sidon called *Platana*, during their mock trial in Beyrouth" (*Ant. xvi. 11, 2*).

Nahr ed-Dāmūr, the ancient *Tamyras* or *Damouras* (so-called by Polybius), sweeps the northern base of the promontory—a murmuring streamlet in summer, but a foaming torrent in winter, fed by the snows along the crest of Lebanon. One branch of it descends from the palace-crowned heights of Bteidin; and another and greater, called Wady el-Kādī, the "Valley of the Judge," drains the mountains immediately to the S. of the Beyrouth and Damascus road.

Numerous villages and castle-like convents are now seen on the mountain side to the rt., embowered in the foliage of the mulberry and tho-

fig. Olive-groves dot the steep slopes and fill the glens, giving variety and colour to the scenery. But even with that "godly Lebanon" on the rt. and the "Great Sea" on our l., the ride is dreary enough from the Tamyras to Khan Khulda, the *Mutatio Hædisa* of the 'Jerusalem Itinerary.' Here a number of sarcophagi on the hill-side to the rt. attract attention. They are from 5 to 7 ft. long, cut out of the rough limestone rocks as they lie on the ground, each having its lid thrown to the one side. All are rifled. Not a bone remains, nor a vestige of their tenants, nor an inscription to indicate name, or age, or story. Of their high antiquity there can be no doubt. Similar ones are found in great numbers at various points along the western declivities of Lebanon. No inscriptions have ever been discovered upon them, but there can be little doubt that they are of Phoenician origin.

1 h. more brings us to the southern end of the sandy promontory of Beyrouth, next to Carmel the longest on the Syrian coast. Its south-western side is composed of loose sand which the wind and the waves have driven up into large mounds that are gradually advancing over the fertile land and threaten in time to overwhelm the whole promontory. Across these downs the road leads, and away on the rt. is the great olive-grove, one of the largest in the country. Beyond it rises the mountain side in steep rocky acclivities, furrowed by glens, and crowded with villages. Wading on through the sand we pass the pine-grove, wind through gardens and orchards, and at last reach the gate of Beyrouth.

BEYROUTH.

HOTELS.—Andrea's, one of the best in Syria. It is a new house, beautifully situated outside the town on the west. The landlord is very attentive

to travellers. *Bassone's*, within the town : good, civil landlord.

Bankers.—Beyrouth is the best place in Syria for negotiating bills, circular notes, &c. The rate of exchange is generally higher than elsewhere. The firm of *Messrs. Wm. and Robert Black and Co.* is too well known to require any commendation ; and there are also the highly respectable houses of *Messrs. Henry Heald and Co.*, and *Messrs. Riddell and Co.* A branch of the *Imperial Ottoman Bank* has been established in Beyrouth, and in it letters of credit and circular notes are readily cashed. Letters for travellers should be addressed to the care of one or other of the above houses.

The English Consul-General for Syria resides at Beyrouth; and there is also a Vice-Consul.

French mail steamers leave Beyrouth three times a month (3rd, 18th, and 23rd) for Alexandria (calling at Jaffa), where they meet the steamers of the direct mail line from Alexandria to Marseilles. They return to Beyrouth (calling at Jaffa), arriving on the 10th, 20th, and 30th ; and sail northward on the following day along the coast of Syria and Asia Minor to Smyrna, touching at Tripoli, Ladakia, Alexandretta, Marsina, and Rhodes. These steamers are large and comfortable. In addition to these there are two other lines, one Austrian, the other Russian, each arriving at and sailing from Beyrouth for Alexandria and Smyrna once a fortnight.

English screw-steamers from Liverpool, via Malta, Alexandria or Smyrna, also call at Beyrouth occasionally.

The English mails are usually sent by the French steamers. As the times of despatch, and of the sailing of the steamers are liable to be changed, it will be well for the traveller to consult the monthly guides, or to inquire at the bankers.

The population of Beyrouth is now estimated at nearly 60,000; one-third being Moslems, and the rest Chris-

tians, Jews, and strangers. The number of the inhabitants has more than trebled within the last 30 yrs.; and the town is at the present time the most prosperous in Syria; though only ranking third in point of size. It is assuming a European look, with its bustling quay, and crowded port, and large warehouses and shops, and beautiful suburban villas. All this prosperity is owing to foreign influence ; the European mercantile firms having infused some life into the natives. The principal article of export is raw silk, the trade in which is rapidly increasing in extent and importance. In fact, Lebanon is gradually becoming one vast mulberry plantation. Beyrouth is every year increasing, and is at this moment, as far as foreign commerce is concerned, the first town in Syria. A large proportion of its imports are for the Damascus markets, it being now the port of that city.

The situation of Beyrouth is exceedingly beautiful. The promontory on which it stands is triangular, the apex projecting 3 m. into the Mediterranean, and the base running along the foot of Lebanon. The south-western side is composed of loose drifting sand, and has the aspect of a desert. The north-western side is totally different. The shore-line is formed of a range of irregular, deeply-indented rocks and cliffs. Behind these rocks the ground rises gradually for a mile or more, when it attains the height of about 200 ft. In the middle of the shore-line stands the city — first a dense nucleus of substantial buildings ; then a broad margin of picturesque villas, embowered in foliage, running up to the summit of the heights, and extending far to the rt. and l. Beyond these are the mulberry groves covering the acclivities ; and here and there groups of palms and cypresses.

The old town stands on the beach, and often during a northerly gale gets more of the sea water than is agreeable. The little port, now in

a great measure filled up, lies between a projecting cliff and a ruinous insulated tower called Burj Fanzar, which bears, like the rest of the fortifications, many a mark of British bullets. The old streets are narrow, gloomy, and badly paved; but some of the new streets are wide, and better adapted for a rapidly advancing commerce. Within the last few years, especially since the new road to Damascus was completed, there has been a great improvement in the streets of Beyrouth. Many of them are passable for carts and carriages. The houses are substantially built of stone; and a few of the villas in the suburbs possess some pretensions to architectural effect. The view commanded by the higher houses is magnificent, embracing the bay of St. George; the indented coast, stretching away northward far as the eye can see; and the ridge of Lebanon, with its wild glens, dark pine-forests, clustering villages, castle-like convents, and snow-capped peaks.

The antiquities in and around Beyrouth accessible to the traveller are few, and of little interest. A number of columns of grey granite, scattered here and there through and around the town; some foundations, pieces of tessellated pavement, and excavations in the rock, probably the remains of baths, &c. m. along the shore to the westward; a group of sarcophagi about the middle of the south-western shore of the promontory; and the ruins of an aqueduct at the base of the mountains on the E., which once brought a supply of pure water from Nahr Beyrouth to the city—such is about a complete list of the antiquities. Almost every year shows that there are many others, far more important, buried beneath the soil and rubbish. Old tombs are frequently laid open by excavation, sometimes containing sarcophagi of pottery, with lachrymatories and other articles of glass.

The cause of education has received a great stimulus since the establishment of the American Mission more

than a quarter of a centy. ago. Their schools have created a taste for information and literature; and their admirably conducted press has done much to gratify it, by the issue not only of religious books but of excellent elementary treatises on the various sciences. The director of that press, the late Dr. Eli Smith, was long known not only as a distinguished Oriental scholar, but as one of the most successful investigators of the geography of Syria. The part he supplied in the 'Researches' of Dr. Robinson would have been sufficient of itself to establish his fame. Another and still more important work he commenced, but did not live to finish—the translation of the Bible into Arabic. His place is now filled by Dr. Van Dyck, one of the most accomplished Arabic scholars in the world.

The college recently established by the liberality of English and American philanthropists is an admirable institution, and will serve largely to advance the cause of education, not in Beyrouth merely, but throughout Syria. It is founded on a large and liberal basis; and proposed to give complete collegiate training in languages, literature, science, and medicine. It is at present under the able presidency of the Rev. Dr. Bliss, formerly an American missionary.

Divine service is conducted every Sunday in the Chapel of the American Mission.

History.—Beyrouth, or, as it is sometimes written Beirat, occupies the site, as it preserves the name, of the Berytus of the Greeks and Romans. It was probably founded by the Phoenicians, though the first mention of it is in the writings of Strabo, and the first historical notice only dates as far back as the year B.C. 140, when it was destroyed by Tryphon, the usurper of the throne of Syria, during the reign of Demetrius Nicator. After its capture by the Romans it was colonized by veterans of the Fifth

Macedonian and Eighth Augustan Legions, and called "Colonia Julia Augusta Felix Berytus." "It was here that Herod the Great procured the flagitious mock trial to be held over his two sons. The elder Agrippa greatly favoured the city, and adorned it with a splendid theatre and amphitheatre, besides baths and porticos, inaugurating them with games and spectacles of every kind, including shows of gladiators. Here, too, after the destruction of Jerusalem, Titus celebrated the birthday of his father Vespasian by the exhibition of similar spectacles, in which many of the captive Jews perished." But it was chiefly as a seat of learning that Berytus was celebrated. Its fame drew to it students from distant countries. Law, philosophy, and languages were cultivated. The well-known Gregory Thaumaturgus, after passing through Athens and Alexandria, came here to complete his knowledge of civil law; and Appion the martyr spent some time at Berytus engaged in the study of Greek literature. From the 3rd to the 6th centy. was the golden age of Berytus' literary history. In A.D. 551 the town was laid in ruins by an earthquake, and its learned men sought a temporary asylum at Sidon. Ere it had time to revive, the wild followers of the False Prophet swept over the land, destroying alike literature, commerce, agriculture, and architectural splendour. In the year 1110 Beyrouth was captured by the crusaders under Baldwin I.; it remained long in their hands, was made the seat of a Latin bishop, and was celebrated, as it is still, for the richness and beauty of its gardens and orchards. With the exception of a short occupation by Saladin the Christians retained possession of the town till the final overthrow of their power in 1291. From that period till the beginning of the 17th centy. Beyrouth scarcely ranked higher than a village; but the Druze prince Fakhr ed-Din, already so often mentioned in connexion with the towns on the coast, rebuilt it, made it the chief seat of his government, and erected a large palace, a

fragment of which still stands near the eastern gate. This prince is also the traditional planter of the pine-grove on the S. side of the city. He may probably have planted some trees there; but we have the evidence of the Arab author Edrisi that a forest of pines existed here as early as the 12th centy. There are only a few of the old trees remaining; but a large number of young ones are springing up, planted by direction of the Turkish authorities.

The last episode in the history of Beyrouth was its bombardment by the English fleet in September, 1840. The old walls were riddled with shot, and the portions now standing bear the marks of the English cannon; several houses were destroyed; and the main object, the driving out of the troops of Ibrahim Pasha, was soon accomplished. The town speedily recovered from this disaster, and has since far outstripped in commercial enterprise and activity all the other cities of Syria. It is questionable whether at any period during its long history it was as prosperous as it is now. The making of the great road across the double range of Lebanon to Damascus has contributed very materially to the prosperity of Beyrouth. The road was constructed, and is still managed by a French company. It is the only public highway in Syria available for carriages (1868).

RIDES ROUND BEYROUTH.

There are several places in the neighbourhood of Beyrouth deserving of a visit, alike from their historic associations and splendid scenery. No correct idea can be formed of the scenery of Lebanon from the plain at its base, or from the sea. The mountain sides have a comparatively bleak aspect. The white limestone, of which the great mass of the ridge is composed, crops up in cliffs and pointed rocks; and these, reflecting the Syrian sunlight, originally gained for

the range the name it still bears, *Jebel Libnān* (Lebanūn in Hebrew), “the White Mountain”—the “Mont Blanc” of Palestine. Another feature of Lebanon still farther tends to increase the aspect of barrenness *as seen from below*. The sides, where capable of cultivation, are cultivated in terraces. The walls of these terraces consist in some places of the naked sides of horizontal limestone strata, and in others of rude walls of rocks and stones. On looking up the steep acclivities, the fronts of these cliffs and walls are before us; while the soil and verdure—often the vines and mulberry-trees—which they sustain are hidden. When, on gaining some commanding crest, we turn and look down the acclivity, we can scarcely repress the thought that the wand of an enchanter has been waved over the mountain. Terraces of green corn, and long ranges of mulberries, figs, and vines, have taken the place of bare rocks. To such as desire to see this singular transformation, I strongly recommend a ride to the heights of Deir el-Kul’ah, or to the mountain capital of Deir el-Kamr, during early spring. The grandeur, the fertility, and the beauty of Lebanon will then be seen to advantage; and the traveller will then be able fully to understand the Psalmist’s metaphor, “His fruit shall shake like Lebanon” (lxxii. 10).

1. RIDE TO NAHR EL-KELB.—A tolerable “hack,” and a guide of sufficient intelligence for a day’s excursion, are easily procured at any of the Beyrouth hotels. About a mile from the town we are shown the remains of an old brick building, which has somehow or other been linked to the legend of *St. George and the Dragon*. Some affirm the Dragon was slain on this spot; others say that the combat took place on the neighbouring bench, and the victorious saint came here to wash his hands. The guide will probably relate both versions, with perhaps a few extempore variations of his own; appending the all-but universal axiom, “Allah knows.”

Nahr Beyrouth flows into the sea beside the scene of St. George’s encounter with the Dragon. A streamlet in summer, it swells into a river in winter, and is crossed by a bridge of 7 arches, said to have been built, but more probably only repaired, by Fakhr ed-Din. It is the *Magoras* of Pliny. From hence to the bold promontory which forms the S. bank of the Nahr el-Kelb is about 5 m., the road following the graceful curve of the sandy beach.

INSCRIPTIONS AND SCULPTURES AT NAHR EL-KELB.—The rocky ridge on the S. bank of Nahr el-Kelb projects considerably into the sea, terminating in a cliff about 100 ft. high. On approaching it from Beyrouth, we observe to the rt. and l. numerous excavations in the rock, like quarries. The old road, which still forms the only means of passage, winds up the steep slope, runs along the edge of the cliff, and descends a yet steeper bank on the N. side. It is everywhere hewn in the rock; in some places there is a deep cutting, in others the surface is merely levelled. It is 6 ft. wide, and is paved with large rough stones. On the summit of the pass, overhanging the sea, is a rude pedestal of masonry, perhaps marking the place where a gate once stood to guard the pass. Beside it is a prostrate column with a Latin inscription not yet deciphered—apparently it is a Roman milestone. Popular tradition, however, trying to account for the name of the river, informs us that the image of a “Dog” once stood here, but was hurled over the cliff; and the guide will point it out, its black head just appearing above the waves, far below. Descending on the N. side, we soon see the famous tablets on the cliff to the rt., which we leave for the present, and pass on towards the modern bridge. Before reaching it a Latin inscription attracts our attention on the face of a low cliff to the rt. It is perfect, with the exception of a portion of a single line purposely erased; and we learn from it the important fact, that this

road was made in the reign of the Emperor Marcus Aurelius Antoninus, who, it appears, was a special benefactor of Syria; for, as we shall see, it was also during his reign, about 10 years earlier, that the road was cut through the pass at Abila in Antilebanon. Aurelius died in the year A.D. 180; and the title *Germanicus*, which we find on this tablet, was given him on the occasion of his victory over the Marcomanni in A.D. 172; so that this road must have been constructed between these 2 dates, probably about the year 173, as the title *Parthicus*, which we also find here, was dropped during the later years of his life. The inscription is as follows—

IMP. CAES. M. AVRELIVS
ANTONINVS PIVS FELIX AVGSTVS
PART. MAX. BRIT. MAX. GERM. MAXIMVS
PONTIFEX MAXIMVS.
MONTEBVS IMMINENTIBVS
LYCO FLVMINI CABSIS VIAM DELATAVIT
PER purposely erased
ANTONINIANAM SVAM

Another shorter inscription, but of no historical value, may be seen nearer the sea.

We now return to still more interesting relics of antiquity—the sculptured tablets. The traces of a much more ancient road than the Roman are seen higher up the cliff, quite distinct on the northern side of the promontory, but obliterated on the southern, probably from the falling of some of the rocks. It can now only be ascended on foot. The sculptured tablets are found at intervals on the smooth faces of the rocks, on the upper side of the old road. They are nine in number, of which 3 are regarded as Egyptian, and 6 Assyrian. They are of different sizes and shapes, but all large enough to contain life-size figures. Commencing at the northern base of the pass, the first 3 tablets are close to the present road, which so far runs in the line of the more ancient one. The old road then strikes up to the l. over steep, rugged rocks, and we must follow it to

[*Syria and Palestine.*]

visit the remaining sculptures. The following is the order of the tablets:—

1. *Egyptian*—Square at top, ornamented by a *cassetto* cornice. When I saw this tablet in 1858 I could not make out a single trace of inscription or sculpture upon it. It was, so far as I could perceive, a blank. It is not so now. It has been appropriated by the French, and contains an inscription commemorating the occupation of the country by the French army in 1860.

2. *Assyrian*—About 5 yds. from the former. Square-topped, containing an Assyrian figure with the right hand elevated and the left across the breast: it is so much defaced that the outline alone is discernible.

3. *Assyrian*—2 yds. from the preceding. Square-topped. An Assyrian figure can be made out upon this, though even more defaced than No. 2.

4. *Assyrian*—About 20 yds. from No. 3, and 10 yds. above the Roman road. Rounded at the top, and set as if in a frame, with a full-length figure in better preservation.

5. *Assyrian*—Some 30 yds. farther, on the side of the *ancient* road. Rounded-topped like the preceding: the figure is more distinct, with the right arm elevated, and the hand apparently grasping some object.

6. *Egyptian*—On the same rock as the former, and only 8 in. separated from it. It is square-topped, with a cornice like No. 1. When the light falls obliquely on this tablet we can trace the faint outlines of 2 small figures near the top, the head of Ila, the Sun-God, on the left; and the monarch presenting an offering on the right. There are other marks upon the tablet which may have been intended for hieroglyphica.

7. *Assyrian*—15 yds. higher up. Rounded at the top, and hollowed out to the depth of 3 in., with a border like a frame. It contains an Assyrian

figure in tolerable preservation, but no trace of inscriptions.

8. *Egyptian*.—About 30 yds. farther, and near the top of the pass. This tablet resembles Nos. 1 and 6, but is in better preservation. A sharp eye can here detect 2 little figures near the top—that on the left is Ammon. The borders of the tablet are covered with inscriptions, among which, about the centre of the left-hand frame, Egyptian scholars have discovered the well-known cartouche of Rameses II. Doubts have been cast on the existence of these figures by the strong remarks of M. de Saulcy; but those who wish to satisfy their own minds have only to visit them about 10 o'clock on any bright morning, when they will see with considerable distinctness the outlines of the sculptured figures, and the traces of the cartouches.

9. *Assyrian*.—On the same rock as the preceding, and quite close to it. It is the best preserved and most interesting of all. The top is rounded, the figure has the long dress, the large curled and plaited beard, and the conical cap so well known now, from the monuments of Nineveh, to be characteristic of the effigies of Assyrian monarchs. The left hand is bent across the breast and grasps a mace, while the right is raised and has over it several symbolical figures. Nearly the whole dress and background are covered with a cuneiform inscription, considerable portions of which are still legible, though parts are greatly worn and injured.

In the corners of the 3 Egyptian tablets are holes. Their object has not been satisfactorily ascertained; some have suggested that the sculptures were originally covered with folding doors, and that these holes mark the places of the hinges; others suppose that inscribed tablets of bronze or marble were once fastened on by means of clamps—taking it for granted that the rocks themselves have not, and never had, any sculptures upon them.

According to Lepsius the 3 Egyp-

tian tablets bear the cartouches of Rameses II., the Sesostris of Herodotus; the middle one (5) is dedicated to *Ra (Heliōs)*, the highest god of the Egyptians; the southernmost (8) to the Theban, or Upper Egyptian, *Ammon*; and the northern one (1) to the Memphite, or Lower Egyptian, *I'hha*. “On the middle stèle,” he adds, “the inscription begins under the representation with the date of the 2nd Choiaik of the 4th year of Rameses’ reign” (B.C. 1351). The Ammon stèle was either of the 2nd or the 10th year of the same monarch; and the 8 appear to refer to different campaigns. Herodotus tells us that Sesostris, in his expeditions to Asia Minor, did leave behind him *stèles* and *figures* as monuments of his exploits, and that he himself had seen some of them in Palestine and Syria. Probably these are the very *stèles* referred to by the historian (Rawlinson’s *Herodotus*, ii. p. 178).

All the Assyrian tablets are considered by Mr. Layard to be the work of *Sennacherib*, the monarch whose vast army was miraculously destroyed on the plain of Philistia (Rte. 14), and who is known among Assyrian scholars as founder of the palace of Kouyunjik. Dr. Robinson, however, questions the probability of one monarch having cut six distinct tablets on one short pass and during one expedition. We know from Sacred history that no less than five Assyrian monarchs either invaded this country or passed through it on their way to Egypt—Pul (2 Kings xv. 19), Tiglath-pileser (2 Kings xvi. 7-10), Shalmanezer (2 Kings xvii. 3-6; xviii. 9-11), Sargon, or at least Tartan his general (Isa. xx. 1), and Sennacherib (2 Kings xviii. 13). Why may not each monarch in succession have executed a tablet in celebration of his passage? This wild pass must have presented no ordinary difficulties to an army, and to surmount it was an exploit that any general might have deemed worthy of commemoration.

“The epoch of Sesostris,” says Robinson, “covered the last $\frac{1}{2}$ of the

14th centy. B.C., and was 3 centuries earlier than the accession of king David. Sennacherib is supposed to have ascended the throne in B.C. 703. Between the tablets of the former conqueror and those of the latter, therefore, there intervened a period of not less than 6 centuries. And, looking back from our day, the Assyrian tablets have continued to commemorate the progress of the Assyrian hosts for more than 25 centuries; while those of Egypt, if proceeding from Memphis, have celebrated his prowess for 31 centuries. They reach back to hoary antiquity, even to the earliest days of the Judges of Israel, before Jerusalem was known." Taken on the whole, therefore, they are among the most interesting and important historical monuments in Syria, and well deserve the attention of every scholar and traveller.

The *Nahr el-Kelb* is the *Lycus* flu- men of old geographers—the Greek "Wolf" having degenerated into an Arab "Dog." The origin of the name is hid by the mists of tradition. Some tell us that in long past ages a monster of the wolf species was chained by some god or demon at the river's mouth, which, when lashed to fury by the storms, awoke the echoes of far-distant Cyprus with his bark. Others say that the sharp shocks of the waves on the cavernous cliffs gave rise to both the name and the legend. And another story is that the statue of a dog formerly stood on the pedestal that crowns the cliff; its mouth being wide open, strange sounds were wont to issue from it when the winds were high; these the Arabs long regarded as supernatural warnings of impending wo; but at length they mustered courage, assembled in a body, and hurled the monster into the sea.

The bright little river dashes along through a glen which opens the very heart of the mountain. Its banks are fringed below with dark shrubs, and crowned above by gray crags, on which is perched a Maronite convent. An old aqueduct partly hewn in the

cliff, and partly supported on tall arches, skirts the base of the northern hill—garlanded with creeping plants, that have wound themselves among long stalactites pendent from the arches; it adds another feature to the romantic beauty of this glen.

For the sources and scenery of *Nahr el-Kelb* see Itc. 42.

2. RIDE TO DEIR EL-KUL'AH.—This place is less known, and will require a guide from the mountain. The convent that marks the spot is in view from the city, but the path to it is not so easily seen. This path will give the traveller who has just landed in the country a fair idea of the roads of Lebanon. It is steep, rough, and difficult; often running over tracts of naked rock, here smooth and slippery, there rising up in sharp points; sometimes it follows a torrent bed, encumbered with loose fragments of rock; then it winds between parallel walls, filled to the top with loose stones. But the glorious scenery, the bracing air, the aromatic "smell of Lebanon," repay all toil. Here the terrace cultivation is seen in perfection. What an amount of industry and time have been expended on these terraces! What hope is here held out for the future of Syria! What richness, too, must be in the soil, a few handfuls of which scattered among the rocks produce such vines, and such figs, and such mulberries!

The road runs nearly due E. from Beyrout, crosses the river at the base of the mountains, and then ascends rapidly the steep ridge on its northern bank. A smart ride of 2 hrs. brings us to Deir el-Kul'ah. A modern convent is here built on the top of a mass of ruins, on the crest of a high narrow ridge. The view is grand. The wild glen of *Nahr Beyrout* sweeps round the southern base of the ridge, more than 1500 ft. below us. Before us lies the plain of Beyrout, with the town on the shore, surrounded by mulberry groves. Away beyond is the boundless sea. To the N. and S. stretch the lower declivities of the mountain range, rugged,

but not bare. On the E. we look up (Jud. ix. 4), and *Baal-berith*, "Lord of the pine-clad valley of the Metn, filled 'Fies'—so here we have a temple dedicated to *Balmarkos*, "Lord of Sports." This was doubtless one of the high-places of Phoenician idolatry, where the relatives and townsmen of Jezebel joined in their lascivious rites.

The ruins round Deir el-Kul'ah are of considerable extent, covering a large section of the crest of the ridge; but the only remains of any importance are those of a large temple 106 ft. long by 54 broad. The front is towards the N.W., looking down upon the plain and sea. There was a portico 29 ft. deep, consisting of 2 rows of columns, 4 in each. Portions of 4 columns, and the pedestal of a 5th, are *in situ*. They measure nearly 6 ft. in diameter. Of the cell only the foundations and a few of the lower courses of masonry remain; and among these are stones from 12 to 14 ft. long, and from 4 to 5½ high. Scattered about among the ruins, and in the walls of the convent, are 8 or 10 fragments of Greek and Latin inscriptions—most of them marking votive offerings, such as tablets and altars consecrated to the god of the temple. The chief point of historical interest brought to light by these inscriptions is a title of Baal or Jupiter, not found elsewhere. In a Greek inscription, now in the kitchen of the convent, he is addressed as *Balmarkos*, *Sovereign Lord of Sports*—the latter words being apparently a translation of the name *Balmarkos*. In a shorter Latin inscription IOVI BALMAR-CODI occurs. The Canaanitish god Baal is frequently mentioned in the Old Testament. He was the chief object of worship among the Phoenicians; and his worship was introduced among the Israelites by the infamous "Jezebel the daughter of *Nabu* king of the Zidonians" (1 Kings xvi. 31). *Ehbaal* signifies "with Baal," that is, "under the protection of Baal." Such names were common among the Phoenicians, and their children the Carthaginians, as we learn from the well-known Hannibal and Hasdrubal. In Scripture we have this deity entitled *Baal-berith*, "Lord of the Covenant."

To the labours and researches of the late Dr. Eli Smith the public were first indebted for these interesting facts. (See *Bibliotheca Sacra*, 1843.)

In returning to Beyrouth we can visit the ruins of the aqueduct which formerly supplied Beyrouth with water from Lebanon. It runs along the southern bank of the ravine of Nahr Beyrouth, towards the plain. At one point it crosses the gulf in a double tier of arches; and at another it is tunnelled through the cliff. It can be traced some distance across the low eastern section of the plain.

3. RIDE TO DEIR EL-KAMR AND BLEDIN.—This is a longer ride, and will take 2 days. We can sleep in one of the clean comfortable houses of Deir el-Kamr, or pitch our tent beneath the crumbling walls of the palace of Bleddin. The distance is 5 hrs., and the road none of the best. The first hour we are in the plain, passing through deep sands beneath the shade of the pine forest, and then winding among the mulberry gardens that skirt the northern side of the great olive-grove. There are more palms at this place than we have been accustomed to see in Palestine. The base of the mountain is reached, and the ascent begins along a track more like the dry bed of a mountain torrent than the high road to the capital of Lebanon. As we advance the rugged path is forgotten; we leave the careful horses to clamber as they may up the smooth rocks, and pick their steps among sharp stones. We are charmed with the variety and extent of the views. Each hill we crown reveals a nobler panorama than the preceding—the plain to the rt., first green with the mulberry gardens

along the base of the cliffs; then gray with olive-groves; then red with the sands; then white with the foam of the Mediterranean. The path is strangely tortuous — as tortuous in places as erratic mules and donkeys can make it. An hour's hard clambering brings us to the picturesque village of 'Ain 'Anūb.

On the l. cottages cling to the side of the cliff overhead, while on the rt. their flat roofs are level with the path, and they look down upon the wooded glen below. Here beside the fountain we see the mountaineer at home. The fearless look, and bold bearing, and calm respectful demeanour of the mountain freeman, present a striking contrast to the cringing, fawning, yet scowling aspect of the lowland slave. There is a picturesque beauty too in the costume of both sexes, which pleases the eye, and seems somehow to accord with the natural features of their country. All wear the full Turkish trowsers. The peasantry have a small braided jacket, with standing collar, and slashed sleeves. The Druzes may be distinguished by their neatly folded white turbans and their trim beards. The Christians in general have only the moustache. The hereditary sheikhs are as gay as peacocks, and about as useless. They ride or walk about in gorgeously embroidered jackets; vests of flame-coloured silk; scimitars and pistols half hidden by silver mounting. Here, too, the traveller will see, perhaps for the first time, that most singular of all the singularities of Syrian costume, the Tantūr. It is a tube, generally of silver, sometimes of gold — varying from 12 to 18 inches in length; 2½ inches in diameter at the bottom, and tapering slightly to the top. To the bottom are attached heavy silver weights, by silken cords 3 ft. long. This curious ornament the women balance on the top of their heads; the weights hanging down behind, and keeping it steady. Over the whole they throw a long white veil of muslin, which they can arrange at pleasure, either to descend in graceful folds down the back; or

to envelop the whole person, leaving visible just one eye and the two feet. Such is the dress of the matrons of Lebanon; Druzes and Christians alike. The Tantūr is one of the first requisites of the bride. Latterly, however, it has been getting out of fashion; and probably the time is not far distant when it will be entirely abandoned.

After leaving 'Ain 'Anūb we get occasional glimpses of the chimney of the Shumlān silk factory, high above us on the l. Such as desire to see English enterprise and taste grafted on "that goodly mountain, even Lebanon," should pay it a visit. The geologist will find beds of fossils, comprising specimens of *Nerinea*, *Chenopus*, *Hippurites*, *Turritella*, &c.; and the antiquary may see numbers of sarcophagi lying along the mountain side to the N. of the village.

Half an hour from Shumlān we pass a rocky ridge, and then descend into the deep glen of Wady el-Kādī, a tributary of the Tamyras. Here, too, as we descend, we observe many sarcophagi in the large rocks to the rt. and l. Numerous villages are in sight, clinging to the mountain sides, and embowered in mulberry groves. Crossing the torrent by Jisr el-Kādī, "Judge's Bridge," we clamber over another lofty ridge, and then descend diagonally to Deir el-Kamr.

Deir el-Kamr is a picturesque mountain town of 8000 Inhabit., whose houses are built along a steep, rocky declivity. A sublime glen runs beneath it, and on the opposite side, on a projecting ledge, stands the palace of Btiddin. Both banks, as well as the slopes above them, are covered with terraces, supporting soil on which a well-earned harvest waves in early summer, amid rows of mulberries, olives, and vines. Industry has here triumphed over apparent impossibilities. In Palestine we have passed over vast plains of the richest soil all waste and desolate — here we

see the mountain's rugged side clothed with soil not its own; and watered by a thousand rills led captive from fountains far away. Every spot on which a handful of soil can rest, every cranny to which a vine can cling, every ledge on which a mulberry can stand, is occupied. The people, too, now nearly all Christians, have a thrifty, well-to-do look; and the children, thanks to the energy of the American missionaries, are well taught. The town suffered greatly during the war between the Christians and Druzes; many of its houses were burned, and many of the best and bravest of its youth fell in battle. It was the scene of one of the most barbarous of those wholesale massacres perpetrated on the Christians during the war of 1860. About 1200 Christians, after being disarmed by the Turkish governor, were butchered in cold blood by the Druzes within the walls of the palace. A fouler act of treachery—a more wanton deed of savage ferocity—was never perpetrated by man.

BTEDDIN, Palace of the Emir Beshir.—At Doir el-Kamr there is little to detain us. It is slowly recovering from the effects of the massacre and sack of 1860. We hasten over to the place where the last prince of Lebanon lived and ruled. The path to the bottom of the dark glen is like a ruined staircase; and that up the opposite side is worse. The Emir Beshir was the only native road-maker Lebanon has known for centuries. He paved with care the whole road to Beyrouth; but time, and neglect, and mountain torrents, have left it almost as bad as ever. The palace stands on a projecting cliff, overhanging the bed of the ravine, and 300 ft. above it. We first enter a spacious court-yard, whose battlemented walls look out on Doir el-Kamr—the mountain-sides below breaking down in terraced slopes to the distant sea. Thence there is an ascent by a broad staircase into another court. Here on the l. is a light Saracenic portal leading to the Hall of Audience and the private

apartments of the late Emir. The apartments are large and lofty—finished in the Damascus style, with tessellated pavements of marble, raised daises, inlaid walls, arabesqued ceilings all gold and glitter. But alas! what a wreck they are now! The rare marbles of the floors and walls picked out; the doors torn away; the ceilings blackened with smoke and rain; and everything dirty as Turkish soldiers alone could make it. The suite of rooms connected with the bath were among the most magnificent in the palace, and these are still—at least they were in 1858—in tolerable repair.

The palace gardens of Bteddin were once beautiful, laid out in terraces along the bank of the ravine. The Emir Beshir brought water to irrigate them, and supply the fountains in the courts and saloons, all the way from 'Ain Zahaltch, 5 m. distant. They are now neglected like everything else; and the only object of interest in them is the simple monument over the grave of the Emir's wife.

Higher up the hill are two smaller palaces with pretty courts, and graceful arcades, and richly adorned salons. They were built by the Emir, the one for his mother, and the other for his eldest son; they are now fast falling into ruin.

The *Emir Beshir* was one of the most extraordinary men who has appeared on the stage of Syrian history in modern times. He was a scion of the princely house of *Sleħeb*, which carries back its pedigree to the time of the Arabian Prophet, and to the noble tribe from which he sprung. Born in the year 1764, his father died while he was young, and he was reared up as a son by his uncle the *Emir Yusef*, governor of the mountains. At the age of 24 he attracted the attention of *Jazzar Pasha*, who gave him a thousand soldiers, and told him to go and rule Lebanon. He did so, and drove out his uncle at the point of the sword. During 30 years he battled with powerful rivals in the mountains, and

more powerful pashas out of them; but his courage never quailed, the resources of his mind were never known to fail, and he at length attained to all but regal power. Some thrilling tales are told of the mode in which he won his way to power. On one occasion ten of the principal leaders of his opponents had their throats cut in the Council Hall at Bteddin. On another occasion he seized by treachery the sons of his uncle and benefactor Yusef, and ordered their eyes to be put out. And he subsequently punished three of his nearest relatives for some act of rebellion, by searing their eyes with a hot iron, and cutting out their tongues. But he administered the ordinary affairs of the mountain with a just and impartial hand. No debtor could avoid fulfilling his obligations; no thief or robber could evade justice; no murderer could escape the punishment due to his crime. Lebanon under his rule enjoyed a security for life and property which it had perhaps never enjoyed before, and which it certainly has not enjoyed since. He ruled with a strong hand, and a stern will; but nothing else will do in Syria.

His personal revenue was small—never exceeding 10,000L a-year—but the rapacious Turkish pashas, to whom he was nominally subject, were constantly demanding money. This occasioned many extraordinary levies on the peasantry. His revenue was chiefly spent for the public good—in maintaining an efficient police; in repairing and constructing roads; and in building bridges. He was fond of architecture; and the palaces of Bteddin are the *chef-d'œuvre* of modern Syria. In 1840 the Emir was driven into banishment on account of his connexion with the rebellion of Ibrahim Pasha; and he never returned to his mountain home. His old subjects, though they never liked his iron rule, prayed heartily for his return after a short experience of the Turks. It was in vain; the prince died an exile at Constantinople, and now to his once stately palace we may apply the noble words of Byron:—

"The steed is vanished from the stall;
No serf is seen in Hassan's hall;
The lonely spider's thin gray pall
Waves slowly widening o'er the wall:
The bat builds in his harem bower,
And in the fortress of his power
The owl usurps the beacon-tower;
The wild dog howls o'er the fountain's brim,
With baffled thirst, and famine, grim;
For the stream has shrunk from its marble
bed,
Where the weeds and the desolate dust are
spread."

From Bteddin to Mukhtárah is 2 hrs.; and thence to Sidon 4 more. (See above.) There is also a road from Bteddin over the mountains direct to Damascus, as follows:—

	H. M.
Barúk, in a wild glen—a strong-hold of Druzes	8 0
Cross the main ridge of Lebanon.	
Jubb Jenin in the Bukt'a—½ h.	
E. of riv. Litány	4 15
Kamid el-Lauz, with ruins and rock-tombs	1 15
'Aithy	1 5
Deir ol-'Asháyir—½ h. to rt.—	
Ruined temple (Rte. 32) ..	2 40
Dimsa (Rte. 36)	1 20
Damascus	5 0
Total ..	18 35

From Deir el-Kamr, or Barúk, a visit might be made to the recently discovered cedar groves. (See below, Rte. 42.)

Another wild road, affording an excellent view of the southern section of the Lebanon range as far as the banks of the Litány, is as follows:—

	H. M.
Mukhtárah—palace of the late Sheikh Sa'id Jimblat	2 0
Jerzin—a large Christian village in a rich glen	3 30
Jisr Burghuz—a bridge over the Litány	4 20
Kul'at esh-Shukif, <i>Belfort</i> (Rte. 39) about	2 0
Total ..	11 50

The roads from Kul'at esh-Shukif to Tyre on the W., and Himséyin on the E. are described in Rte. 39.

ROUTE 27.

NAZARETH TO TIBERIAS.

First, direct.

	n.	x.
Nazareth to Reineh	0	45
Kefr Keuna	0	45
Lubieh	2	0
Jhus of Kurdu Hattin	0	30
Tiberias	1	40
Total ..	5	40

Second, by Tabor.

	n.	x.
Nazareth to base of Tabor ..	1	45
Top of hill	0	45
Khan et-Tujjar	1	55
Kefr Sibt (on rt.)	0	85
Wells of Lubieh	0	40
Tiberias	2	0
Total ..	7	40

The direct road from Nazareth to Tiberias has little to attract the attention of the traveller. The road is good, the stage short, and one may get over it in less than 5 hrs, when time presses. Crossing the ridge to the N. of the town, we have the view before us already described. (Rte. 22.) Sofurieh is the most prominent object, its castle crowning a mound; beyond it is the green plain of Buttauf. In 45 min. we reach Reineh, a Christian village on the side of a fertile vale. An old well, with a sculptured sarcophagus beside it, used as a water-trough, are the only curiosities. Crossing another ridge we descend a rocky slope to Kefr Keuna,

which some identify with Cana of Galilee; but see above, Rte. 23. The stone "water-pots," the house where the marriage was performed, &c., are here exhibited. The village is small and half-ruinous; situated on the side of a narrow valley, filled with fig-trees, pomegranates, and old olives—so old that they might perhaps have been witnesses of our Lord's "first miracle."

On the top of a rocky hill, beyond the valley westward from Kefr Keuna, may be seen the little village of *Mashhad*, with a conspicuous domed *mosque* beside it. The name *Maahhad* is given to the tomb or shrine of saint or prophet, where people are accustomed to assemble for worship. A very old tradition, received alike by Christians and Muslems, declares this to be the *tomb of Jonah the prophet*; and if so, the village occupies the site of *Gath-hepher* (2 Kings xiv. 25), which is also called *Gittah-hepher* (Josh. xix. 13.) The position accords with the topography of Joshua, and with the notice of Jerome, who locates *Gath-hepher* 2 m. from *Sepphoria*, on the road to Tiberias.

Half an hour's ride among rocks and tangled shrubbery brings us into a well-cultivated plain—one of those which form the distinguishing features of the scenery of Galilee. It is about 1 m. in width; and the hills on each side of it, though low and rocky, have a picturesque look, as they are covered with dark shrubberies chiefly of dwarf oak and hawthorn. The plain opens into el-Buttauf on the W.; and looking down it we see the castle of Sepphoria. On the N. side is a large olive-grove encompassing the village of Tur'an. Signs of life and industry are here on every side—corn-fields, yokes of oxen attached to primitive ploughs, men and women busy at their several tasks, shepherds leading their flocks of goats along the hill sides; and not quite such a display of arms as we have been accustomed to farther S.

We follow the plain to Lubieh (1½ h.). The road is excellent in dry

weather. Lübisch is situated on the top of a low rocky hill, and is surrounded by fig-orchards, olive-groves, and hedges of prickly-pear. The road passes a few hundred yards to the N. of the village, at the foot of the hill; and to the rt. of it, in the rocky slope, are excavations, probably tombs or cisterns. After advancing about $\frac{1}{2}$ m. an extensive tract of undulating country opens up before us; all fertile, but almost all neglected. It has a desolate look. Not an inhabited village, not a tree, not even a cliff or rocky bank is in sight. Long, bleak slopes fall down from the rt. and l. into a green valley that winds away some 6 or 7 m. to the S.E. The district is called Ard el-Hamma; and its rich pastures attract to it in spring crowds of Bedawin.

Passing some deep wells on the side of the caravan road from Damascus to Jerusalem and Egypt, which we here cross, we soon come in sight of a saddle-shaped hill, a mile to the l. The Arabs call it *Kurün Hattin*, "The Horns of Hattin," probably from some fanciful resemblance in the two projecting nobe on its summit to the horns of a camel's saddle. The ground rises gradually to its base; and the hill forms a crest 50 ft. high, and about $\frac{1}{2}$ m. long. During the time of the Crusades an idea sprung up, probably in the inventive brain of some monk in search of a new "holy place," that this hill was the Mount of Beatitudes, where our Lord delivered his beautiful sermon (Matt. v. &c.). The tradition has continued ever since in the Latin Church. A Greek tradition of a much earlier date makes this also the spot where the "five thousand" were fed with the "five loaves" (Matt. xiv. 15-21); and to this day a cluster of basalt stones is shown on the top of the ridge not far to the S.E. of the "horns," one of which the Arabs call *Hajar en-Nusáyy*, "the Christians' Stone," and the Latins "Mensa Christi;" under the impression that here the multitude dined, and our Lord presided. A glance at the

narrative in the Gospel is enough to show that the scene of the miracle must have been E. of the sea of Galilee.

But we here stand on a battle-field renowned in the mediæval history of Palestine. On this irregular plateau, between the Kurün and Lübisch, was fought, on the 5th July, 1187, the battle of *Hattin*, which sealed the fate of the Crusades. The flower of the Christian army assembled on the one side with the king of Jerusalem at their head; and the vast hordes of the Mohammedans on the other, led by Saladin. The immediate cause of the conflict was a gross infraction of a truce by Raynald of Châtillon, lord of Keruk, who plundered a Damascus caravan, and refused to give up either merchants or merchandise on the demand of the Sultan. Saladin was stung to madness alike by the perfidy and insolence of the petty Christian chief; and he swore a solemn oath to put him to death with his own hand should he ever fall into his power. Great preparations were made on both sides. The crusaders' gathering-place was the fountain of Nefürich. (Itc. 23). The Moslems swept round the northern end of the Lake of Tiberias; their horsemen, in the usual Arab style, laying waste the country with fire and sword. Saladin, having seized Tiberias, took up his position on the heights above it, with the intention of drawing the Christian army from their strong position to a general engagement. In this he was successful. The weak-minded king marched to the plateau of Hattin; and there, after an exhausting journey, without water, and constantly exposed to the assaults of an active foe, he foolishly gave orders to encamp. The night was a dreadful one; and it was followed by a morrow still more dreadful. With the dawn the battle commenced. The Christians were hemmed in on every side. The active Arabs, evading the charge of the heavily-armed knights, galled them from a distance with flights of arrows and javelins. But

heat, thirst, and exhaustion were more fatal than the weapons of the foe. A few knights cut their way through and fled to 'Akka; and the shattered remnant, rallying round the king and the "Holy Cross," withdrew to the summit of Tell Hattin. Again and again they drove their assailants from the heights. It was in vain. The bravest fell fighting; and the few who survived were made prisoners. Among these were the king, the Grand Master of the Templars, and *Raynald of Châtillon*.

After the conflict the captive princes were brought to the tent of the conqueror. He received them with the respect due to their rank and their misfortunes. On Raynald alone he bent a look of mingled rage and scorn, and ordered him to be put to death. The victory of Hattin was decisive. The crusaders were almost annihilated; and nearly all Palestine, with Jerusalem itself, soon yielded to the Muslem yoke.

Riding along the easy slope of the Hattin range amid rank weeds, varied here and there with a patch of corn, we come in $\frac{1}{2}$ h. to the brow of a declivity on the l., shelving into the fertile plain of Hattin, which opens up to the N. It is at least 200 ft. below us, but still high above the lake. It takes its name from the village of Hattin, lying at the base of the tell. This plain is everywhere cultivated. Along its northern side runs a low ridge, through which the wild gorge of Wady el-Hamān cuts into the plain of Magdala on the shore of the lake.

Just on the brow of this gorge, about 2 m. distant, we can see the ruins of *Irbid*, the *Arbel* of Josephus and *Beth-arbel* of Hosca. (Rto. 28). In the distance rise the hills of Safed, crowned with the town itself—"a city set on a hill which cannot be hid." The hills are bleak and gray towards the E., but dark and picturesque westward, being clothed with oak forests and shrubbery.

Soon afterwards the *Lake of Tibe-*

rias bursts upon the view. It is nearly a thousand ft. below us, with the town nestling on the shore at our feet. There is much that is intensely interesting, even deeply affecting, in the associations which this lake calls up. Like Jerusalem, it is enshrined in the Christian's heart. The home of Christ—"His own city," *Capernaum*, was here; many of His miracles were performed around and upon it; He taught the multitudes on the heights over it, along its pebbly beach, and from a boat on its surface; most of the Apostles were fishermen who here gained their daily bread; and one of Christ's last earthly interviews with them, after the crucifixion, was on that occasion when, driven probably by necessity, they had temporarily resumed their old occupation, and had toiled a long night without success. (John xxi. 1-24). But with all its sacred and historic associations the view disappoints us. There is no grandeur, no beauty in it. It wants variety, and it wants features—it is bare and monotonous, and therefore dreary; especially so when the sky is cloudless, and the sun high. The golden tints and purple shadows of evening help it; but it looks best during a thunder-storm, such as is frequently witnessed in early spring. The whole lake is visible, with the exception of a little angle at the S. where the Jordan leaves it, and a small section at Mejdel covered by an intervening cliff. It is of an oval form, 13 m. long by 6 wide, though the clearness of the atmosphere makes it appear much smaller. Its most remarkable feature is its depression. Like almost all lakes of volcanic origin, it occupies the bottom of a basin; the sides shelving down with a uniform slope from the surrounding plateaus. On the E. the banks are nearly 2000 ft. high, destitute of verdure and of foliage, furrowed by ravines, but flat along the summit, from which the plain of Bashan extends eastward. On the N. there is a gradual descent from this plain to the valley of the Jordan, and then a gradual rise again to a plateau of nearly equal elevation skirt-

ing the mountains of Safed. Away on the horizon, over the depression thus formed, is a line of round-topped hills springing from the plain of Bashan, and extending northward to the base of Hermon. The western banks of the lake are less regular, yet they present the same general features—plateaus of different altitudes breaking down abruptly to the shore. The mountains of Galilee are picturesque, but they are too far away to affect the scenery of the lake.

The descent is long and steep, and we feel as we proceed that we are entering another climate. We are reminded of the approach to Jericho. In summer the heat is intense; and even in early spring the air has an Egyptian balminess, entirely different from the bracing atmosphere of the hills of Galilee. The vegetation is different, assuming a tropical character; the thorny loti-tree among the rocks, indigo in the fields, and palms within the walls. Man, too, is different—I allude not to the poor pale-faced Jews, who seem to have shared in the wreck of their sacred city; but to the *natives* who inhabit the few villages along the shores. They are smaller, darker, and more effeminate-looking than their brethren on the high plains and in the mountains.

NAZARETH TO TIBERIAS, BY MOUNT TABOR.

Such as have adopted the suggestions in the "Skeleton Tours," and have followed from Jerusalem the road described in Rtes. 21 and 24, may now advantageously proceed to Tabor by the following routes. A description of the places is given in Rte. 22.

	H. M.
Nazareth to Zer'in, Jezreel ..	2 45
'Ain Jalid, the fountain of Jezreel	0 30
Sôlem, Shunem	1 0
Nein, Nain	0 50
Endor	0 45

	H. M.
Deburich, Daberath	1 0
Summit of Tabor	0 50
Total	<u>7 40</u>

The direct road from Nazareth to the base of Tabor occupies 1 h. 45 min., and the ascent takes 45 min. more. For about $\frac{1}{4}$ h. we are among naked hills; we then enter a forest of oaks, not densely planted, but wide apart, and having generally a jungle of bushes between the trees. The forest extends to the base of Tabor. Before ascending we may turn aside to glance at the hamlet of Deburich, 10 min. to the rt. of our path, on the borders of the plain of Esdralon. The houses are mere hovels, and the lanes filthy. The walls of an old church are standing, founded on a much more ancient ruin. This is the site of *Daberath*, a town on the border of Zebulon, but allotted to Issachar, and assigned to the Levites (Josh. xix. 12, xxi. 28; 1 Chron. vi. 72).

TABOR as seen from the W. resembles a truncated cone; but as seen from the N. and S. its outline is the segment of a circle. The path to the top ancient, and still practicable for laden animals, so that those who wish to encamp on the summit will have no difficulty in getting their baggage up. It is a delightful spot for a day's rest, alike from the toils of a journey, and the disagreeable intrusiveness of villagers. The spreading oak-trees and open glades, covered in spring with luxuriant grass, the gray ruins on the summit, the noble view—all invite the wayfarer to pause and ponder.

Tabor stands out on the south-eastern frontier of the hills of Galilee, its base swept by the plain of Esdralon. On the summit is an oblong area $\frac{1}{2}$ m. long by $\frac{1}{2}$ wide, surrounded by shattered masses of masonry, as of an old wall, founded on ledges of natural rock. Thickets of thorn bushes and dwarf oak, with a goodly sprinkling of thistles, half cover the ruins, so that in some places explorations are made with difficulty. In the centre of the

area, however, is an open space carpeted with grass and strewn with flowers. The hill rises 1400 ft. above the plain, which has itself an elevation at this spot of 500 ft. above the sea. The view from the top is perhaps more extensive, but not so interesting, as that from the hill behind Nazareth (Rte. 22). It may be considered as forming a supplement to that view—filling up a glorious panorama, the eastern section of which is here opened out as the western was there. The plain of Esdraelon is the most striking feature. The eye takes it in at a glance, from the base of the hill at our foot to the ridge of Carmel on the W.—one unbroken sea of verdure. "Little Hermon" is before us on the S., with Nain and Endor on its side, and the top of Gilboa appearing over it. On the E. is a long stretch of the Jordan valley, and a long wall of the mountains of Gilond beyond. The outline of the volcanic basin in which the Sea of Galilee lies is distinctly traced, though only a small section of the lake is visible. Beyond it we can see how the table-land of Bashan runs back from the brow of the high eastern bank. Hermon is still there, a towering cone tipped with snow; and the southern roots of the Lebanon range, around Naftel, are there also. The whole country from Tabor to the Sea of Galilee appears like an undulating plain. The wooded ridge on which Léblich stands bounds it on the W.; and on its northern border is the double-peaked Hattin, the traditional "Mount of Bountitudes."

The ruins on the summit are chiefly those of a massive wall which formerly encircled the area. The stones are large and many of them bevelled, so that the masonry must be at least as early as the commencement of our era. It was strengthened by towers and bastions, and a moat, hewn in the rock. There are large heaps of ruins on the ledge S. of the area—walls, arches, vaults, and foundations, apparently of dwelling-houses. One gateway is still standing with a pointed arch, and is called by the natives Bab

d-Hawa, "Gate of the Wind." It was doubtless connected with the fortifications the crusaders constructed. Near the south-eastern angle is a small vault with an altar, where the Latin monks from Nazareth celebrate an annual mass in honour of the Transfiguration, which an old tradition has located on this spot. The Greeks also visit the hill during the feast of the Virgin, and crowds of pilgrims spend the day on the summit. There are several rock-hewn cisterns among the ruins, in one or other of which good water may always be found.

The summit of Tabor appears to have been occupied by a town as early as the time when the Israelites took possession of the country (Josh. xix. 22). Indeed such a strong position would scarcely be left unoccupied in those stormy times of Syria's history. Some suppose that at an early period it was both the sanctuary and the gathering-place of the northern tribes—their Mizpeh in fact—to which Moses refers when bestowing the prophetic blessing on Issachar and Zebulun—"They shall call the people unto the mountain; there they shall offer sacrifices of righteousness" (Deut. xxxiii. 19). But however this may be, it was the place on which these tribes assembled on several important occasions. "Go and draw towards Mount Tabor," said Deborah to Barak, "and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun. And I will draw unto thee to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand" (Jud. iv. 6, 7). Again they had gathered here under the brothers of Gideon when they were defeated by the Midianites. "What manner of men were they whom ye slew at Tabor?" demanded Gideon of Zebah and Zalmunna. "And they answered, 'As thou art, so were they; each one resembled the children of a king.'" The answer is in the very best style of Oriental finesse—just what one would hear from a polished and

clever Arab sheikh of the present day. "And he said, 'They were my brethren, even the sons of my mother; as the Lord liveth, if ye had saved them alive, I would not slay you'" (Jud. viii. 18, 19). The words of Hosea too seem to refer to the insidious teachings of idolatrous priests during these assemblies: "Hear ye this, O priests for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor" (Hos. v. 1).

In fact, Tabor is one of the natural strongholds of the land. Its beauty became proverbial: its graceful outline, and wooded slopes, and grassy glades, made it the subject of universal admiration—"As Tabor is among the mountains, and Carmel by the sea" (Jer. xlvi. 18). As Hermon was the representative of the mountains in the N., so was Tabor of those in the S.—"The north and the south Thou hast created them; Tabor and Hermon shall rejoice in thy name" (Ps. lxxxix. 12).

After the close of Old Testament history Tabor continued to be a strong fortress. In the year b.c. 218 Antiochus the Great got possession of it by stratagem and strengthened its fortifications. The town existed on the summit in New Testament times, but the defences had fallen into decay, and Josephus caused them to be rebuilt (Joseph. *B. J.* iv. 1, 8). These facts show that this mountain could not have been the scene of the Transfiguration. In the 4th centy. Tabor began to be regarded as the place where our Lord was transfigured; but the context of the narrative shows that the Mount of Transfiguration is to be sought on the ridge of Hermon (Matt. xvi. 18; xvii. 1, sq.; Mark viii. 27; ix. 2, sq.). The tradition, however, which sprung up in the 4th centy., was universally received; convents and churches were erected in honour of the event; pilgrimages were made to the spot; and the crusaders crowned the fable by establishing on Tabor a Benedictine monastery, whose abbot claimed the jurisdiction of a bishop. After the fall of the crusaders the convents and churches were

swept away, the walls of the fortress were levelled with the ground, and now for more than 6 centuries the place has been left in desert solitude.

From the summit of Tabor to Tiberias is 5 hrs. ordinary riding; but as the road is good it can easily be got over in 4 hrs. when time is an object. The only place worthy of notice in passing is *Khan el-Tujár*, "The Merchants' Caravansery," about 1½ h. from the summit. There are here the ruins of 2 large buildings, with loopholed towers at the angles. They were built, as I learn from an Arabic MS., in the year A.H. 990 (A.D. 1587), by Senán Pasha of Damascus, for the protection and accommodation of caravans on the great road to Egypt. A fair is held here every Monday, and is frequented by the people of Nazareth, Tiberias, and the surrounding villages. From hence 2 paths lead to Tiberias—the one more direct passing the village of Kefr Subt, the other leading round by the wells of Lúbih and the base of Hattin, and thence, as described above, along the direct road from Nazareth.

TIBERIAS.

Like Jerusalem, Tiberias is regarded as a "holy place" by both Christian and Jew. To the Christian it has been rendered sacred by the presence of Christ, when he dwelt by the lake and taught along its shores. To the Jew it is rendered sacred by the belief that the Messiah will rise from the waters of the lake, land in this city, and establish his throne at Safed. The steep hills which hem in the lake here retire a little, leaving a strip of undulating ground about ¼ m. wide and 2 m. long. At its northern end, close upon the water, stands the modern town, of a rectangular form and surrounded by a wall with towers at intervals; both wall and towers are now in a sad state of dilapidation. In some places they are prostrate, so that one

can ride in and out over them; in others there are wide rents reaching from top to bottom, all affording proof of the terrible ravages of the earthquake of Jan. 1, 1837. No attempts have been made to rebuild; repairs do not come within the province of the modern Turks. The town looks as if it had shrunk away from the tottering walls, and gathered itself up into a compact mass far out of the reach of danger. In fact, if the ramparts were away, Tiberias would only appear what it is—a village of 2000 inhab. It contains 800 Jews, poor, squalid, and sickly-looking as those in the other "holy cities" of Palestine. They occupy a little quarter of their own in the middle of the town, and have several synagogues and schools, in which some little remnant of their rabbinical learning is kept up. They are divided into 2 sects—the *Sephardim*, chiefly from Northern Africa and Spain, who speak a corrupt Spanish; and the *Askenazim*, mostly fugitives from Russian despotism. Hard, indeed, must that despotism be that can drive them to such a place as Tiberias. Close on the shore to the N. of the Jews' quarter is a Latin convent and church. Tradition has placed it on the scene of the miraculous draught of fishes (John xxi.).

The *ruins of the ancient city* are scattered along the shore to the southward, extending as far as the hot-baths. They consist of heaps of stones, foundations of the wall close to the water, and a few dozens of granite columns strewn about. Not a building remains. The very foundations of palaces and temples have disappeared; and the greater part of their materials have been carried off to the modern town.

History.—The city of Tiberias is only mentioned in the New Testament in connexion with the Lake (John vi. 1, 23; xxi. 1). Josephus tells the story of its origin. It was founded (about A.D. 16) by Herod Antipas, the murderer of John the Baptist, and named in honour of his

friend and patron the Emperor *Tiberius*. The Rabbins say that the old city of *Rakkath* (Josh. xix. 35) stood on the same site; while Jerome affirms that it was previously called *Chinnereth* (id.). The new city was endowed with many privileges and immunities, and, consequently, soon became the capital of the province of Galilee. Tiberias bore a conspicuous part in the wars that attended the destruction of Jerusalem; especially while Josephus commanded in Galilee. It subsequently became the chief residence of the Jews in Palestine; and for 3 centuries continued to be the metropolis of their race. The Sanhedrim was first removed to Jamnia on the plain of Philistia; then to Sepphoris; and finally, about the middle of the 2nd cent., to Tiberias, where the celebrated Rabbi Judah Hakkodosh, the compiler of the *Mishna*, was president. He died about the close of the cent., and was succeeded by others scarcely less famous as critics and commentators. Among these was Rabbi Jochanan, who is generally, though erroneously, supposed to have composed the *Gemara*. From the scholars of Tiberias also proceeded the *Masorah*. The remaining history of Tiberias has little interest. It was captured successively by the Persians under Choeroes (A.D. 614); the Arabs under Omar (A.D. 637); and the crusaders under Tancred, by whom it was honoured with a bishop. In the middle of last cent. it fell into the hands of an Arab sheikh, called Dhâher el-Omar, who built the present walls and towers. The tombs of many rabbis are shown on the hill-side behind the town; and round these the modern Israelites cling, deeming it almost as great a blessing to have their dust laid by the side of these holy men as in the valley of Jechoshaphat itself. Among the tombs are those of Rabbis Jochanan, Akiba, and the great Maimonides.

THE WARM BATHS are at the southern extremity of the strip of level ground on which the ancient city stood,

close upon the shore. There are 2 buildings, an old and a new; the latter erected by Ibrahim Paasha; but both now falling to ruin. There are 4 springs; one rising under the old building, and three others at intervals of a few paces farther south. The water has a temperature of 144 Fahr.; the taste is extremely salt and bitter, and a strong smell of sulphur is emitted. The baths are considered efficacious in rheumatic complaints, and in cases of debility; and they are visited in summer by people from all parts of the country. They are mentioned by Pliny; and frequently by Josephus, under the name of *Ammaea*, "Warm Baths;" probably a Greek form of the Hebrew *Hammath*, a town of Naphtali (Josh. xix. 35). The Talmud speaks of these springs as the site of Hammath.

The stones round the town, and in the walls and houses, as well as the cliffs behind, are mostly basalt; and the whole place has a volcanic look. The warm fountains, and the frequent earthquakes, show that the elements of destruction are still at work beneath the surface. It is said that, at the time of the great earthquake of 1837, and for some days afterwards, the quantity of water issuing from the springs was immensely increased and the temperature much higher than ordinarily.

ROUTE 28.

EXCURSION ROUND THE SEA OF TIBERIAS.

		M.	M.
Tiberias to Tarichea	1	30	
Khurbet es-Sunrah	1	15	
El-Husn	1	15	
Mouth of the Jordan	3	30	
Tell-BETHSAIDA	0	40	
Tell Hüm	1	30	
Et-Tâbighah	0	40	
'Ain et-Tin	0	20	
Mejdel	1	0	
Iribid	1	0	
Tiberias	1	0	
Total ..	13	40	

Almost every spot along the shores of the "Sea of Galilee" is "holy ground." A great part of our Lord's public life was spent here. After his townsmen at Nazareth rejected and sought to kill Him, He "came down" (Luke iv. 31) from the hill country of Galilee, and took up his abode on these shores. But the shores were not then silent and desolate as they are now. They were teeming with life. The new capital of Galilee had recently been built by Herod Antipas. Many towns, such as Magdala, and Capernaum, and Chorazin, and the two Bethsaidas, and Gamala, and Hippos, and Tarichea, stood upon the beach. Other and larger cities, such as Scythopolis, and Gadara, and Pella, with numerous populous villages, studded the surrounding country. In no other part of Palestine could our Lord have found such a sphere for His works and words of mercy. Vast multitudes followed Him

wherever He went; they crowded the streets of Capernaum so densely round the house in which He taught, that the only way the sick man could be brought near Him was by opening a hole in the flat roof (Mark ii. 1-12); they pressed so close upon Him on the shore, that He was forced to enter a boat, and speak from it (Matt. xiii. 1-23). They followed Him in such numbers to the more remote districts along the eastern side of the lake, that, to keep them from fainting with hunger, He fed thousands of them with a few loaves and fishes (Matt. xiv. 13-21). The villages were filled with industrious peasants; the towns were crowded with a manufacturing population; and the sea swarmed with busy fishermen—to all the Saviour preached "good tidings of peace." By parables and illustrations suitable to the circumstances and pleasing to the tastes of each class, He explained and impressed His doctrines. To the fishermen He likened the "kingdom of Heaven" to a "not that was cast into the sea;" to the commercial townspeople He likened it "unto a merchantman seeking goodly pearls;" to the village agriculturists He likened it "unto a man which sowed good seed in his field" (Matt. xiii. 24-53). Thus it was that the words of Isaiah were fulfilled—"The land of Zebulon and the land of Neaphathim, the *region of the second, Persea*, Galilee of the Gentiles—the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. iv. 15-16, in the Greek).

This excursion may either be made on horseback or in a boat—the latter is both the easiest and the safest. An escort is required for riding along the eastern side; and the Governor of Tiberias is the best man to consult as to the persons to be employed. A boat may occasionally be obtained at Tiberias.

The first stage is to the ruins of Taricheæ at the mouth of the Jordan ($\frac{1}{2}$ h., Rte. 19). The beach is here strewn with black and white peb-

bles intermixed with numerous little shells—some of them almost microscopic. After crossing the Jordan at the ford, near the old bridge (id.), we ride to the hamlet of Semakh (about $\frac{1}{4}$ h.), containing some 30 mud hovels, and surrounded by a few fields of wheat and barley. About $\frac{1}{2}$ h. farther, near the place where the shore-line approaches the base of the eastern ridge, is a ruin called Khurbet es-Sumrah, which may probably mark the site of *Hippos*, one of the cities of Decapolis, situated, according to Josephus, on the Lake of Gennesareth, 30 *stadia* from Tiberias. Hippos gave its name to a small province, and was in the days of Josephus an important place.

GAMALA.—Our route now lies along the base of the high bleak ridge that bounds the eastern shore, and forms the supporting wall of the plateau of Bashan. In about $1\frac{1}{2}$ h. we reach the mouth of Wady Fik, directly opposite Tiberias. It takes its name from a large village at its head, about 3 m. from the shore. In the centre of the wady rises a steep hill, isolated with the exception of a narrow neck which joins it to the ridge on the S. The summit is covered with ruins called El-Husn, and has an elevation of about 1100 ft. above the lake. The path to it leads up the southern valley to the neck, from which we can easily clamber to the top. We now observe that the sides on the N., W., and S. have been scarped; while on the E. there is a wall to complete the line of defence. The summit is sprinkled with trees, and contains ruins which are thus described by Lord Lindsay, who climbed the western face from the shore:—"Passing a ruined wall, and advancing eastward, we came to the picturesque remains of a gate built of massive stones; granite columns were lying about,—one, at little distance, partly erect,—and quantities of polished stone strewn in every direction. Farther on we found a curious cone of basalt—then a well, and the re-

mains of a bath—and another gate on the eastern brow of the hill, by which we descended to the neck of land, and thence into the valley. Many sarcophagi, part of a cornice, and the disunited stones of a water-course, were lying on the isthmus; and in the face of the mountain on the S., overhanging the valley, are many tombs."

A tolerably straight street ran through the town from the east to the west gate, a distance of about 500 yds. The summit of the hill formed the nucleus and the citadel of the ancient city, and was a mile and half in circuit; but the houses extended beyond it. It is a singular fact that no inscriptions have hitherto been found among the ruins.

There cannot be a doubt that this is the site of the city of *Gamala*, which gave its name to a section of Gaulanitis, and became celebrated during the wars of the Jews. Josephus says it lay in lower Gaulanitis, over the lake, opposite Tarichaea. His description of the city is so graphic that I here insert it.—"A rugged ridge, stretching from a high mountain, rises in a hump midway, and elongates itself from the rise, declining as much before as behind, so as to resemble a camel in form. Hence it derives its name (*Gamala*), the people of the country not being particular as to the exactness of the designation. Both in flank and front are inaccessible ravines; but at the tail it is somewhat easier of ascent; being there joined to the mountains, from which, however, the inhabitants severed it by a trench, and rendered the approach more difficult. Against the precipitous face of the mountain numerous houses had been built, closely crowded one on another; and the city, apparently suspended in air, seemed to be falling on itself by reason of the steepness of its site." (B. J. iv. 1, 1.) *Gamala* is first mentioned as a very strong fortress captured by Alexander Jannæus. At the commencement of the Jewish rebellion it for a time maintained its

fidelity to the Romans, but it subsequently revolted, and was garrisoned and fortified by Josephus. The younger Agrippa besieged it in vain for 7 months. It was subsequently taken by Vespasian, in A.D. 69, after a desperate resistance, when the Romans revenged their fallen comrades by the indiscriminate slaughter of the garrison. 4000 perished by the sword, and 5000 more threw themselves from the walls and were dashed to pieces in the ravines below.

Fik, the ancient *Aphœca*, is about 1½ m. E. of el-Husn, at the head of the valley. The houses are ranged in the form of a crescent along the brow of a cliff, below which are 3 fountains. A streamlet flows from them along the N. base of the site of *Gamala* to the lake. *Aphœca* is mentioned by Eusebius as a "large castle near Hippo." It must not be confounded with the *Aphœk* which was near Jezreel. (1 Sam. xxix. 1.)

Returning to the lake, we ride northward for about 1½ hr. along a narrow strip of level ground which separates the gravelly beach from the base of the hills. We then reach the mouth of Wady es-Senakhi, a deep ravine which breaks down from the plateau of Bashan. Some 3 or 4 miles up it are the ruins of *Kuer Bardawin*, "Baldwin's Castle." But near its mouth are the ruins of an old town of more interest. It was walled, and the remains of the wall can be traced. The houses are all prostrate, and heaps of rubbish and hewn stones encumber the site. Its name, *Kersa*, suggests the *Gergesa* of Matt. viii. 28—the scene of the healing of the demoniac, and the destruction of the herd of swine. The physical conformation of the country south of Kersa appears to suit the incidents of the narrative better than any other spot along the eastern shore of the lake. "From the eastern plateau the ground slopes steeply, in a few places almost precipitously, down to the level of the lake, leaving a margin of fertile land from half a mile to a mile broad

between the base of the hills and the water; but at this particular point, and only at this, a spur runs out to the shore; there is no cliff, but a slope sufficiently steep to fulfil the requirements of the Bible narrative."

The point, however, is not yet settled. The reading *Gerges*, which is only found in Matt., is doubtful, *Gadara* being in the best MSS. of Matthew, as well as in the parallel passages of Mark and Luke.

About 3 miles north of Kersa the shore trends westward, while the mountain ridge continues its course northward, leaving a triangular plain between its base, the northern section of the lake, and the river Jordan. The plain is level, and the soil rich. The Ghawrinah Arabs cultivate it, obtaining luxuriant crops of wheat, barley, maize, rice, cucumbers and melons. Following the shore we have a ruined village called Dukuh on a promontory to the l. in $\frac{1}{4}$ h.; $\frac{1}{2}$ li. further is another ruin called Mos adiyeh; and 15 min. beyond it still another—all consisting of the remains of rude houses, built of unhewn basalt stones. In 5 min. from the last we reach the mouth of the Jordan. The Jordan is here about 70 ft. wide, a lazy, turbid stream, flowing between low alluvial banks. There are several bars not far from its mouth where it can be forded. The plain along the eastern bank, which is called Bathah, is a favourite camping-ground of the Ghawrinah, who are peaceably inclined, though of thievish habits. Under ordinary circumstances the traveller has nothing to fear from them except pilfering. They are a mongrel race, like their brethren round Jericho—half Bedawin, half *fellaheen*; dwelling in tents, but cultivating the soil. The Ghawrinah are dark as Egyptians, and almost as immoral, if common rumour does not belie them. Drovers of buffaloes and herds of neat cattle cover the marshy plain, and sport in the waters of the Jordan; while camels, sheep, and goats innumerable, swarm along the higher grounds.

BETHSAIDA, *Julias*.—Instead of crossing the Jordan at the lake, we turn up its eastern bank to visit the ruins of this ancient city. They cover a toll at the northern end of the plain near the side of the river, and about 2 m. from its mouth. Heaps of unhewn stones, and a few rude houses used as stores by the Arabs, are all that have hitherto been seen on the spot; but it is probable a careful search among the rank weeds and rubbish might bring to light some vestiges of former grandeur. *Bethsaida* was at first but a village, chiefly inhabited, as the name ("House of Fish") would seem to imply, by fishermen. "Philip, tetrarch of Iturea and of the region of Trachonitis" (Luke iii. 1), enlarged and adorned it in the first years of our era, giving it at the same time the name *Julias*, in honour of *Julia*, daughter of Augustus; and here he died and was buried in a costly tomb. It was "in a desert place" near this Bethsaida—probably on the hill-side at the south-eastern angle of the little plain—that our Lord fed the 5000. (Luke ix. 10-17.) And it was to the other Bethsaida, near Capernaum, He sent away his disciples in a boat after the miracle (comp. Mark vi. 32 and 45, with Luke ix. 10, and John vi. 15-17), while He dismissed the multitude, who could return to their homes by the ford of the Jordan. "And when He had sent the multitudes away, He went up into a mountain apart to pray; and when the evening was come He was there alone"—on some point along that ridge, that rises over lake and plain. A western gale sprung up in the night, and the disciples strove against it in vain, until Jesus appeared on the stormy sea, and the wind ceased; and "immediately the ship was at the land whither they went." Every scene and circumstance of the miracle is here brought vividly before us—the Saviour and His disciples coasting eastward in a boat; the eager multitude keeping pace with Him along the shore, and receiving Him with joyful acclamations as He landed;—during the long day He taught them;

in the evening He fed them, and then sent them home.

At this eastern Bethsaida another miracle was performed at a somewhat later period, when a blind man was restored to sight. (Mark, viii. 22-26.)

From Bethsaida to Jisr Benat Ya'kub is about 6 m. The Jordan here rushes along, a foaming torrent, through a narrow winding ravine, shut in by precipitous banks. Above the bridge the current is less rapid and the banks are lower. The whole distance from the lake Huleh to the Sea of Tiberias is about 11 m., and the fall of the river about 700 ft.

A little below the site of Bethsaida is a good ford. Here we cross to the W. bank, and a ride of 1½ h. through fields of grain and thickets of thistles brings us to

TELL HÜM.—To explore these interesting ruins during spring is no easy task. No trodden path leads to them. The Arabs seem to avoid them. Thickets of thistles so tall and so dense that no horse can break through them, encompass and cover the site. The ruins lie close upon the shore, and are here and there washed by the waves. They cover a level tract about ½ m. long by ½ broad; and consist chiefly of the foundations and prostrate walls of ancient houses. Among them is a small tower-like structure, whose walls, still 8 or 10 ft. high, are composed of old materials—fragments of columns, capitals, and friezes, mingled with hewn stones of different sizes. To the E. of it are the remains of another edifice, which for extent and richness of workmanship is scarcely exceeded by any in Palestine. It is thus described by Dr. Robinson:—

"The extent of the foundations of this structure is no longer definitely to be made out. We measured 105 ft. along the northern wall, and 80 ft. along the western; perhaps this was their whole length. Within the space

thus enclosed, and just around, are strewn, in utter confusion, numerous columns of compact limestone, with beautiful Corinthian capitals, sculptured entablatures, ornamented friezes, and the like. The pedestals of the columns are often still in their place, though sometimes overturned and removed. The columns are large, but of no great length. Here we found, for the first time, the singularity of double columns; that is, two attached shafts, with capitals and bases cut from the same solid block. The shafts are parallel, showing that they were not intended to form the corner of a colonnade. The same singularity is seen on a much larger scale in some of the immense Syenite columns of the ancient ch. in Tyre. Another peculiarity here consists in several blocks of stones, 9 ft. long by half that width, and of considerable thickness, on one side of which are sculptured panels with ornamental work, now defaced. They have much the appearance of a stone door; but have no mark of having been suspended, and were more probably employed as pilasters, or perhaps as panels, in the ornamented wall."

The more recent researches of Capt. Wilson, R.E., have brought to light additional details of this interesting building. "We have found out," he says, "the plan of the white building,—four rows of seven columns each, the favourite Jewish number, surrounded by a blank wall ornamented outside with pilasters, and apparently a heavy cornice of late date; the longest side is north and south, but what puzzles me is that the entrance was on the south side, which does not seem to be usual in synagogues. The synagogue was surrounded by another building of later date, also well-built and ornamented."

This great synagogue resembles in style and plan others which we shall see at Irbid, Meiron, and Kefr Bir'im; but it appears to have been larger and more magnificent in its decorations.

It has already been stated that after the destruction of Jerusalem the Jewish Sanhedrim found a resting-

place at Tiberias, which continued to be the capital of their nation for 3 centuries. The Jews gradually gathered round it, and constituted a large proportion of the population of Galilee from the 2nd to the 6th cent., and even later. They were rich, influential, and powerful; and they have left monuments of their taste and skill in architecture in many of the towns.

Some geographers identify Tell Hüm with Chorazin, others with Capernaum. Both views are ably advocated; and while I incline to the former, I cannot but admit that the arguments by which the latter view is supported are such as require me to obtain still further light ere I finally decide. I shall state in a few words my reasons for preferring the former view.

Chorazin is only mentioned in Scripture as one of the three cities in which most of Christ's mighty works had been done, and upon which woes were pronounced (Matt. xi. 21; Luke x. 13). No indication is given of its situation farther than that it seems to have been near Bethsaida. Jerome states that Capernaum, Bethsaida, and Chorazin all stood on the shore of the sea of Galilee; and that Chorazin was two miles from Capernaum. Willibald, who visited Palestine in the beginning of the 8th cent., says, describing his journey northward, that he went from Tiberias by Magdalum (now Mejdel) to Capernaum; thence to Bethsaida; thence to Chorazin, where was a Christian ch.; and thence to the fountains of the Jordan. Taking these authors as correct, we infer that the three towns stood on the shore between Mejdel and the Jordan; and that Capernaum was next Mejdel, Bethsaida in the middle, and Chorazin nearest the Jordan. Between Tell Hüm and the Jordan there is no trace of any ancient city, and the distance is not more than 2 miles.

An objection to this identification may be based on a recent discovery. About 2 miles north of Tell Hüm, on the l. bank of a little wady, upon a natural terrace beside a fountain, lie the remains of an old town. They cover a larger area than Tell Hüm.

"Many of the private houses," writes Capt. Wilson, "are almost perfect with the exception of the roofs, the openings for doors and windows remaining in some cases. They are nearly all of the same style—a wall of rubble masonry, with two or more pillars in the interior to take the rafters of the roof. . . . A curious tongue or projection runs out into the wady, and on this, which commands a beautiful view of the lake, are the remains of a synagogue or church, perhaps both. Unfortunately, though some of the mouldings, &c., are in a good state, the building has suffered more than any of the others, and its plan cannot be distinctly made out. All the buildings, including the synagogue, are of basalt, and it is not till one is right in amongst them that one sees clearly what they are; 50 or 100 yards off they look nothing more than the rough heaps of basaltic stones so common in this country. Portions of the old streets, with their pavements, can be traced, and there is a great deal of broken pottery lying about."

The name of these ruins, Keräsch, certainly suggests identity with Chorazin. But there are two objections:—1. Jerome states distinctly that Chorazin stood on the shore of the lake; Keräsch is upwards of 2 m. from it. 2. The buildings of Keräsch appear to be comparatively modern—much more so than those of Tell Hüm. May it not be, that after the destruction of Chorazin, some of the inhabitants retired to this more secure spot, built a new town, and gave it the old name. A parallel to this is found in the case of Sarepta, near Sidon. The old town stood upon the shore; the modern village is built on a neighbouring hill. A more complete exploration of the ruins, and of the surrounding country, will probably one day determine the true sites of Chorazin and Capernaum.

El-Tâbighah (BETHSAIDA?)—A ride of 40 min. from Tell Hüm brings us to this singular spot. From the mouth of the Jordan to Tell Hüm the ground

rises from the lake northward for about $\frac{1}{2}$ m. with a slope so gentle as scarcely to be perceptible; then the ascent becomes steeper and the surface more rugged, covered here and there with black stones and projecting crowns of rock. But after passing Tell Hûm the heights approach nearer the shore, exposing at intervals a rough bank, with a tangled thicket of the thorny nubk. Still the greater part of the acclivity is cultivated, and the black tents of its cultivators may be seen in spring dotting the sides of the wadys; while troops of naked children sport among the bushes, and paddle in the waters. Along the shore runs a wide fringe of oleanders.

Et-Tâbighah is situated in a nook or bay, close upon the shore. Our attention is first attracted by the abundance of water,—streams, aqueducts, pools, and fountains, are all round us. Mills, too, are here, built by that Bedawîy benefactor and rebel Dhâher el-'Omer. All the sources are brackish except one, close to the shore, enclosed by a circular stone wall, and bearing the name 'Ain Eynîb, "Job's Fountain." The large fountains burst out from the base of the hill a few hundred yards to the north; and here, round the principal one, is an ancient octagonal reservoir, like those near Tyre—constructed to raise the water, so that it might be carried to the plain of el - Ghuweir westward, for irrigation.

If Tell Hûm mark the site of Chorazin, Tabighah must be identified with Bethsaida. The words of Scripture indicate that it stood on the shore of the lake, between Capernaum and Chorazin (Matt. xi. 21-23; Jo. vi. 17). It was also near the plain of Gennêaret (Mark vi. 45-53). Eusebius says it stood on the lake; and Willibald, as shown above, places it between Capernaum and Chorazin. It would therefore seem that in this quiet bay once stood *Bethsaida*, "The House of Fish;" the home of the *fishermen* Peter, Andrew, Philip, James, and John. No site along the shore is so well adapted for a fishing town. Here is a bay sheltered by hills behind, and

projecting bluffs on each side; and here is a smooth sandy beach, such as fishermen delight in. The strand forms a pleasant promenade, and so far answers to the description in Matt. iv. 18-22. The locality also suits the narrative of Luke v. 1-11. That this Bethsaida was distinct from the other, E. of the Jordan, we have already seen; that it was *on the shore* near Capernaum, and N. of it, we have also seen; and we shall soon see that 'Ain et-Tin, the site of Capernaum, is only about $\frac{1}{2}$ m. distant from et-Tâbighah. The identification of these sites throws new and clear light upon the several circumstances connected with that miracle to which I have already referred. After our Lord had fed the multitudes near Bethsaida (Julias—see above), "He constrained His disciples to enter their boat," in order to cross over, as Mark says, "unto Bethsaida;" or as John says, "toward Capernaum." Both places were in the same direction; and it was probably their design to go first to Bethsaida, and thence to Capernaum. The storm drove the boat out of its course, and so they landed on the plain of Gennêaret, a little to the south of the latter city. (Comp. Matt. xiv. 31; Mark vi. 45-53; John vi. 17-25). Bethsaida was associated with Chorazin in the "woe" pronounced by Christ; and now, not only in the desolation of their sites, but in the very dispute about their identity, we see that it has indeed been more "tolerable for Tyre and Sidon" in the day of their earthly judgment than for those cities—the names of Tyre and Sidon are preserved, their sites are unquestioned; but here the names are gone, and the sites problematical. (Matt. xi. 21-22).

Khan Minyeh (CAPERNUM?)—Crossing the pebbly strand of Bethsaida, we ascend a rocky promontory which shuts it in on the S.W., and soon find ourselves on the edge of a cliff along which the road is cut in the rock. Here we pause, for we have before us one of the most interesting regions on earth. The cliff on which

we stand dips its eastern end into the sea, and its western into a green meadow on the shore. From its base, not far from the water-line, springs a large fig-tree, which spreads its branches over a fountain, and is hence called 'Ain et-Tin, "The Fountain of the Fig." Beside it are a few old foundations; and about 300 yards southward is a low mound of ruins, almost hid by thorn-bushes and thistles. A green, crescent-shaped plain extends along the shore for 3 m., its greatest breadth being about 1. The plain is called by the Arabs el-Ghuweir, "The Little Ghûr;" but to the traveller its Scripture name, "*the land of Gennesaret*" (Matt. xiv. 34; Mark vi. 58), sounds more familiar. The eye follows its wavy coast-line—here a tangled thicket of nubk and oleander, and there revealing a stretch of white sand—until at the southern end it rests on a little hamlet, still retaining in an Arabic form its ancient name *Magdala*. Behind the village rises a steep round-backed hill, breaking down precipitously to the shore on the E. and to a wild ravine on the W. On the side of this ravine are the ruins of Iribid, the ancient *Beth-Arbel* (Hosea x. 14); and through its vista we see the double top of Hattin. The hills on the W. of the plain are low, bleak, and rocky; while those on the N. rise behind us, in steep acclivities, to their culminating point at Safed.

On descending to the fountain, we come in sight of a ruined khan, lying under the western brow of the cliff, 300 yards from Ain et-Tin. It has been known as Khan Minyeh for 300 years or more, and was built like those near Tabor, Lejjîn, and Ramleh, for the accommodation of caravans on the great road from Damascus to Egypt.

Some geographers locate Capernaum at Khan Minyeh. The site of Capernaum, however, is one of the most keenly disputed points of sacred topography. There are no fewer than 3 claimants for it—1. Khan Minyeh, advocated with great ability and learning by Dr. Robinson; 2. 'Ain

Mudawarah, near the western side of Ghuweir, advocated recently by Tristram; and 3. Tell Hûm, among whose supporters are Wilson, Ritter, and Grove. The question is one of considerable interest, and I shall therefore state very briefly the evidences upon which alone the site of this city can be satisfactorily determined.

1. Though the sacred writers do not directly describe the position of Capernaum, yet from their incidental notices it is evident the town must have stood on the shore of the lake, and in "the land of Gennesaret" (cf. Jo. vi. 17-21; Matt. xiv. 22-34; Mark vi. 45-53). Gennesaret was identical with the modern Ghuweir, and did not, therefore, extend farther north than Ain et-Tin (Joseph. *B. J.* iii. 10, 8).

2. The plain of Gennesaret was watered, as Josephus informs us, by a "most fertilizing fountain called *Capharnaum*." The position of the fountain is not described. Josephus does not say that it was in the plain, only that the plain was watered by it; and he further states that it produced a fish like the *corvina*, found in the lake near Alexandria (*id.*).

These are the only ancient Jewish authorities. Later writers agree with them. Eusebius and Jerome explicitly state that Capernaum stood on the shore of the lake. Of Willibald (A.D. 722) it is said that from Tiberias he went round the sea, "by Magdala to the village of Capernaum . . . thence to Bethsaida . . . and next morning to Chorazin." Capernaum, therefore, could not have been far from Magdala, and must have been on the shore.

The notices of more modern writers have no value as authorities.

I would conclude from the foregoing—1. That Tell Hûm cannot be the site of Capernaum, because it is at least 2 miles from "the land of Gennesaret;" and there is no fountain at or near it. 2. That 'Ain Mudawarah cannot be the site, because it is not on the shore of the lake. It is, however, interesting to note that this

large fountain did water a section of the plain; and also that Tristram recently discovered in it the *coracinus*, which, according to Josephus, was found in the fountain of Capharnaum. 3. That Khan Minyeh may be the site of Capernaum, since it is in the plain, on the shore, and not far from Magdala. Yet I cannot believe that 'Ain et-Tin is the fountain of which Josephus speaks. It lies much too low to irrigate the plain. It is almost on the level of the lake. But may not 'Ain Tabighah be the fountain of Capharnaum? True, it is half a mile or more from Khan Minyeh, and it is separated from Gennesaret by a rocky headland; yet round the brow of the cliff is an ancient aqueduct, hewn in the rock. Of this Capt. Wilson says: "Yesterday, when coming from Tell Hüm, it struck me as contrary to the usual good engineering of the Romans to cut a road through the solid rock without any visible reason, and to-day I have discovered that the broad cutting in the rock above 'Ain et-Tin is a portion of a large aqueduct which formerly conveyed the whole of the Tabighah fountain into the plain of Gennesaret for irrigation; the aqueduct still stands in small portions at several points, and can be easily traced the whole way by the number of stones with cement adhering to them lying on the surface of the ploughed fields. It immediately struck me that this must be the fountain mentioned by Josephus; the greatness of the scheme—raising the water in a tank, and thus carrying it round the contour of the Tabighah valley to the plain—would explain his allusion to it." This is a most important discovery, and in my opinion goes far to determine the site of Capernaum. The city probably stood at Khan Minyeh, and the aqueduct from Tabighah having passed through it may have taken its name.

The site of Capernaum is only marked by shapeless heaps of stones and rubbish, scarcely distinguishable amid thickets of thorn-bushes and gigantic thistles. Besides the few foundations at the fountain, and

the low mound on the plain to the S.W. of it, there are many vestiges of ruins between the latter and the shore; but it requires a careful scrutiny to find them. In fact, traces of the debris of buildings—dim and indistinct it is true—can be seen over a space several acres in extent; part of it is now cultivated, but the greater part is overrun by the rank luxuriance of nature. The hill behind Ain et-Tin rises to a height of about 300 ft. Its sides are terraced, and its top flat; and though now under cultivation, it has the appearance of having been once occupied by buildings. In looking over this site—at the utter ruin, we might say annihilation, of the ancient city—the fearful doom pronounced by our Lord is ever present to our minds—"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell" (Matt. xi. 23).

Is it not strange that, while every important fact of Gospel history has obtained in one place or other of Palestine "a local habitation and a name," the home of Christ during three years of his life has been overlooked? No other spot—not even Jerusalem—witnessed so many of His mighty works. No other place—not even Olivet—witnessed so many of His discourses, His parables, and His prayers. To no other region in the whole country could His disciples have returned with such fond and familiar recollections as that where they had first seen Him, and heard His words, and wondered at his miracles.

After our Lord had been rejected by his townsmen at Nazareth, "He came and dwelt at Capernaum" (Matt. iv. 13), which was thence called "*His own city*" (Matt. ix. 1). Here he healed the demoniac in the synagogue (Mark i. 21-28), cured Peter's mother-in-law (Luke iv. 38-41), restored the paralytic (Matt. ix. 2-8), called Matthew (id. ver. 9), cured the centurion's servant (Luke vii. 1-10), raised Jairus' daughter from the dead (Mark. v. 32-43), and miraculously obtained the "tribute money" from the mouth of a fish (Matt. xvii.).

24-27). Near Capernaum He chose His Twelve Apostles (Mark iii. 18-19), delivered the "Sermon on the Mount" (Matt. v.), spoke the parables of the "Sower," the "Tares," the "Treasure hid in a field," the "Merchant seeking goodly pearls," and the "Net cast into the sea" (Matt. xiii.). In Capernaum He gave a lecture on "Fading" at "Levi's Feast" (Matt. ix. 10-17), on "Formality" to the hypocritical Pharisees (Matt. xv. 1-20), on "Faith" to the people in the synagogue (John vi. 22-71), and on "Humility," "Forbearance," and "Brotherly love" to His disciples (Mark ix. 33-50).

Majdel, Magdala.—1 h.'s ride along the shore brings us to this wretched hamlet, now the only inhabited spot in the plain of Gennesaret. In riding along, the wonderful richness of the soil strikes us. Nowhere else have we encountered such thistles, such grass, and such weeds—and such grain on the few spots cultivated. Josephus described Gennesaret 18 centuries ago as an earthly paradise, where the choicest fruits grew luxuriantly, and eternal spring reigned. His words were not much exaggerated; for now, though more a wilderness than a paradise, none can fail to remark its fertility. The shore is lined with a wide border of oleander; behind this come tangled thickets of the loto-tree; and here and there are little groups of dwarf palm. The voice of the turtle is heard on every side, and quails spring up from our feet at almost every step.

Majdel contains about 20 huts, and the ruins of a tower of modern date. Between the village and the shore are foundations and heaps of rubbish. Yet the name of this hamlet has been incorporated into every language of Christendom. It was the birthplace of MARY MAGDALENE, out of whom Jesus "had cast seven devils," and to whom He "appeared" immediately after His resurrection (Mark xvi. 9). The name and sight of the village will call up that solemn scene related in John xx. 11-18.

From Majdel to Tiberias by the coast is 1 h.; but in order to complete our survey of the borders of the lake we shall make a slight détour to the ruins of Irbid.

'Ain el-Mudawarah — $\frac{1}{2}$ h.'s ride westward from Majdel brings us to the entrance of Wady el-Hamām, "the Valley of the Pigeons"—a wild glen leading up out of the plain of Gennesaret to the plateau of Hattin. 'Ain el-Mudawarah, "the Round Fountain," supposed by De Sauley and Tristram to be the fountain of Capernaum mentioned by Josephus, and the site of that city, is a little more than a mile from the entrance of Wady Hamām, in a northerly direction. It rises at the base of the western hills, and is enclosed by a wall of masonry. The water is carried off by a canal for the irrigation of the plain. It is surrounded by a dense jungle of oleander, nubk, and other shrubs. There are no traces of ruins near it; and, as stated above, it is too far distant from the lake to be the site of Capernaum.

A fine stream from Wady Rubudiyeh is carried by a canal along the side of the hill above the fountain to water the higher parts of the plain.

Kul'at Ibn Ma'ān.—Returning to Wady Hamām, and continuing up the valley for 20 min. we come to a place where the sides are formed of cliffs 600 ft. in height. On the l., about half-way up, are extensive excavations. Some of them are placed over each other, forming different stories; and some are walled up in front, leaving doors and windows. The path to them is steep and difficult. After visiting them we pass along a narrow ledge to other and more extensive caverns, to which the Arabs give the name Kul'at Ibn Ma'ān. It appears that there were here originally natural caves, which were enlarged, and united by rock-hewn doors. Walls have also been built across the openings; and wherever the nature of the cliff permitted, small bastions have been

erected, so that the place was rendered almost impregnable. In the midst of the caves are several cisterns, to which the rain-water was conducted by little channels in the rock. The place would contain about 600 men.

These are the "fortified caverns" mentioned by Josephus in connexion with the city of Arbel, whose ruins cover the height above the cliff. Bacchides, the general of Demetrius III., king of Syria, when he invaded Palestine, first encamped at Arbel, and subdued those who had taken refuge in the *Caves*. The same event is narrated in 1 Mac. ix. 2, where the *Caves* are called *Messaloth*, "Stories." But their principal celebrity is connected with the history of Herod the Great. When he took Sepphoris these caves were filled with bandits who were the scourges of the surrounding country. Herod marched with his army against them, and after a sharp action drove the greater part across the Jordan. The rest took refuge in their stronghold, to which the king laid siege. Every attempt to scale the cliffs was defeated by the difficulty of the ascent and the desperation of the occupants. At last Herod let down soldiers in large boxes, by iron chains, from the heights above, who attacked the robbers with fire and sword at the entrance of their stronghold, killing some, and dragging others out with long hooks, and then dashing them down the precipice (Joseph. B. J. i. 16, 2-4). The same caverns were subsequently fortified by Josephus himself, when acting against the Romans in Galilee (*Vita*, 37).

On regaining the rivulet we follow it up the sublime chasm for nearly a mile, and then turn up the l. bank to the ruins of

Ibid., *Arbel*, or *BETH-ARBEL*.—These ruins are on the brow of the wady, and on the northern side of the plateau of Hattin. The only building of any interest among them is a Jewish synagogue, resembling that we have already seen at Tell Hûm, Capt. [Syria and Palestine.]

Wilson says he made detail plans and drawings of it; "but it has suffered a good deal by having been at one time converted into a mosque." A portal with sculptured ornaments still stands, also 2 columns in the interior, one of them double. Other columns, with a fine Corinthian capital, lie amid confused heaps of hewn stones. This is the Arbel above referred to in connexion with the caverns; and also *Beth-Arbel*, "House of Arbel,"—"Therefore shall a tumult arise among thy people, and *all thy fortresses* shall be spoiled, as Shalman spoiled *Beth-Arbel* in the day of battle" (Hos. x. 14). We thus see that from a very early period it was noted as a stronghold. From hence to Tiberias we can ride in 1 h.

Fisheries.—According to the Talmud the Sea of Galilee was famous for its fisheries; and to this day the traveller who visits Tiberias will find his table amply supplied with fresh fish. 2 villages on its shores—the 2 *Bethsaidas*—took their names from their fish-markets; while every town and village adjoining it seems to have swarmed with fishermen. 4, at least, of our Saviour's Apostles were fishermen of this lake—Simon and Andrew, James and John; and probably also Philip, who was of "the city of Andrew and Peter" (Matt. iv. 18-22; John i. 44). The lake is full of fish; but the fishery, like the soil of the surrounding country, is neglected. One little boat is the sole representative of the fleets that covered it in New Testament times. And even with it there is no deep-water fishing. 2 modes are employed to catch the fish—both sufficiently primitive, and quite worthy of the Arabs. One is a hand net, with which a man—usually naked—steals along the shore, stalking like a heron, so as not to frighten the fish; watching his opportunity, he throws his net into the water with a jerk, and occasionally succeeds in entrapping a fish. The other mode is more curious. Bread-crums are mixed with corrosive sublimate (*bi-chlorid of mercury*), and sown on the surface of the water

as far out as a man can throw them. The fish swallow the poison, and die. They then float on the water, are picked up and taken to the market of Tiberias for sale!

cia, which Josephus tells us (*B. J. iv. 1*) was situated in Gaulanitis, on the Lake Samochonitis.

On the direct road we first proceed along the shore to Mejdel and Khan Minyeh (see Rte. 28). We then ascend the long acclivity in the line of the old caravan road between Damascus and Egypt. It is as steep, and rugged, and difficult as the ground will admit of. The engineers seem to have made it a point to select the roughest banks and the steepest gradients; if they ever attempted to level the surface all traces of their labours have disappeared. The whole acclivity is thickly strewn with rounded stones of basalt; and every here and there is a ridge or bank of rocks. The soil, however, is rich, and the vegetation in early spring wonderful. Thistles that rival those of the plain of Gennec-saret; grass that reaches to the horses' bridles; and grain of proportional luxuriance on the few patches cultivated. Not a village, nor a house, nor a sign of human habitation, is within the range of vision, save the few huts of Mejdel, and the crumbling towers of Tiberias; yet the eye takes in the whole basin of the lake and a large section of the western slopes of Gaulanitis. A mournful and solitary silence reigns over the country. Nature has lavished on it some of her choicest gifts; but man has deserted it. In the valley of the Jordan, from lake Huleh to the sea of Galilee, there is not a single settled inhabitant. Along the eastern bank of the river and the lakes, from the base of Hermon to the ravine of the Hieromax—a region of great fertility, 30 m. long by 7 or 8 wide—there are only *three inhabited villages!* The western bank is almost as desolate. Ruins are numerous enough. Every mile or two is an old site of town or village, now well nigh hid beneath a jungle of thorns and thistles. The words of Scripture here recur to us with peculiar force—“I will make your cities waste, and bring your sanctuaries into desolation. And I will bring the land into desolation; and your enemies which dwell

ROUTE 29.

TIBERIAS TO BANIAS DIRECT.

	H. M.
Tiberias to Mejdel, <i>Magdala</i> ..	1 . 0
Khan Minyeh, <i>CAPERNAUM</i> ..	1 0
Khan Jubb Yusef	1 30
Nahr Hendāj	3 20
'Ain Mellahah	0 50
Tell el-Kādy, <i>DAN</i>	4 0
Baniās, <i>CESAREA PHILIPPI</i> ..	1 15
Total 12 55	

This is a dreary uninteresting route, offering nothing, after we pass the shores of the lake, deserving of the notice either of the antiquarian or the lover of natural scenery. Its only attraction is that it is the shortest practicable way between Tiberias and Baniās. Those who travel either for pleasure or profit should follow Rte. 30.

Still another route may be taken by the lovers of novelty, or by the geologist or naturalist who would wish to survey the banks of the Jordan, Go first to the débouchure of the Jordan, reversing the latter part of Rte. 28 (4 h.) then wind up the ravine along the river to *Jisr Benat Yakfūb* (3 h.) and lake Huleh (1 h.). There is a practicable road along the E. side of the lake and the marshy ground N. of it, which leads to Tell el-Kādy in about 6 h. We might here fall in with the ruins of the city of Seleu-

therein shall be astonished at it" (Lev. xxvi. 31).

After an hour and a half's ascent we reach the top, and have before us Khan Jubb Yusef, "the Khan of Joseph's Well;" so called from the tradition that here Joseph was thrown into a well by his brethren and afterwards sold to the Ishmaelites. The building is comparatively modern, and in tolerable repair. Being now used as a goat and cow house, the interior is almost choked up with heaps of filth. The caravan road to 'Akka here strikes off westward through a valley; and a rugged path runs up the mountains to Safed, about a mile farther N. The distance to Safed from the khan is about 2 hrs.

Our route now becomes drearier than ever; running along an undulating plateau called Ard el-Khait, with the Safed mountains on the l., and the Jordan valley on the rt. The basin of the Huleh gradually opens in front, with Hermon beyond it. The road by Jisr Benat Yakub to Damascus soon strikes off to the rt., while our road keeps close to the foot of the mountains. 4 small villages are seen half-way up the heights to the l., at intervals of about a mile. Ja'neh, the first of them, is more than an hour from the Khan.

In 3 h. 20 min. from Khan Jubb Yusef we reach Nahir Hendaj, which flows down a wild ravine from the mountains of Naphtali to the Huleh. It is a lively stream, reminding one of the trout-streams of Scotland. On its right bank, high up among the hills, $\frac{1}{2}$ h. from the road, is a ruined town called Kasyun, containing the remains of a small temple, or perhaps Jewish synagogue, lying upon a platform of massive masonry. It had a portico of 4 columns; the bases of 3 still occupy their places. One shaft lies prostrate, and fragments of a sculptured cornice are scattered about. The building faces the N., and in front of it is an open reservoir with sloping sides. On the W. side is a similar, but larger reservoir. S. of the building is an

upright stone, altar-shaped, 3 ft. by $1\frac{1}{2}$ broad. Upon it is a tablet with a laurel wreath in *relievo*, and a fragment of a Greek inscription. Ruins of other buildings cover the brow of the ravine for some distance; but the whole site is so thickly overgrown with rank weeds that it is almost impossible to explore it.

Lake Huleh is a sheet of water nearly triangular in form, the apex pointing southward to the Jordan. Its length is about $4\frac{1}{2}$ m. and its greatest breadth 3 $\frac{1}{2}$. It occupies the southern end of a plain, or basin, 15 m. long by 5 wide. Round the lake is a broad margin of marsh, extending some miles to the north, and covered with thickets of canes. Beyond this is a wider border of fertile ground, reaching to the foot of the hills on each side, and embracing more than a half of the basin towards the N. It is now cultivated, partly by Bedawin who pitch their tents upon it, and partly by some sheikhs of Lebanon, and some merchants of Damascus, who, attracted by the unusual richness of the soil, employ labourers to till it, allowing them a certain part of the produce. These are the modern representatives of the merchant princes of Phoenicia, who planted their agricultural colonies at Laish (Jud. xviii. 7-10).

The whole basin in which the lake is situated is called *Ard el-Huleh*, "The district of Huleh;" most probably an Arabic form of the *Oulatha* (*Οὐλάθα*) of Josephus, which, with Pancas, had belonged to Zenodorus, and was given by Augustus to Herod (Ant. xv. 10, 3). Lake Huleh is mentioned in the Old Testament as the *Waters of Merom*, "beside which Joshua smote Jabin king of Hazor. The field of battle was most probably on the south-western border of the lake, near the banks of the Hendaj. After pursuing the fugitive Canaanites E. and W. until he left none of them remaining," Joshua returned, "and took Hazor, and smote the king thereof with the sword; for Hazor beforetime was the head of all those kingdoms" (Josh. xi. 6-10). Josephus calls this lake *Samochonitis*,

or, as it is sometimes written, *Semechonitis*.

Resuming our march northward, we reach, in less than 1 h. from Nahr Hennâj, a large fountain called 'Ain Mellâhah, which springs up in a natural reservoir, at the foot of the mountains, and sends down a stream to the N.W. angle of the lake. Beside the fountain is an old mill, which forms the usual resting-place of travellers between Tiberias and Bânâs. The place is famous for malaria and wild swine; both of which find a congenial home in the neighbouring marshes. Tell Khureibeh, Dr. Robinson's *Hazor*, is about 2 m. W. of the fountain, among the mountains, and Kadeeh is about 3 m. to the N.W. The road to them though difficult is practicable; but it ought not to be attempted without a guide.

An h. N. of 'Ain Mellâhah is another large fountain, called 'Ain Belât, with some foundations and ruins, apparently very ancient. The marshy ground is now close on our rt.; and we can see droves of buffaloes wading through it, under the guidance of Arabs, with faces as sinister in expression as the beasts they tend. Passing another fountain, we sweep round to the eastward, over undulating ground. The towers of Hunîn, a claimant for Hazor, are seen crowning the brow of the ridge partly behind us on the l. We soon cross the deep glen through which Nahr Hasbâny flows, carrying its mite to the Jordan. The sides of the ravine are steep and rugged, bristling with basalt rocks; while the banks of the stream below are lined with oleander. A ride of 40 min. more over the stony and marshy plain brings us to

Tell el-Kâdy, "The Hill of the Judge," the DAN of Scripture. Two things are here worthy of special notice—the Fountain of the Jordan, and the site of the ancient city. A cup-shaped tell, sprinkled with trees, and covered with a jungle of bushes and rank weeds, stands in the midst

of the plain. The southern rim of the tell has an elevation of 80 ft. above the plain; and the diameter of the cup may be about $\frac{1}{2}$ m. At the western base the waters of the great fountain burst out, first forming a miniature lake, and then rushing off, a rapid river, southward. It is probably the largest fountain in Syria; but for grandeur and picturesque beauty it cannot be compared to the fountain of the Abana at Fijeh. Another smaller fountain springs up within the tell, and flows off through a break in the rim on the S.W. Just at this break stands a noble oak-tree, beneath which the traveller will enjoy an hour's siesta after the long and dreary ride—perhaps, too, he may be lulled to sleep by the murmur of waters, and the voice of the turtle. Some Muslim saint has unfortunately found a last resting-place under the shadow of the tree; and his tomb is garlanded with as many old rags as would deck a dozen derwishes. The waters of the two fountains soon unite, and wind down the rich plain—both fountain and stream bearing the name *el-Leddân*, possibly some Arab corruption of *Dan*. At a little more than a mile below Tell el-Kâdy the Leddân passes a mound with ruins called *Difneh*, doubtless the *Daphne* mentioned by Josephus as near the source of the lesser Jordan, and the temple of the golden calf (*B. J.* iv. 1, 1); at 3 m. farther it is joined by the stream from Bânâs, near a wely called Sheikh Hazâib; and at 1 m. farther Nahr Hasbâny falls in from the rt., and the united waters flow on through the plain to the lake some 6 m. distant. Such is the principal fountain, and such is the gradual formation, of the river JORDAN.

Tell el-Kâdy is cup-shaped, resembling an extinct crater; and the plain round it is dotted with blocks of basalt. The rim may be partly made up of the walls of the ancient city. Few ruins are now visible; but many are probably concealed by the jungle, which it is, in places, impossible to penetrate. Near the oak-tree are a few remains of houses; and on the

southern declivity are other ruins more ancient and massive. About $\frac{1}{2}$ m. N. of the tell are heaps of stones that look as if they had once belonged to buildings.

There cannot be a doubt as to the identity of this site. Josephus places Dan at the fountain of the Jordan, "in the great plain of Sidon, a day's journey from that city" (*B. J.* v. 3, 1); Eusebius locates it at the fourth mile from Pancas on the way to Tyre, where the Jordan rises (*Onom.* s. v. *Dan, Laisa*); and the Jerusalem Targum calls it Dan of Cæsarea. The modern name adds to the evidence. *Kâdy* and *Dan* have the same signification, both meaning "Judge."

The story of Dan is soon told. Originally an agricultural colony of the Phoenicians called *Lesem* or *Laish*, it was captured and named Dan by 600 Danites from the towns of Zorah and Eshtaol. The old colonists lived quiet, luxurious lives, revelling in the richness of this plain, and far removed alike from the control and protection of their parent city Sidon. They thus became an easy prey to the warlike Israelites. The country was described by the Danite spies as it would be described by any visitor at the present day—"We have seen the land, and, behold, it is very good . . . a place where there is no want of anything that is in the earth" (*Jud.* xviii. 2, 7-10, 27-29). The Danites who settled here were, like their predecessors, far removed from their brethren and from their sanctuaries. Not over-scrupulous either about things civil or sacred, they stole teraphim and a graven image from Micah of Mount Ephraim, set them up in their new city, and established an irregular priesthood (*id.* 14-21, 30, 31). But long before this period the plain of Dan had become celebrated in Scripture history. When Sodom was pillaged, and Lot captured by the Arab prince of Mesopotamia, Abraham pursued the spoilers "unto Dan," fell upon them at night, and recovered the booty (*Gen.* xiv. 14, 15). On the shrine of the Danites Jeroboam erected a temple, and set up in it one of his golden calves for the benefit of those

to whom a pilgrimage to Jerusalem would not have been politic, and a pilgrimage to Bethel might have been irksome (*1 Kings* xii. 28-33). But Dan is best known as the northern border city of Palestine. The expression "from Dan to Beersheba" is as familiar in modern as it was in ancient times (*Jud.* xx. 1; *1 Sam.* iii. 20; *2 Sam.* iii. 10, xvii. 11). The capture of Leish and the establishment of the Danites in the N. was the fulfilment of Moses' prophetic blessing to the tribe: "Dan is a lion's whelp; he shall leap from Baashan" (*Deut.* xxxiii. 22). The neighbouring mountain-range, which rises on the E. side of the plain of Hulch, was within the ancient kingdom of Bashan; and the oaks for which that kingdom was famed still cover the mountains, and extend in scattered clusters and single trees as far down as the site of this city (*Is.* ii. 13; *Ezek.* xxvii. 6; *Zech.* xi. 2).

From Tell el-Kâdy our road winds across the plain eastward through the glades of an oak-forest, intermixed with hawthorn, myrtle, and oleander, and carpeted with green turf. Before us rises the southern ridge of Hormon, its lower peaks covered with foliage; the towers of the Phoenician castle crowning an isolated summit; and little villages and ruins clinging to the steep acclivities;—in fact, the scenery is not surpassed, if equalled, in Syria. We soon reach the base of the mountains, and then scramble up the rugged slope, shaded by the "oaks of Bashan," to a broad terrace on which the village of Bâniâs stands amid the ruins of *Cæsarea-Philippi*. We shall return to this beautiful spot after describing the route from Tiberias by Safed and Kedesh.

hence 2 hrs. will suffice to canter over to Tell Hûm and back again, thus visiting the 3 cities on which our Lord pronounced "woe"—Capernaum, Bethsaida, and Chorazin (see Rte. 28). From Tel Hûm the traveller may make his way, by the help of a good guide, past the recently discovered ruins of Kerâsîh, and up the mountain to Khan Jubb Yusef (1 h. 15 min.) and Safed (2 hrs. 15 min.).

From 'Ain et-Tin to Safed is a continuous ascent of 3 hrs. Sheling slopes of rich soil, here covered with corn and there with thistles; rocky banks sprinkled with thorn-bushes and oak-trees; and deep ravines with green beds, shut in by gray cliffs, form the chief features of the landscapes. A hr's. ride brings us to the brow of Wady Leimôn, a sublime gorge reminding us of Wady Hamâm (Rte. 28). In the sides of the cliffs are a number of caverns, the homes of robbers or anchorites in bygone ages.

	H. M.
Tiberias to Capernaum (Rte. 28).	2 0
Safed	3 0
Wady Hendâj	2 30
Tell Khurnibeh, HAZOB?	0 45
Kodes KEDESH	0 50
Mois el-Jebel	1 20
Hunin	1 30
Nahr Hasbâny	1 45
Tell el-Kâdy, DAN	0 40
Baniâs, CESAREA-PHILIPPI	1 15
Total	<hr/> 15 35

This is 3 days' journey, and if noble scenery, or interesting sites, or picturesque ruins, have ought of attraction for the tourist, he will rank these 3 days among the pleasantest he has spent in Palestine. The view from Safed is in some respects unrivalled; the mountains of Naphtali are rich in forest scenery; the ruins of Kedesh and Baniâs are among the most interesting in the N.; and the sites of Magdala, Capernaum, Kedesh, Dun, and Cesarea-l'philippi—all of which fall in our course—form a group not easily equalled. And should the season happen to be far advanced, the bracing air of the mountains will form a pleasing interlude between the suffocating atmosphere of Tiberias and the pestilential swamps of the Hâleh. The best arrangement is to spend the first night at Safed, and the second at Mois el-Jebel.

The road along the coast to 'Ain et-Tin is described in Rte. 28. From

SAFED is situated on an isolated peak, which crowns the southern brow of the mountain-range. A deep glen sweeps round its northern and western sides, and a shallower one, after skirting the eastern side, falls into the former a few miles to the S. Beyond these, on the N.E., N., and W. are higher hills, but on the S. the view is open. The old castle crowns the peak; the Jewish quarter of the town clings to the western side considerably below the summit, the rows of houses arranged like stairs. There are besides 2 Muslim quarters; one occupying the ridge to the S., and the other nestling in the valley to the E. The Pop. may be estimated at about 4000, of whom one-third are Jews and a very few families Christians.

The only attraction of Safed is the splendid view it commands. The first race of the traveller will therefore be to the summit of the castle. It is surrounded by a deep, dry ditch, within which was a wall. All is now a mass of ruins. Only a shattered fragment of one of the great round towers has survived the earthquake of

1837. Before that catastrophe it was not in the best repair, still it afforded accommodation to the governor and his train; but then, in a few minutes, it was utterly ruined and many of its inmates buried beneath the fallen towers. That 1st of Jan. 1837, was indeed a day of horror and woe to Safed. Tremendous shocks made the whole hill tremble; more than three-fourths of the houses were prostrated, and nearly *five thousand* of the inhabitants killed! The Jews suffered most. Their houses, huddled together and clinging to the steep declivity, were dashed down by the first shock—those above falling on those below, and thus heaping ruin upon ruin. It was estimated that 4000 of them perished. Many were killed instantaneously by the falling houses; others were engulfed and died a miserable death before they could be dug out; some were extricated after 5 or 6 days, covered with wounds and bruises, fainting with hunger and thirst, and only able to take a last look at the little remnant of their brethren ere they died. Here and there rents are still shown in the earth made by the earthquake.

But we turn to the glorious panorama; and we do not wonder as we look that imaginative interpreters should have made this the "city set upon an hill which *cannot* be hid" (Matt. v. 14). The whole land is before us, from the Hauran mountains on the eastern horizon to the ridge of Samaria on the south-western. The most striking features of the scene are, *first*, the plateau of the Jauian and Hauran, stretching from the high eastern bank of the Jordan valley far into the Arabian desert. This is the ancient kingdom of Bashan. Beyond it is a blue mountain-ridge, with one conspicuous peak near its centre, called by the Arabs *el-Kuleib*, "the Little Heart;" and just at the southern end of the ridge we can easily make out with a glass a conical hill surmounted by a castle—it is *Saleah*, and it marks the eastern boundary of Bashan (Josh. xiii. 11). *Second*, the deep basin of the Sea of Tiberias, lying nearly 2500 ft.

below us; and *third*, the rounded top of Tabor.

Safed is a modern city, at least we have no proof of its antiquity. The first mention of it is in the Vulgate version of the book of Tobit. Tradition has made it the site of *Bethulia* of the book of Judith, but without evidence. The castle seems to have been founded by the crusaders to guard their territory against the incursions of the Saracens. It was garrisoned by the Knights Templars. Its defences, both natural and artificial, were so strong that Saladin besieged it for 5 weeks ere he was able to capture it. After lying in ruins for many years it was rebuilt by Benedict bishop of Marseilles, in the year 1240. But it only remained 20 years in the hands of the Christians, for, being hard pressed by Sultan Bibars, the garrison capitulated and were murdered to a man, the chief being flayed alive by the barbarous Mohammedans. From that period till the past centy. it continued to be one of the bulwarks of Palestine.

We know not when the Jews first settled in Safed, or at what period they raised the town to the rank of a "holy city." There were no Jews in the place in the middle of the 12th centy., when Benjamin of Tudela visited the country; and it was not, in fact, until 4 centuries later that the schools of Safed became celebrated. Then a printing-press was set up, synagogues were built, and the Rabbis of Safed were acknowledged to be among the chief ornaments of Hebrew literature. The 16th centy. was their golden age. In the 17th both learning and funds began to decline; and the earthquake of 1837 gave a death-blow to the Jewish cause. Printing-presses, synagogues, schools, houses, and people, were all involved in one common ruin.

MEIRON.—This village is situated on a rocky acclivity 2 hrs. N.W. of Safed. Such as take an interest in the Jews, their theology, and their traditions ought to make a pilgrimage

to it; for the sacredness of its tombs was doubtless the occasion of Safed's being constituted a Jewish colony and "Holy City." Here are the sepulchres of the celebrated Jewish saints and doctors, *Hillel* and *Shammai*, who are said to have been the principals of collegians before, and at the commencement of, the Christian era. Here too is the tomb of Rabbi Simeon Ben Jochai, the reputed author of the Kabalistic book *Zohar*. Meirón is now the most famous and venerated shrine in Palestine. Thousands of Jews make an annual pilgrimage to it in the month of May, when they are said to burn over the sepulchre the most costly articles in their possession, including silk robes and Cashmere shawls.

The principal tombs of Meirón are in a well-kept square enclosure, and each is surmounted by a whitewashed cupola. There is no look of antiquity about them. Much more interesting, in an antiquarian point of view, are the remains of the ancient synagogue. They are situated on the top of an overhanging cliff, which has been artificially levelled. Only the southern front is standing. Here is a large gate with sides and lintel richly sculptured. The date of the structure is not known; but it may be safely ascribed to the third centy. Meirón is probably the *Merath* which Josephus caused to be fortified with Seph and Jamnith.

Kefr Bir'im, another village with remarkable Jewish remains, stands on the top of a peak, 2 hrs. N.W. of Meirón. It is large and prosperous, inhabited entirely by Maronites. Towards the north-eastern part of the village are the ruins of a synagogue. The front wall is standing, and before it are two rows of limestone columns belonging to a portico. The capitals of the columns are formed of a series of rings, gradually increasing in size towards the top. The doors have sculptured jambs and lintels. The body of the building is gone, but two or three columns still standing show

that there was a colonnade in the interior.

Another similar ruin may be seen in the fields $\frac{1}{2}$ m. to the N.E. All is prostrate except the main doorway, over which is a Hebrew inscription, now illegible, with the exception of the introductory *שָׁלוֹם*, "peace." These remnants of former grandeur are particularly interesting. They were constructed by the Jews in the early centuries of our era; and they give evidence of wealth, influence, and taste.

Kefr Bir'im was for many centuries a place of Jewish pilgrimage. It was said in the 12th centy. to contain the tombs of Barak the conqueror of Sisera, and Obadiah the prophet; to these was added that of Queen Esther in the 16th centy. Round these shrines the Jews of Safed were wont to assemble each year on the feast of Purim, to "eat, drink, and rejoice." A few individuals still make a passing visit to the spot.

SAFED TO TYRE.

Some may wish to take this route, though it has little of interest. The first place of note is *Birket el-Jish* (1 h. 40 min.), an oval basin in a plain, about 300 ft. in diameter, and 40 deep. It will attract the attention of the geologist, for it is manifestly an old crater, and probably the centre of that fearful internal fire which has so often spread death and ruin over the surrounding country. The sides are of lava and basalt, steep and ragged; and all round it are heaps of volcanic stones.

El-Jish, Giscala, is $\frac{1}{2}$ h. farther, on the top of a hill. It was destroyed by the earthquake of 1837; not a single house was left standing. The Christians were at prayers in the church when the first shock came; the building fell on them and killed more than 130 persons. A list of 235 names of those who were killed in the village was handed in to the Government. Giscala was one of the cities fortified

by Josephus; and it was the last place in Galilee that held out against the Romans (Joseph. *B. J.* ii. 20, 6; iv. 1, 1; 2, 1-5). Both here, and at S'as'a, a village on a hill 2 m. to the W., were formerly the tombs of famous Jewish Rabbis.

Bint Jbeil is the next stage; and we reach it after a ride of $3\frac{1}{2}$ hrs. through a wild region of mountain and glen. The hills are wooded; the glens between them filled with verdure; and here and there are green plains covered with corn-fields. We are passing through the land in which "Naphtali was satisfied with favour, and full with the blessing of the Lord" (Deut. xxxiii. 23). The mountains of Galilee are a continuation of Lebanon, and not of Antilebanon as some have represented. The valley of the upper Jordan, the basin of the Huleh, and Wady et-Teim, form a broad and continuous line of separation between the Antilebanon range on the E. and the Lebanon range on the W.; and farther N. Wady et-Teim joins the Buks'a.

Bint Jbeil is a Metawileh village, and the surrounding district, called Belad Beshárah, is one of the strongholds of this sect. They are hardy, brave mountaineers; but have the character of being cruel and treacherous. We here see the costume of the mountains—the braided jacket with slashed sleeves, and the wide *shewál*. The turban is not quite so large as in the plains.

Tibnín, the capital of Belad Beshárah, is 2 h. from Bint Jbeil. Its large castle forms the chief feature in the landscape as we ride along. Our road passes 1 m. or more to the l. of it; but the place is worth a visit. The castle stands on an isolated peak in the centre of an undulating, cultivated region; and round its base is clustered the large village. A distinguished Metawileh family, called the "House of 'Aly es-Suglár," now occupy the stronghold. The fortress was founded on the ruins of a more ancient one, in A.D. 1107, by Hugh of

St. Omer, a crusading knight, then lord of Tiberias; and was named *Torón*. It continued for 80 yrs. in the hands of the family, and was then captured by Saladin after a siege of 6 days. 10 years afterwards it was assaulted by the Christians under the Duke of Brabant; but after a 4 weeks' investment, when it was just on the point of surrendering, dissensions among the besiegers compelled them to abandon it. The castle commands a splendid view over the surrounding hills; Kul'at esh-Shukif and Hermon form the most striking features.

From Tibnín we descend to Haris, perched on the western brow of the mountain ridge, overlooking a wide district of hills gradually breaking down to the plain of Phoenicia. Tyre is below us on its promontory, and the boundless sea beyond. Nearly a score of villages are in sight. The path now dives down into a deep, narrow, winding glen, called Wady 'Ashúr. The sides are clothed with trees and shrubbery, among which we can count the prickly oak, maple, arbutus, hawthorn, and sumac. It is one of the most picturesque ravines in Syria. After $2\frac{1}{2}$ hrs. ride from Tibnín, we observe high up on the rt. bank the village of Mezra'ah. Beside it is a cave, on whose rocky wall are figures in relief. They ought to be carefully examined. I have not myself visited the spot; but it may be the same which the Hon. Roden Noel examined in 1860. He says, "I found it (the rock tablet) to be Egyptian. It is much defaced. But the *Agathodæmon* over the whole group is unmistakable; there is Disk, Ursus, and wings. The king (or god) is seated on an Egyptian throne, and figures are presenting offerings; but they are nearly erased. Their slender Egyptian type and their head-dresses leave no doubt of their race" (*Vacation Tourists*, 1860).

Soon after passing Mezra'ah the wady turns to the rt. on its way to the Litany, while our path strikes over the ridge westward, and in 1 h. brings us to Kána. From hence to Tyre is about 3 hrs. The objects of interest,

including some rock sculptures and the tomb of Hiram, are described in Itc. 26. The whole distance from Safed to Tyre is about 14 hrs.

We now resume our route. In going to Kedes from Safed we can either cross the deep glen on the N. of the latter, or strike up round the head of it to the rt., and then, after skirting the eastern side of a high peak, join the former road about 2 m. from the town. The latter road is much to be preferred, on account of the noble view it gives us of the plain el-Huleh, and mount Hermon. The ridge of Lebanon, too, is seen to the l. of the latter, in the distance. The snow-topped Suinin is the most conspicuous point. In $\frac{1}{2}$ h. the little village of Delata is $\frac{1}{2}$ m. on the rt.; and in $\frac{1}{2}$ h. more we reach 'Alma, situated on the side of a cultivated plateau. $\frac{1}{2}$ h. N. of 'Alma the road dives down into Wady Houdaj, a wild deep ravine with a fine stream murmuring along its rocky bed, fringed by oleander, and here and there shaded by venerable olive-trees. A solitary mill stands in this lovely spot.

Our path winds diagonally up the steep northern bank, taking advantage of a bend in the wady; and after passing a few huts with peaked roofs it comes out on an undulating table-land. Peaked roofs are rare enough in Syria to be remarkable. These have been constructed by a colony of peasants from Algeria, who came here a few years ago to escape French civilization. The rocky hill called Khurwibeh, on which Dr. Robinson would locate *Hazor*, now appears on the rt. a mile from the road, rising up on the north bank of the Houdaj. The theory will scarcely satisfy the traveller; but he had better visit the spot and judge for himself. The sides of the tell are rocky and rugged, and bear no traces of former buildings; the top is covered with heaps of rough stones—the ruins of a moderate sized village. There are no marks of high antiquity, with the exception of a rock-tomb near the northern base; there is

no water, and there are no cisterns.—On the whole, I consider the identity very questionable.

Capt. Wilson made an important discovery in this region which is deserving of record. He says, "A little more than 2 m. south-east of Kedes, on an isolated hill called Tell Haral, we found the remains of a large city of very ancient date; on the top of the hill were the walls of the citadel, and below, a portion of the city wall could be traced. All the buildings are of the same character—rough courses of undressed stones, with the interstices packed with small stones. On the eastern slopes we found the remains of a building with mouldings of a plain, simple character; the surface was covered with broken glass and pottery. I cannot regard this as any other less than the long-sought-for *Hazor*. Every argument which Robinson adduces in favour of Tell Kureibeh applies with much greater force to these ruins. The position is one of great strength, and overhangs the lake: there are numbers of large cisterns on the hill; and it seems to have escaped the ravages of the crusading period."

I still question the identity, chiefly on the ground that such a site was impracticable for chariots, in which the chief strength of *Hazor* consisted.

HAZOR.—The site of *Hazor*, however, could not have been very far distant. Josephus says it "lay over the lake Samochonitis;" and two passages of Scripture seem to imply that it lay southward of Kedes (Josh. xix. 35-37; 2 Kings xv. 29, *Ant.* v. 1). It was long the chief city in this region; and its princes appear to have been the acknowledged heads of a large section of the Canaanites. Jabin king of *Hazor* was the planner of the systematic attempt to check the invading Israelites. He collected the various skeikhs from the plains and mountains; and drew them up in battle array by the "waters of Merom."

Chariots formed the main strength of Jabin's army. After defeating this powerful enemy, and pursuing them to a distance, Joshua returned and burned Hazor (Josh. xi. 1-11). At a later period (Rte. 25) another Jabin king of Hazor oppressed Israel; and the main strength of his army too, as marshalled under Sisera, consisted in *chariots* (Jud. iv. 7). These chariots could only have been of use in a plain; and there is, therefore, a strong probability that the city of Hazor lay either in the plain, or at least so close to its border as to be easily accessible for chariots from it. Tell Khuraibeh is scarcely such a site as would suit chariots. Hazor, I think, must be sought for on the lower slopes of the mountains, along the western or south-western border of the Huleh. (Comp. Josh. xix. 85-87, and 2 Kings xv. 29.)

KEDESH - NAPHTALI, now *Kedes*.—This ancient royal city is beautifully situated. A little green vale is embosomed in wooded hills. On its western side is a projecting ridge, every part of which bears the marks of ancient buildings. One large column stands in the village which occupies the crown of the ridge, and two others lie beside it. Below the houses on the E. is a curious double sarcophagus, and heaps of hewn stones are scattered about among tobacco gardens. Several fragments of columns may also be seen along the sides of the ridge, almost covered with soil and weeds. On the plain at the northern base is a fountain surrounded with sarcophagi, now used as water-troughs. Beyond these are the most remarkable ruins of Kedesh. The first building we come to is square without, 25 ft. on each side. A large ornamented portal faces the S. The interior is cruciform, consisting of two vaulted chambers, crossing each other at right angles, and leaving in the angles of the building square blocks of solid masonry. The style is simple, massive, and tasteful, and is either Ro-

man or of the Roman age. I would have been inclined to regard it as a Jewish tomb, had I not seen other structures precisely similar in style and design in the villages of Saidnaya and Yabrud, N. of Damascus, where we have no evidence that there was ever a Jewish settlement.

A few yards to the eastward we come upon a group of very remarkable sarcophagi. They stand on a massive platform of masonry about 6 ft. high. On the western side is a double sarcophagus; that is, two tombs hewn side by side in the same block, and covered by one lid. Another similar one stands on the E. side; then there is a single one, and a vacant spot once occupied by a fourth. The outsides of all were richly sculptured with figures and wreaths, now, unfortunately, much worn. Capt. Wilson "dug up one buried in the ground, and the decoration on it was found in better repair than those exposed to the air: it consisted of a wreath held up at the sides in two folds by nude male figures, and at the corners by four female figures with wings and flowing drapery; the figures have been purposely defaced, but the arms and feet still remain, and the whole is finely sculptured; after seeing this better preserved one, similar designs can be traced on the others, one of which has a sword and shield cut on it."

These cannot be Jewish tombs. They are Roman, and appear to be of the same date as the temple to the eastward.

About 100 yards farther E. is another and much larger structure. The eastern front and a portion of the walls are standing. The masonry is fine, and the stones large and hewn smooth. The central doorway, and a very small portal on each side, still remain perfect. The sides and lintel are enriched by sculptured ornaments, consisting of wreaths of fruit and flowers. The lintel of the main door was dug up by Capt. Wilson, who thus describes it:—"On its under side is a large figure of the sun (I think), and over the architrave is a small cornice

beautifully worked : it consists of a scroll of vine-leaves, with bunches of grapes ; in the centre is a bust, and facing it on either side is the figure of a stag. On either side of the main entrance is a small niche with hole communicating to larger niches within the building, like a sort of confessional : on one of the niches is part of a figure clothed in a robe, with a spear in the left hand ; over one side of the doorway is the figure of an eagle ; close to the temple, and evidently belonging to it, an altar with a Greek inscription was found, which I cannot make out."

Kedesh-Naphtali, "The holy place of Naphtali," originally a royal, and probably a sacred city of the Canaanites (Josh. xii. 22), was conquered by Joshua, and made a "city of refuge" for the northern tribes (Josh. xx. 7). The chief historical interest of Kedesh is its connexion with the life of Barak. It was his birthplace; he was here when Deborah called him to fight the battle of his country ; to this place the prophetess came with him ; to this place were gathered all the warriors of Zebulun and Naphtali ; and from hence he marched with 10,000 men to Tabor. And as Kedesh was the scene of the first act in that great historic drama, so also its upland plain was the scene of the last act. "Now Heber the Kenite, which was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites (who were settled in the N. of Palestine, Jud. i. 16), and pitched his tent at the terebinths of Zaanaim, which is by Kedesh." There was peace between the Kenites and the people of Hazor. Sisera fled on foot when his chariot was engulfed in the marshes of the Kishon, directing his course through the mountains to his native city. Hotly pursued, he took refuge in the tent of the Bedawy. The result is well known. Jael lifted up the curtain of the tent, and showed Barak his enemy with the tent-pin through his temples (Jud. iv. 6, 9-12, 17-22). The black tents of the Turkman and Kurds—strangers like the Kenites—may still be seen pitched

among the oaks and terebinths that encompass the little plain of Kedesh ; proving that after the lapse of 3000 years the state of society in the country is little changed.

Benjamin of Tudela, who visited Kedesh in the 12th cent., states that he found there the tomb of Barak and several Jewish saints. This shows that down to a comparatively late period the Jews regarded the city as a sanctuary. Kedesh is now a small and miserable village ; but the situation is beautiful, and the air pure and bracing.

A ride of 1 h. 20 min. from Kedesh brings us to Metz el-Jebel, a large village situated on the side of one of those green upland plains which distinguish the mountains of Galilee. The inhabitants are Metawileh ; and like most mountaineers are inclined to treat the traveller with respect, and even kindness. After leaving this place we enter a wooded region. The path winds through forest glades and picturesque glens, bordered by the arbutus and hawthorn. As we ascend we get occasional glimpses westward over a magnificent country—hill and dale, green valley, and spreading plain : all variegated with the dark foliage of the oak, and dotted with villages. Tibnin is seen in the distance, its castle crowning a conspicuous peak. We soon after surmount the ridge, and find ourselves on its eastern brow, where the plain of the Huleh, with Hermon beyond, bursts upon the view. It is a noble landscape, such as we rarely meet with in this parched land.

Hunin.—Before reaching this village we have a sharp descent of $\frac{1}{2}$ h., in the track of an old road. Hunin consists of 40 or 50 houses clustering round the sides of a fortress of unknown origin, situated in a notch in the mountain side. The fortress is a mass of ruins, exhibiting specimens of the architecture of every race, from the Phoenicians to the modern Metawileh sheikhs—the Phoenician bevel, the Roman arch, the Saracenic portal, the

Arab cobble, and the goat-pen wall of yesterday. A deep rock-hewn moat encompasses a portion of it—perhaps once a citadel. Hunin has no history, though it was one of the strongest fortresses in the country. Dr. Robinson suggests that it may be the site of *Beth-Rehob*—“And there was no deliverer, because it (Leish or Dan) was far from Zidon; and it was in the valley that lieth by *Beth Rehob*” (Jud. xviii. 28). The same Rehob is probably meant, when it is said of the spics sent from Kadesch-barnea, that “they went up, and searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath” (Num. xiii. 21). The natural road from the S. to Hamath lies up the plain of Huleh and Wady et-Taim to the Bukâ'a. The position of Hunin corresponds to these descriptions. *Beth-Rehob* is likewise mentioned in connexion with Zoba, Maacah, and Iah-tob (2 Sam. x. 6-8).

The path from Hunin to the plain of Huleh is steep and difficult. It first zigzags down the declivity, among jagged rocks, and through thickets of copse and dwarf oak; then it descends diagonally the lower slope of the mountain. On gaining the plain we observe the Christian village of Abel on the top of a tell, a mile or more to the l. The tell rises from the crest of the ridge which separates the Huleh from the plain called *Merj 'Ayfîn*, the *Ijon* of Scripture (1 Kings xv. 20; 2 Kings xv. 29). Abel is the modern representative of *Abel* or *Abel-Beth-Maacah* or *Abel-Maim*, a city taken, with Dan and Ijon, by Benhadad king of Damascus, from the Israelites, at the suggestion of Asa king of Judah (1 Kings xv. 18-20; comp. 2 Chron. xvi. 4). At a subsequent period, when Tiglath-pileser king of Assyria invaded the land, these cities became a prey to the conqueror (2 Kings xv. 27-29).

Our path is now across the stony undulating ground that forms the northern section of the Huleh. Passing the little stream that winds down from the *Merj 'Ayfîn*, a ruined village near it, and then the deep bed of

Nahr Hasbâny, we reach Tell el-Kâdy, and Bâniâs, as described in last Route.

CÆSAREA-PHILIPPI, Bâniâs.—This ancient city occupies one of the most picturesque sites in Syria. A broad terrace on the mountain side looks out over the plain of Huleh to the castellated heights of Hunin. Behind it rises in rugged peaks the southern ridge of Hermon, wooded to the summit. Two sublime ravines cut deeply into the ridge, having between them an isolated cone more than 1000 ft. in height, crowned by the ruins of the castle of Subeibeh. On the terrace at the base of this cone lie the ruins of Cæsarea-Philippi. The terrace itself is covered with oaks and olive-trees, having green glades and clumps of hawthorn and myrtle here and there—all alive with streams of water and cascades.

The main attraction of Bâniâs is the great fountain, the upper source of the Jordan. A cliff of ruddy limestone, nearly 100 ft. high, rises on the N. side of the ruins. At its base is a cave, its mouth encumbered by a heap of débris, partly composed of broken fragments of rock, and partly of ancient buildings. From the side of this heap burst forth the waters of the fountain. The spring itself has not so striking an appearance as its sister at Tell el-Kâdy; but the waters soon collect into a rapid torrent which foams down a rocky bed, scattering its spray over thickets of oleander, and further on dashing among fallen columns and ruins, and at length plunging over a precipice into a dark ravine. This fountain was the parent of the city, as the cave above it was of the sanctuary that gave the city its name, *Panæus*. In Greece the worship of Pan was always associated with caves and grottos: and the Grecian settlers in Syria saw the suitableness of this spot for a sanctuary of their favourite deity. Greek inscriptions in the face of the cliff still tell the story of the grotto. The Romans succeeded the Greek as well in their superstitions as in their possessions; and the splen-

did temple built by Herod the Great in honour of Augustus stood on this spot. A remnant of the old sanctity clings to the place still in a little welly perched on a ledge of rock, dedicated to el-Khudr, the Muslim St. George, and kept by a santon of venerable aspect.

The ruins of the city extend from the base of the cliff on the N., to the banks of a picturesque ravine 300 or 400 yds. southward. The stream from the great fountain bounds the site on the N.W. and W., and then falls into this ravine, so that the city stood within the angle formed by the junction of two ravines. The most conspicuous ruin is the citadel—a quadrangle some 4 acres in extent, surrounded by a massive wall, with towers at the angles and along the sides. On the E., S., and W. the walls are still from 10 to 20 ft. high, though broken and shattered. The northern and western walls are washed by the stream from the fountain; along the eastern wall is a deep moat; while the southern is carried along the brow of the chasm called Wady Zâ'reh. This chasm is spanned by a bridge, from which a gateway opens into the citadel. The substructions of the bridge, the gateway, and the round corner-towers of the citadel are of high antiquity, being constructed of large bevelled stones. They have been repaired, however, as we learn from an Arabic inscription over the gate, in comparatively recent times. The most striking view of the site and surrounding scenery is obtained from the S. bank of Wady Zâ'reh, a few paces below the bridge. The chasm is at our feet, with the streamlet dashing through it amid rocks and clumps of oleanders; then we have the old bridge garlanded with creepers and long trails of ferns; then the shattered walls and towers of the citadel; then the wooded slopes around, with the castle of Subeibeh towering high over all. The ruins of the town cover the S. bank of Wady Zâ'reh, with a portion of the level ground to the W. and N.W. of the citadel. Great numbers of granite

and limestone shafts lie amid heaps of hewn stones. The modern village consists of some 40 houses huddled together in a corner of the citadel—that of the sheikh crowning a massive tower at the north-eastern angle. Each house has got on its flat roof a little arbour formed of branches of trees; in these the inhabitants sleep during the summer, to escape the multitudes of scorpions, fleas, and other creatures that swarm in every dwelling.

Of the origin of Panæs we learn nothing from history. Such a site would scarcely be overlooked when Laish, Kadeah, Abel, and Ijon were built; and we may safely conclude that some ancient city then stood beside this fountain, and probably some Phoenician or Canaanitish sanctuary preceded the Panæum of the Greeks in this rock grotto. Dr. Robinson suggests that it may be that “Baal-gad, in the valley of Lebanon, under Mount Hermon,” which formed the northern limit of Joshua’s conquests (Josh. xi. 17); and which appears to have been in that remote age what Dan subsequently became, the border-city of Palestine. “From Beal-Gad to mount Halak, that goeth up to Seir,” was the original equivalent to “from Dan to Beersheba” (id. xii. 7). A comparison of Jud. iii. 3, 1 Chron. v. 23, and Josh. xiii. 5, shows that Baal-gad could not have been very far from this place; and until some further light is thrown upon the subject, we may, at least, suppose that by this noble fountain, in the midst of this splendid Alpine scenery, the old Syrians established the worship of one of their Baals.

It was under the rule of Herod the Great that the city became historic. Then, as Josephus relates, “Herod, having accompanied Caesar (Augustus) to the sea, and returned home, erected to him a beautiful temple of white marble near the place called Panæum. This is a fine cave in a mountain, under which there is a great cavity in the earth, abrupt, deep, and full of water. Over it hangs a vast

mountain; and under the cavern rise the springs of the river Jordan. Herod adorned this place, which was already a very remarkable one, still farther by the erection of this temple, which he dedicated to *Cæsar*" (*Ant.* xv. 10, 8). The ruins of the temple are probably buried in the cavern; and the sculptured niches in the face of the cliff, with their Greek inscriptions, are the only memorials of the sanctuary. The longest of these inscriptions tells us that the niche over it, with perhaps a temple beside it, was consecrated by a "priest of Pan." At a later period this city was included in the territory of Philip "tetrarch of Iturea and of the region of Trachonitis" (*Luke* iii. 1), who rebuilt or enlarged it, and gave it the name "Cæsarea," in honour of Tiberias *Cæsar*, adding "*Philippi*" to distinguish it from Cæsarea on the coast (*Joseph. Ant.* xviii. 2, 1; *B. J.* ii. 9, 1). Thus, as the favourite Greek deity *Pan* had superseded the older Syrian *Baal*, so now the Roman hero-god supplanted them both. But the name *Panæas* had become too deeply impressed on the people of the land to be abolished by the will of a prince; it still clings to the place under the Arabic form *Banîas*, while the Roman name has been long forgotten.

But there is one episode in the history of Cæsarea-Philippi which has served to impress it more deeply on the memory and heart of the Christian than all the pomp and circumstances of Syrian, Greek, and Roman idolatry. Our Lord, after healing the blind man at Bethsaida on the N.E. corner of the Sea of Galilee, "came into the coasts of Cæsarea-Philippi." He probably travelled up the E. bank of the Jordan and lake of Merom. On reaching the "coasts," perhaps on arriving at the city itself, He asked His disciples the question "Whom do men say that I the Son of man am?" And then followed it by another still more important, "Whom say ye that I am?" Peter immediately responded, confessing His Divinity.

The confession was followed by a declaration which has given rise to keen controversy—"Thou art Peter,

and upon *this rock* I will build my Church; and the gates of hell shall not prevail against it." The form of expression may possibly have been suggested, as Stanley observes, by the great cliff that impends over the fountain of the Jordan. Six days afterwards, while still in the same region, Christ took 3 of his disciples, and led them up "into an high mountain," and was "transfigured before them" (*Matt.* xvi. 13-20; *xvii.* 1-13). Standing amid the ruins of Cæsarea we do not need to ask where that "*high mountain*" is. The ridge of Hermon rises over us; and on one or other of its wooded peaks the Transfiguration took place. Cæsarea-Philippi was the northern limit of the Saviour's wanderings. His work of *teaching* was well nigh accomplished; and He set His face for the last time "to go up to Jerusalem" (*Luke* ix. 51).

The next important incident in the history of this city was the exhibition of games and public spectacles by Titus after the capture of Jerusalem. The captive Jews were compelled to fight with each other, and with wild beasts. A curious tradition became current in the days of Eusebius, that this was the place where Christ healed the woman "with an issue of blood" (*Matt.* ix. 20). He says that, as a monument of that miracle, there was a brazen statue of a man in a robe, with a woman kneeling before him as a suppliant. The statue was probably erected in honour of some prince; and the attitude suggested the story to the lively imagination of the wonder-loving Christians of that age. The Gospel narrative shows that the miracle was performed in Capernaum. The subsequent history of *Banîas*, so far at least as is generally interesting, is more closely connected with the castle to which we now go.

Kul'at es-Sabeibeh, "Castle of Subeibeh," generally known as the Castle of *Banîas*.—This is one of the finest ruins in Syria; and one of the most perfect and imposing specimens of the military architecture of the Phoenicians, or possibly of the Syro-Grecians,

extant. No traveller should fail to visit it. It is an hour's ride from Baniās. Its elevation is at least 1000 ft. above the town; and as viewed from the W. it seems to crown a conical peak. But on reaching the summit we find that this peak resolves itself into a narrow ridge connected with the mountain chain behind; but having a wild chasm on the N., called Wady Khushābeh, 800 ft. deep; and another on the S., wider, but of equal depth. The castle thus occupies a rocky crest, which forms the culminating point of the ridge. The only practicable approach to it is on the E.; and there a narrow zigzag path leads up the steep bank among huge fragments of rock; and then winds along the foot of the ramparts to a small portal in a round tower near the south-western angle. The building occupies an area about 1000 ft. long by 200 in greatest breadth, shaped something like the figure 8, narrow in the centre and bulging out at each end. The interior is uneven. The natural rock rises in places higher than the walls; and immense cisterns are hewn in it, which contain an abundant supply of water. The western end stands on the brow of the hill, overlooking the ruins of Baniās, the plain of Huleh, and the mountain ridge beyond, on one of whose peaks we can see the Castle of Shukif. The masonry of the ramparts here is deserving of attention. Many of the stones are 8, 10, and 12 ft. long, carefully dressed, and bevelled. The round towers and ramparts on the S. side also present some fine specimens of mural architecture—the sloping substructions and bevelled stones remoulding one of the Tower of Hippicus at Jerusalem. It is worthy of note, though I do not agree with him, that Capt. Wilson says of this castle, "it has no signs of the extreme antiquity which has been ascribed to it, and I should not place it earlier than the 8th or 9th century A.D."

The eastern end of the site is much higher than the western; and advantage has been taken of this to form a citadel capable of separate defence. The approach to it even now is a work

of no little toil. A moat, hewn in the rock, and a high rampart, separate it from the rest of the castle. Without, the walls are founded on scarped cliffs; and there is no mode of entrance except from the lower fortress. This is the best preserved part of the castle, and the walls and towers are still in places nearly perfect. But few additions were made to the buildings either in mediæval or modern times; and all that have been made are easily seen. Yet the Arab princes have, as usual, adorned it with inscriptions, claiming the credit of its construction, because they set up a few stones on some tower. These inscriptions seem to be all of the 13th centy.

The high antiquity of this noble castle cannot be questioned. The massive masonry and bevelled stones are at least as old as the age of the Herods, and probably older. It may have been intended to serve the double object of guarding the city and shrine of Pancas, and defending the Phoenician possessions in the plain of Huleh against incursions of the Damascenes. The main road from Damascus to Baniās passes down the valley on the S. side of the castle hill. Yet we have no notice of the fortress in history earlier than the time of the Crusades. About the year 1130 it fell into the hands of the Christians along with the neighbouring town. It subsequently passed through the usual varied fortunes of Syrian fortresses—now taken by the Christians and now by the Moslems; each repairing or destroying as seemed to suit their immediate objects. At length in 1165 Nureddin of Damascus took it by storm; and the crescent continued thenceforth to wave over its battlements, until it was finally abandoned in the 17th centy.

ROUTE 31.

BÁNIAS TO DAMASCUS DIRECT.

	E.	M.
Bánias to the Castle of Subeibeh	1	0
Mejdél esh-Shems	1	15
Beit Jenn	2	15
Kefr Hauwar	1	45
Artúz	3	5
Daráya	1	30
Damascus	1	10
Total	<u>12</u>	<u>0</u>

The only recommendation I can give of this route is, that it is the shortest between the 2 points. The next route is much to be preferred, both because it affords a better view of the country, and because it takes us past some objects of interest.

The Castle of Subeibeh is the first point, and has already been described. It might be worth the trouble to make an hour's détour from the castle to visit Birket er-Rám, the Lake *Phiala* of Josephus, long supposed to be the highest source of the Jordan. Its name *Phiala* is derived from its bowl-like form. It is manifestly an old crater, and the shores and surrounding acclivities are covered with small volcanic stones. The circumference of the water is about a mile. It is stagnant and slimy. It is situated in the centre of a high plain, bounded on the S. and E. by low wooded hills; but stretching northward up nearly to the base of the main ridge of Hermon. Its distance from Kufat es-Subeibeh is about 1½ h. On leaving it we strike up the green plain called Merj Yafátry from a wely of the same name near its southern end. ¾ h. brings us to Mejdél, a village nestling at the foot of the southern

offshoot of Hermon. Its Druzo inhabitants are industrious and independent, but turbulent. We now cross a succession of high ridges, which strike off from the central chain of Hermon. This chain is close on our l., rising in broken precipices and acclivities 4000 ft. or more. The country is bleak and desolate, but thickly populated. Traversing a green upland plain, called Merj Hather from a Druzo village on its eastern border, we cross another ridge, and then dive down from a dreary region of black basalt to a romantic glen of white limestone. In about ½ h. another ravine falls in from the N.W., containing a fine stream. At the point of junction stands *Beit Jenn*, "the House of Paradise." It deserves the name as contrasted with the wild wilderness of rocks and mountains around; for here are grass-plots and murmuring waters, shaded by the walnut and poplar. The houses of the village cling to the sides of the cliffs. Numerous rock-tombs are seen above and around them, bearing testimony to the antiquity of the site; but I find no reference to it previous to the time of the Crusades. The stream which flows down the glen takes the name of the village. It rises about 2 m. westward at the base of Hermon; and forms one of the two main tributaries of Nahr el-Awaj, the ancient PHARPAR.

Our path leads down the glen from *Beit Jenn*, along the l. bank of the stream. In ¼ h. we emerge on the great plain which stretches to Damascus on the l., and to Jauán on the r. It is dotted with tellis—some of them conical; others truncated; others cup-shaped; but all of volcanic origin. The mountain range on the southeastern horizon is *Jebel Haurán*; and that nearer on the E. is called Mâni'a. Nahr el-Jennâny, along which we have ridden from *Beit Jenn*, winds across the plain in an easterly direction, to a village we can just see on the side of a low tell, called Sâs'a, some 6 m. distant. A little to the E. of Sâs'a it is joined by another stream

called Sabir'any, to which we shall come presently; and these two make up the *I'harpar*. Our path turns to the l., and sweeps along the base of the mountains — now passing over rocky spurs, and now across smooth green plains, till in 1½ h. we reach

Kefr Hauwar, a large prosperous village surrounded by gardens, orchards, and fruitful fields; and inhabited partly by Druzes, and partly by Muslims. Tradition has placed here one of the numerous tombs of Nimrod; but the spot is now unhonoured, if not altogether unknown. In the S.E. corner of the village is a fragment of some ancient structure—but whether temple, tomb, or palace, it is impossible to tell. So far as it can be made out, for it is partially covered with modern houses, it resembles the pedestal of a great monument. The walls on two sides are still about 10 ft. high, built of large blocks of limestone, ornamented with deep mouldings. I have seen ruins somewhat resembling it in several villages round Damascus.

The second branch of, or tributary to, the river 'Awaj descends from the base of the central peak of Hermon, through a wild ravine; then issues from the mountains and sweeps across the undulating plain, passing a few hundred yards to the N. of Kefr Hauwar, and joins the Jennâny, as has been stated, near S'a's'a. It is a rapid torrent, larger than the Jennâny; but it is in most places fordable. From its source at the base of Hermon to the plain this stream is called Nahr 'Arny, from a village situated near the highest fountain; but the lower section of it gets the name of Sabir'any, from the hamlet of Beit Sabir, which stands on its banks between Kefr Hauwar and S'a's'a.

A short distance N. of Wady 'Arny, separated from it by a high ridge, is another wady through which a small tributary flows into the Awaj. The name of this wady, *Barbar*, is the Arabic form of the Hebrew *Pharpar*.

Two roads lead from Kefr Hauwar to Damascus. The first keeps to the l. near the base of the mountains, passing the village of Katana at 2½ hrs., and Mu'addamiyah at 1½ h. more. The second strikes into the plain to the rt. There is little difference in the length; and both are equally good. The latter has a little more variety than the former, and we shall therefore follow it.

After fording the river 'Arny and ascending the N. bank, we find ourselves in a dreary desert, covered with tufts of brown weeds, and grayish thorny shrubs. Over this we ride for 3 hours without seeing a living creature, except chance throws in our way a solitary shepherd, or a marauding party of Bedawin. At length we begin to get glimpses of a sea of verdure, dotted with white villages like islands. We reach the border of this paradise. A canal like a rivulet crosses our path, carrying a noble contribution from the second "river of Damascus" towards the fertilization of the great plain. On our rt. is a bleak tell, crowned with a half-ruined village called Jâneh. Behind it runs the Roman road from Egypt and Palestine to Damascus. And just at this point tradition has fixed the scene of Paul's conversion. (See Rte. 33.) On our l. is the hamlet of Artûz, whose gardens and fields form the outposts of the celebrated plain of Damascus. All behind is desert; all in front is verdure and fertility. Immense expanses of waving corn; olive groves, orchards, and villages becoming closer and closer, and growing larger and larger, as we advance; until at length they close round the walls of the city. Canals and ducts are met with every few hundred yards, covering the plain like a network, and carrying life and luxuriance in their bosom. They are all the offspring of the Abana and Pharpar; and after our extended survey of the dry beds of the streams of Palestine, and the now useless waters of the Jordan itself, we feel ready at every step to re-echo the words of Naaman—"Are not Abana and Phar-

par, rivers of Damascus, better than all the waters of Israel?" (2 Kings v. 12). Passing in succession the villages of Judeideh, Dariya (which deserves the name of town), and Kadam, we enter by *Bawabet Ullah*, "The Gate of God," the oldest city in the world.

wa'eh, not far from an Arab village. From this place it may be interesting to clamber up the mountain to a remarkable ruin called Kula't Bustra, perched like the castle of Subeibeh on a projecting peak 1000 ft. above us. The ascent will occupy $\frac{1}{2}$ h. On reaching the top we find a group of temples, simple in form and rude in style—now unfortunately almost entirely overthrown. Each temple was from 30 to 50 ft. long, with rows of rude columns in the interior, and doorways ornamented with mouldings. Four separate buildings can be distinguished, and there were probably several others. "The ruins," says Dr. Robinson, "may be of high antiquity; as the stone (limestone) is so compact and so impregnated with metal that time scarcely produces any change upon it. This may perhaps have been one of the 'high places' consecrated by the Syrians or Phoenicians to the worship of their Baalim."

The road now traverses a picturesque country, crossing ridges sprinkled with oaks, and glens dotted with olives—the bleak side of Jebel esh-Sheikh towering on the rt., and the deep glen of the Hasbāny lying at some distance on the l. In 2 h. we reach a basin-shaped valley called Wady Khureibeh from a village which we observe on a ridge to the l. The main road to Hasbeiya, after crossing a low ridge, strikes the bank of Nahr Hasbāny, and follows it up to the place where the ravine of Hasbeiya falls into Wady et-Teim from the E. A few yds. above the point of junction is the fountain of the Hasbāny, the highest perennial source of the Jordan. The water rises in the midst of a pool, partly formed by a dam. There is nothing about the place worthy of special notice. From hence up the ravine to Hasbeiya is $\frac{1}{2}$ h.

As there is nothing of interest on the main road, I recommend a détour up the mountain side to the rt., from Wady Khureibeh, to visit the beautiful temple of Hibbāriyeh. We first ascend to the village of Rāsheiyet el-Fukhār, celebrated, as its name indicates, for its "pottery" manufactures.

ROUTE 32.

BANIĀS TO DAMASCUS, BY HASBEIYA AND HERMON.

	x. m.
Baniās to Hasbeiya	6 0
Summit of <i>Jebel-esh-Sheikh</i> ,	
HERMON	6 0
Rashoiya	3 0
Rukhleb	2 30
Deir el-'Ashayir	1 45
Dimās	1 50
Damascus	4 30
Total	25 35

This Route will take four days, and there is interest enough in it to repay the extra time. The sides and offshoots of Hermon are singularly rich in ruined temples. Some eight or ten of them cluster round it, and one crowns its summit. Then the scenery is glorious; and from the top of the "Sheikh" of Syrian mountains we command a panorama such as the eye is seldom privileged to gaze on. All we need is a good guide and a strong horse.

On leaving Baniās we skirt the south-western base of the Hermon range, and enter Wady et-Teim, the natural continuation of the valley of the Jordan. In about $8\frac{1}{2}$ h. we reach a wayside fountain called 'Ain Khur-

We reach it in $\frac{1}{2}$ h. We thence ride through a wild upland district for about 1 m., and then descend to the village of Hibbâriyeh, 1 h. from Raschayet el-Fukhâr. It is situated in an open basin, at the mouth of a sublime ravine called Wady Shib'a, which opens the side of Hermon. "The only point of interest in the village, apart from its remarkable position, is the beautiful ruin of an ancient temple, now standing in a field. It fronts directly on the great chasm, looking up the mighty gorge, as if to catch the first beams of the morning sun rising over Hermon. The walls are standing, except on the N. side. The whole length of the edifice is 58 ft. from E. to W., and its breadth 31. At the corners are sq. pilasters with Ionic capitals. Between these, in the eastern front, were two round columns forming the portico. The walls are 6 ft. thick. The stones are many of them large; 1 measures 15 ft. long by about 2 ft. 9 in. square. Some of them are partially bevelled; though not in so finished a manner as at Jerusalem, or in the castle of Bâniât. Along the wall, near the foundation, is an ornamented ledge; and above, at the eaves, a double cornice with a line of rounded stones between. At each end is a noble pediment. Inside the portico are ornamental niches. This is one of the best preserved and most beautiful specimens of the many ancient temples with which Lebanon, Antilebanon, and the valleys between are thronged" (Robinson). In its plan it exactly resembles a small temple situated away on the eastern border of the plain of Damascus, in a village called Mâksûr. It also somewhat resembles the little temple of Mejdel 'Anjar, though the style of the latter is still more chaste and massive. A ride of 1 h. 25 min. brings us to Hasbeïya.

HASBEÏYA is situated on both sides of a deep gîo which falls down from a side ridge of Hermon, westward into Wady et-Taim. The head of the ravine is only a little E. of the town, and is in the form of an amphitheatre,

enclosed on 3 sides by high hills, regularly terraced and covered to their summits with vineyards, fig-trees, and olive-groves. From the southern bank of the ravine a low ridge projects almost to the torrent bed; on this stands the palace of the late Emir Saâd ed-Din; and the principal part of the town clusters round it. The situation is striking and beautiful; but being shut in by hills, and encompassed by luxuriant vegetation, it is somewhat unhealthy.

The population of Hasbeïya was, before the massacre of 1860, estimated at 5000, 4000 of whom were Christians, and the greater part of the remainder Druzes. About 20 years ago a Protestant mission was established here, and a number of families left the Greek church for a purer faith. They suffered much persecution, both from their old co-religionists and the Turkish Governors; the latter, I must in justice admit, were stimulated by Russian agents and Greek prelates.

Hasbeïya was the scene of one of the most terrible of the massacres of 1860. "On the 3rd of June (I quote from a paper of my own in the *North British Review*) the town was attacked by the Druzes. A garrison of 200 troops occupied the palace—a place of sufficient strength to resist any attack of Druzes. The garrison was under the command of Colonel Osman Bey. The Christians defended themselves for a time. On the 4th they were overpowered by numbers, and fled to the palace, begging the protection of the garrison. The colonel offered them a written guarantee, pledging the faith of the Sultan for their personal safety, on condition they delivered up their arms. This they did; and immediately their arms were handed over to the Druzes. They were now kept for seven days in the palace, and suffered severely from hunger and thirst. On the 11th an officer of Sheikh Said Jemblat arrived with 300 Druzes; and at the same time another Druze chief, called Kinj, who was also an employé of the Government. The latter was accompanied by an aide-de-camp of the commander-in-chief at Damascus.

These had an interview with Osman Bey, immediately after which the gate of the palace was thrown open, the Druzes rushed in and murdered the people within, the soldiers preventing any from escaping or concealing themselves, pushing them forward to be massacred. The number of victims was about 1000!" The old Emir was murdered at the same time. It is satisfactory to know that the wretch Osman Bey met the punishment he so justly deserved. By orders of the British Commissioner, Lord Dufferin, he was tried, condemned, and shot in Damascus.

There are a few objects of interest round the Hasbeiyah which may repay the time and trouble of a visit. On the highest point of the ridge on the S. of the glen is a group of Druze chapels, called *Khulwāt el-Biyād*, the most celebrated of the sanctuaries belonging to this sect. It is a curious circumstance that these places of worship are always placed in lonely spots—on the tops of hills, or on the brink of a precipice, or in a remote forest glade; and from this they get their name *Khulwāt* (plur. *Khulwāt*) "Solitude." They have nothing remarkable in their architecture except their strength, and the height and smallness of the windows. The Druzes seem to aim at absolute privacy in their worship; they tolerate no spectators, they admit of no intrusion. The *Khulwāt el-Biyād* were plundered in 1888 by the troops of Ibrahim Pasha, after the defeat of the Druzes at Shib'a; the secret adytum was rifled, and the sacred books contained in several chests were scattered through the country and the world; seven of the most important of them finally came into the possession of the writer.

The fountain of the Hasbeiyah, the principal tributary to the upper Jordan, is another object of interest. Its site and features have been already described. About 1 m. from the fountain, on the slope of the western hill, are *Bitumen Pits*, in which the geologist may feel some interest. There are nearly 30 of them, some of them 50 ft. deep. The strata of bitumen lie

horizontal. The mineral is hard, and is said to be of the finest quality.

From Hasbeiyah a pleasant excursion may be made to Jisr Burghuz, the sublime gorge of the Litany below it, and Kula' esh-Shukif. These places are described in Rte. 39.

Such as do not wish to climb the snowy heights of Hermon may pass on to Rasheiya, making a détour westward to the *natural bridge* which spans the chasm of the Litany. (See Rte. 39.) This would occupy about 8 h. The direct road from Hasbeiyah to Rasheiya can be ridden in 6 h.

ASCENT OF JEBEL esh-SHEIKH, HERMON.

A couple of good guides should be secured for this interesting but toilsome journey. There is no road, and the route followed will depend wholly on the guide. Those who are not afraid of the cold ought to encamp on the summit, to which baggage-mules can be taken without *very* much difficulty. But whatever arrangement may be made in this respect, a liberal supply of provender should be laid in. It is *possible* to reach the summit and descend again to Rasheiya the same day; but such a hurried visit necessarily detracts greatly from the pleasure of the excursion, besides entailing more fatigue than most men can stand.

The summit of the mountain may be reached in 6 h. hard climbing from Hasbeiyah. First we cross a side range, sprinkled with oak-trees and covered with rocks. Behind this is a long deep wady separating it from the great central peak. Here the real labour may be said to begin. The mountain side is composed of limestone, and has a steep acclivity, generally covered with loose fragments of the rock, with a tuft of grass or a thorny shrub at intervals. This is occasionally varied by high banks of naked rock. Trees are few and far between, and all living creatures still

fewer. Chance may throw in our way a few eagles or a straggling bear. Panthers also exist, but they are very rarely seen. Up this bleak slope we toil, the country expanding beneath us, and the mountain becoming more and more desolate above us.

The snowy crest is at last gained, and the eye sweeps round the vast panorama, almost bewildered with its extent, and the new aspect which the country assumes. It is like a great embossed map. On the N. are Lebanon and Antilebanon, running away to the horizon, enclosing between them the vale of Buka'a, the ancient Coalesyria. The several ridges which compose Antilebanon are seen opening out like a fan. Then comes the plain of Arabia stretching to the eastern horizon, diversified with several groups and ridges of hills. Then away on the S. is the Sea of Galilee in its deep bed, and the chasm of the Jordan running southward farther than the eye can follow it—the mountains of Gilead on the one side, and those of Samaria on the other. Carmel is there, extending far out into the Mediterranean; and the eye sweeps along the coast-line till it rests on the promontory of Tyre. Lebanon now comes in the way, and shuts in the view farther northward. The nearer hills, and vales, and plains are all spread out before us.

Hermon has 3 summits. The loftiest is on the N., and commands the Buka'a and the ranges of Lebanon and Antilebanon. The second is only 300 yds. S.: it overlooks the great eastern plain; and beneath it, 5000 ft. or more below the summit, is a large basin-like glen, in which are situated the highest sources of the *Pharpar*, near 'Arny. The third summit is about $\frac{1}{4}$ m. W. of the latter, and is somewhat lower than either of the others.

On the second of these summits are curious and interesting ruins. Round a rock which forms the crest of the peak are the foundations of a circular wall, composed of large stones, and within the circle, on the S. side, are heaps of hewn stones, some of them

bevelled, and others with a plain moulding round the edge. The form of a small temple can be made out; and some distance northward I saw a fragment of a column which probably belonged to it. It stands on the brow of the mountain, overhanging a steep declivity, so that the other columns and probably many of the ruins have fallen over and rolled down into the gulf below. The remains of this temple seem to be of more recent origin than the stones composing the *ring*. But who were the founders of structures so strangely situated, so difficult of access, so far from human habitation, and, for so many months each year, so deeply imbedded in snow? What was the object for which they were erected, and to what age are they to be assigned? Some light may be thrown on this subject by a consideration of other circumstances. On 8 other lofty peaks of the Antilebanon range are ruins of great antiquity. Some of the hill-sanctuaries of Palestine we have already visited—such as Mizpeh and Olivet, Gerizim and Tabor. In the early ages the summits of mountains were almost universally selected for the performance of sacred rites and the worship of the gods. Especially does this seem to have been the case in Syria; and the Israelites on entering the land were commanded “utterly to destroy all the places wherein the nations which ye shall possess served their gods upon the high mountains and upon the hills” (Deut. xii. 2). And at a later period they were threatened with punishment because “they set themselves up images and groves in every high hill; and there they burnt incense in all the high places as did the heathen whom the Lord carried away before them” (2 Kings xvii. 10, 11). What wonder then that the lofty peak of Hermon should be selected for the erection of an altar and the burning of a sacred fire! The glorious view here obtained of the sun's course, from his rising in the eastern desert to his setting in the western sea, would naturally mark it as a fit locality for his worship. Nor are we destitute of historic evidence in

favour of this view. In 2 passages of Scripture the name *Baal-Hermon* is applied to the mountain, and the only reason that can be assigned for the name is that Baal was there worshipped (Jud. iii. 3; 1 Chron. v. 23). And Jerome says, "It is stated that there is upon its summit a remarkable temple, in which the heathen from the region of Panæas and Lebanon meet for worship." His reference must be to the building whose ruins I have just described.

The name *Hermon* was doubtless suggested by the form of this mountain, "a lofty conical peak," conspicuous from every direction; just as *Lebanon* was suggested by the "white" colour of its limestone strata. Other names were likewise given to Hermon, also descriptive of some striking feature. The Sidonians called it *Sirion*, and the Amorites *Shepir*, both signifying "Breastplate," and suggested by its rounded glittering top when the sun's rays were reflected by the snow that covers it (Deut. iii. 9); Cant. iv. 8; Ezek. xxvii. 5). It was also named *Sion*, the "Elevated," towering over all its peers (Deut. iv. 48; Ps. cxxxiii. 3). So now it is called *Jebel el-Sheikh*, "The Chief Mountain"—a name it well deserves; and *Jebel eth-Thely*, "Snowy Mountain." When all the country is parched and blasted with the summer sun, white lines of snow streak the head of Hermon. This mountain was the landmark of the Israelites. It was associated with their ideas of the northern border almost as intimately as the sea was with the W. They conquered all the land E. of the Jordan, "from the river Arnon unto Mount Hermon" (Deut. iii. 8, iv. 41; Josh. xi. 17). *Baal-Gad*, the ancient border-city before Dan became historic, is described as "under Mount Hermon" (Josh. xiii. 5; xi. 17); and the north-western boundary of Beathan was Hermon (1 Chron. v. 23). In one passage it would almost seem to be used as a synonyme for "north," as the word *Jam* ("sea") was for "west," and the word *Kôlêh* (the "shrine" at Mekkah) is now for "south"—"The north and

the south Thou hast created them; Tabor and Hermon shall rejoice in Thy name" (Ps. lxxxix. 12). The reason of this is obvious. From whatever part of Palestine the Israelite turned his eyes northward, Hermon was there terminating the view. From the plain of the coast, from the mountains of Samaria, from the Jordan valley, from the heights of Moab and Gilead, and from the plateau of Bashan—that pale-blue, snow-capped cone forms the one feature on the northern horizon. The "dew of Hermon" is once referred to in a passage which has been long considered a geographical puzzle—"As the dew of Hermon, the dew that descended on the mountains of Zion" (Ps. cxxxiii. 3). *Zion* is probably used for *Sion*, one of the old names of Hermon (Deut. iv. 48). The snow on the summit of this mountain condenses the vapours that float during summer in the higher regions of the atmosphere, causing light clouds to hover around it, and abundant dew to descend on it, while the whole country elsewhere is parched, and the whole heaven elsewhere cloudless.

Hermon is the second mountain in Syria, ranking next to the highest peak of Lebanon behind the cedars, and probably not more than 300 or 400 ft. lower than it. The elevation of Hermon may be estimated at about 10,000 ft. The whole body of the mountain is limestone, similar to that which composes the main ridge of Lebanon. The central peak rises up an obtuse truncated cone, from 2000 to 3000 ft. above the ridges that radiate from it, thus giving it a more commanding aspect than any other mountain in Syria. This cone is entirely naked, destitute alike of trees and vegetation. Here and there grey, thorny, cushion-shaped shrubs dot the ground; but they can scarcely be said to give variety to the scene—they are as dry-looking as the stones amid which they spring up. The snow never disappears from its summit. In spring and early summer it is entirely covered, looking from some points of view like a great white dome. As summer advances the snow gradually

melts on the tops of the ridges, but remains in long streaks in the ravines that radiate from the centre, looking in the distance like the white locks that scantily cover the head of old age. Late in autumn only a few white, faint lines are left, round which the clouds cling until early in November, when the winter raiment is renewed.

There is a practicable path from the summit of Hermon to a little village, with a ruin, at its eastern base, called Kul'at Jendal, distant about 4 hrs., and situated in Wady Barbar; and from this Damascus can easily be reached in one day. We however descend on the N. side to Rasheiya, which we may gain in 3 hrs.

Rasheiya is a village of 3000 Inhabitants, occupying a commanding and beautiful site on the side of a hill. Vineyards, orchards, and olive-groves clothe the surrounding acclivities; and the castellated palace of the old hereditary Emira crowns the summit. Rasheiya suffered severely during the massacres of 1860. When attacked by the Druze army after the tragedy at Hasheiya, 800 men of the Christian population took refuge in the palace, under the protection of the Turkish commander and soldiers. They were all murdered.

We are now prepared for resuming our route to Damascus. The more direct and usual road is by Katana, and can be ridden in 9 hrs. We shall follow another for two reasons—first, in order to visit the interesting ruins of Rukhleb and Deir el-Ashiyir; and second, that we may approach Damascus from the W., and thus obtain the justly celebrated view from Kubbet es-Seiyar.

On leaving Rasheiya we wind through luxuriant vineyards for $\frac{1}{2}$ h. to 'Aiha, a hamlet beautifully situated on the side of a ridge looking down into a green plain. This plain is oval, some 2 m. in diameter, embosomed in picturesque hills, and carpeted with corn-fields. It takes its name from the village of Kefr Kûk, which we

see perched on a double tell near its eastern side. In 'Aiha are remains of another of those temples that cluster so thickly round Hermon. Little of it is left except the stones; and many of them are used in the walls of the modern hovels. Kefr Kûk contains some ruins and columns, with one or two fragments of Greek inscriptions; but they are not worth a visit. We therefore proceed direct to Rukhleb. A guide is needed, for the road is wild, and the country desolate. It ascends a northern spur of Hermon up a rocky ravine, and then descends to the nook in which Rukhleb stands, 2 hrs. from 'Aiha.

Rukhleb.—The wild seclusion of this spot is very striking. A few trees, some green turf moistened by the waters of a little fountain, and 2 or 3 miniature corn-fields, fill up the bottom of the ravine. Over these on the E. and W. rise steep banks, rugged and bare. Looking up the opening of the gorge to the S.W., the eye rests on the great cone of Hermon. The village consists of a few miserable houses inhabited by Druzea. The ruins of the temple lie to the N.E., and face Hermon. The massive walls and columns are almost entirely overthrown. In front was a central doorway with a smaller one on each side. The architrave of the former lies among the fallen stones, and contains a finely-sculptured eagle with expanded wings, reminding one of those at Ba'albec and Palmyra. At the eastern end is a semicircular apse; from each side of which a row of Ionic columns extended through the body of the temple to the entrance. The dimensions of the building are—length 102 ft.; breadth 57; depth of apse (included in length) 22 ft.; height of columns 21 ft.; diameter 8 ft.

This temple has a peculiarity which has not yet been observed on any other except the small temple at Kunawat in the Hauran. "On the outside of the southern wall," says Robinson, "near the S.E. corner, and just above the ground, is a large block

of stone 6 ft. square, having sculptured upon it an ornament like a huge medallion. It consists of an external circle or ornamented border in high relief, 5 ft. in diameter; an inner circle or border in higher relief, 4 ft. in diameter. Within these is a finely carved front view of a human countenance, in still bolder relief. The length of the face from the chin to the top of the hair is 8 ft. 4 in. The features have been purposely disfigured, but are still distinct and pleasing. At the first glance it seemed as if intended for the sun; but the border does not represent rays. It may have been a Baal worshipped in the temple." Another peculiarity of this building is that it *faces Hermon*. It is a curious fact that the temple at Hibbáriyeh also *faces the mountain*, though on the opposite side. Can it be that the mountain was regarded as holy—a *kiblah* to which the worshippers in the surrounding country turned in prayer? May this be the real origin of the name *Baal-Hermon*, that its summit was the great sanctuary of Baal; and that it was to the Syrians what Jerusalem was to the Jews, and what Mekkah is to the Muslims?

On a mound to the N.E. of the ruins at Rukhleh are the remains of another small temple. And a few hundred yds. up the ravine to the S. are the foundations of another edifice with heaps of hewn stones, and fragments of broken columns. In the neighbouring cliff also are some remarkable excavated tombs, with large tablets for inscriptions, and 2 small pyramidal monuments. No inscriptions have as yet been discovered.

Burkush.—From Rukhleh an excursion may be made to this remote village. It is situated on the summit of a shoulder of Hermon, about 3 m. S.E. of Rukhleh, and commands a most extensive view over the eastern plain. Here are the ruins of a castle, standing on a rocky platform levelled by art. Some of the stones in the outer walls measure 8 ft. by 5; and a portion of one wall is formed by the

[*Syria and Palestine.*]

solid rock, hewn into shape. In the interior are chambers more like dungeons than human habitations. The whole building has the aspect of hoary antiquity.

To the E. of the castle are the remains of a *temple*, which appears in the massive simplicity of its style to have resembled that at Rukhleh. The sides of the door are ornamented with Corinthian pilasters. This village is also inhabited by a few families of Druzes, from whom every English traveller will receive a hospitable welcome. From Burkush we can ride to Katana in 2½ h.

Returning to Rukhleh we set out northward for Deir el-Asháyir. The road leads over a wild rocky ridge. In ¾ h. we gain the top, and commence the descent through a narrow glen. Away before us is the beautiful green plain of Zébedáy in the very heart of the mountain chain—a rugged ridge on its l.; and a higher, but less rugged one, on the rt. The village of Zébedáy is at the upper end of the plain, and above it on the hill-side to the rt. is Bludáy, over which rises the highest peak of Antilebanon. ¾ h. more brings us to

Deir el-Asháyir.—This is a small village inhabited by a few families of Druzes and Christians; the former, like their neighbours of Halwy and Yuntah, have a bad character and deserve it. They are the hereditary pests of the Damascus and Beyrouth road; never missing a favourable opportunity of shooting a postman, or plundering a caravan. Franks however have little to fear from them. Indeed they look upon the English as their friends and protectors. On one occasion, some years ago, a Yuntah chief committed a most cold-blooded murder by night in a house in Sük Wady Barada; but having learned the next day that the English consul of Damascus had been sleeping in an adjoining room, he sent him a polite apology for having unconsciously disturbed his repose; and assured him that had he known the Consul was

there he would have postponed his work to a more suitable season. Deir el-'Ashayir is situated on the side of a plateau in the centre of the mountains. The ground slopes gently down from it eastward to a little basin, which becomes a lake in winter, and having no outlet remains a marsh during most of the year, and forms the home of numerous water-fowl. Here also are the ruins of a large and splendid temple. It stands on a platform of massive masonry 126 ft. long by 69 wide, and about 20 high in front, towards the E. The sides of the platform are ornamented with a deep moulding. The temple is a quadrangle 90 ft. by 36 within, and has Ionic pilasters at the angles. Round this building are other remains now shattered and broken; heaps of building-stones, and fragments of columns. They may have belonged to a large court like those at Ba'albek and Palmyra.

Our road now leads down a pleasant green vale, and in 1 hr. falls into the new French road from Beirut to Damascus, near a fountain and ruined khan called *Meithelün*. We wind through a ravine of the same name between beetling cliffs round whose summits the eagles sweep. The ravine is succeeded by a region of bleak gray hills, with vineyards along their sides, and corn-fields in the vales between. The village of *Dimas* is seen on the l., perched on a bare white slope, without a tree, or shrub, or tuft of grass. It is one of the principal stations on this road, and as such is much frequented by travellers and muleteers. But we pass on, leaving it on the l., and soon emerge from the hilly ground on the desert plateau of *Sabra*. Nowhere in Syria is there a more desolate region than that now before us. It only wants the sand to make it a match for its namesake in Africa. One can here understand the full force of Moses' threat, "And the earth that is under thee shall be iron."—The hard, flinty, blasted soil bears a strong resemblance to a field of iron; and should it be the summer

season one may realise, too, the other part of the curse, "Thy heaven that is over thy head shall be brass" (Deut. xxviii. 23). Not a village, nor a tree, nor a patch of verdure appears within the range of vision, though the eye sweeps a district containing nearly 100 square m. A range of white naked hills bound the plain on the S.E.; lofty, naked, gray mountains rise in long steep slopes to the rt. and l. behind us. The only pleasing feature in this vast panorama is Hermon, which towers up a beautiful snow-capped cone at the south-western end of the plain.

We follow the road across the desert plain, at the eastern end of which it suddenly dives down into a beautiful glen, filled with foliage, and sparkling with fountains and streams of water. Through the midst of it, fringed by tall poplars, and shaded with walnuts, winds the "golden-flowing" river **ABANA**. Its magic power we see already. It has converted a ravine in a wilderness into a paradise. Conical hills, white almost as the snow of Hermon, rise from the very brink of the waters, and add by their contrast to the enchanting beauty of the scene. Little villages are there, peeping out of their bowers, on the rt. and l. We follow the new road to a village called *Dummar*. From this place the road continues through the glen, which contracts into a narrow chasm, shut in by rugged white cliffs. The traveller will observe in passing along how rude dams have been formed across the river, and large canals filled by its abundant waters, and then carried along the steep banks, in some places tunnelled through the cliffs, so as to convey water to the higher sections of the plain of Damascus.

The road at length emerges from the ravine, and follows the N. bank of the river to the Mosque and Hospital of *Selim*. There it crosses the river by a wooden bridge and enters Damascus.

At the village of *Dummar*, in the glen, the old road turns to the l., and crosses the shoulder of the high, bleak hill. As it is from the brow of

this hill, on the old road, that the justly celebrated view of the city and its magnificent plain is obtained, some travellers may probably still venture to leave the comfort of the French highway, and encounter the rugged mountain path. As we zigzag up the rugged ascent the desert plain of Sahra once more opens behind us; but the green vale through which we have passed is in view also, and gives a new feature to it. The glen becomes much narrower as it passes through the ridge of hills. The mad river foams between cliffs; and though the gorge is close on our rt., it is so narrow and deep that both the stream and its fringe of foliage are hid from view.

Half an hour from the bridge brings us to the place where the road is hewn through a rocky crest on the eastern brow of the ridge. A little domed wely stands over it on the rt. Ascending to its side Damascus and its plain burst at once upon our view. The change is so sudden, so unexpected, that it seems like some glorious vision. The gorge of the Abana is at our feet, and we see that the river is the source of all that richness and beauty. That ravine is a real *cornucopia*, pouring out a perennial flood of flowers and fruit upon the broad plain. We are here about 500 ft. above the city, and 1½ m. distant from it. This distance lends enchantment to the view. The peculiar forms of Eastern architecture do not bear close inspection, but they look like an Arabian poet's dream when seen from afar. Tapering minarets and swelling domes, tipped with golden crescents, rise up in every direction from the confused mass of white terraced roofs; while in some places their glittering tops appear above the deep green foliage, like diamonds in the midst of emeralds. In the centre of the city stands the Great Mosque; and near it are the towers of the Castle. Away on the S. the eye follows the long narrow suburb of the *Meidān*. Below us is the *Merj*, the *Ager Damascenus* of the early travellers—a long green meadow

stretching from near the mouth of the gorge to the western side of the city. The Barada winds through it; and at its eastern end is one of the most beautiful of the mosques, with a large hospital adjoining. The gardens and orchards, which have been so long and so justly celebrated, encompass the whole, sweeping along the base of the hills, and extending on both sides of the river more than 10 m. eastward. They cover an area nearly 30 m. in circuit—not uniformly dense, but with open glades here and there, and villages among. Beyond this circuit are clumps of trees dotting the plain as far as the eye can see. The varied tints of the foliage greatly enhance the beauty of the picture. The sombre hue of the olive and the deep green of the walnut are relieved by the lighter shade of the apricot, the silvery sheen of the poplar, and the purple tint of the pomegranate; while lofty cone-like cypresses appear at intervals, and a few, a very few, palms raise their graceful heads. And in early spring the blossoms of the fruit-trees give another charm to the scene—lying like foam upon a verdant sea. The gorgeously coloured foliage thus surrounding the bright city; the smooth plain beyond, now bounded by bare hills, and now mingling with the sky on the far distant horizon; and the wavy atmosphere quivering under a shower of sunbeams, that make forest, plain, and mountain tremble—give a softness, an aerial beauty, to the picture that enchants the beholder. Who will not exclaim as he stands on this hill, and looks on that glorious panorama—“Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?” (2 Kings v. 12).

The ridge on which we stand is terminated on the rt. by the snowy peak of Hermon; while on the l. it stretches away, hill upon hill, till lost in the distance. The plain along the base of the ridge extends to the horizon at each end. On its eastern side is a group of graceful conical hills, called Tellat, nearly 50 m.

distant. To the rt. of these the plain again touches the horizon. Farther to the rt. still is a ridge of pale blue mountains—now called Jebel Hauran, but anciently Al-salāmūn Mons, and more anciently “The Hills of Bashan.” After these, but much nearer us, come two parallel ranges—Jebel el-Āswad bounding the plain some 7 m. off, and the ridge of Manī'a rising over it. Between these flow Nahr el-Awaj, the ancient PHARPAR.

Descending again to the road, we pass through the excavation, and then wind down the steep hill-side. Many tombs are now seen near the road, and among the gardens to the rt. of that light graceful Saracenic architecture which accords so well with eastern scenery; but all are in a sad state of dilapidation. We soon enter the large suburb of Salhiyeh, containing a few good villas which command a noble view of the city and plain. A quarter of an hour's ride along a broad paved road brings us to the gate of Damascus.

ROUTE 33.

TIBERIAS TO DAMASCUS, BY JISR BENAT YAKUB.

	M. M.
Tiberias to Khan Minyeh (Rte. 28)	2 0
Khan Jubb Yūsef	1 40
Jisr Benat Ya'kub	3 0
Nawarān—ruined village	1 40
Tell el-Khanzir, on rt.	2 30
Kuneiterah—a ruin	1 40
Sus'a	6 0
Khan esh-Shih	2 20
Kaukab	1 15
Damascus (Rte. 31)	2 45
Total	24 50

This route is neither safe nor interesting. It is but little travelled, and there is nothing along it to tempt one to run any risks. Its only recommendation is the rich pastoral scenery of the Jaulān. The greater part of the country through which it runs is without settled habitation—wholly given up to the Arabs of the desert, who pitch their tents by its fountains, and pasture their flocks upon its luxuriant herbage. From the point where we leave the shores of the Sea of Galilee till we reach the plain of Damascus, we pass but one inhabited village.

Our path lies along the solitary shores of the lake, past the few miserable hovels of Mojet, to the deserted site of Capernaum (Rte. 28). We then climb the hill to Khan Jubb Yūsef (Rte. 29); and ride along the table-land between the hills of Safed and the ravine of the Jordan for nearly 2 hrs., and at last make a rapid descent to the bank of the sacred river. Strange enough that a modern bridge over it retains the name of the patriarch who crossed the river, but not at this spot, a young adventurer, with his staff in his hand (Gen. xxxii. 10). Why the word “daughters” should be added is a mystery—yet so it is: *Jisr Benat Yakub*, the “Bridge of Jacob's daughters,” is at present the only one that spans the upper Jordan. It has 3 pointed arches, that in the centre being larger than the others; and it is in excellent repair—a remarkable fact in this land of ruins. The roadway is well paved, but there are no parapet walls. It is evidently of comparatively modern construction. On the E. bank, about 100 yds. above the bridge, is a large ruined khan, like those we have seen near Tabor. The interior is overgrown with rank weeds, and a few thorn-bushes. In the centre of the court is a well-built fountain, or tank, with a fragment of a column at each angle. Some of the vaulted chambers are still used as a temporary asylum by a passing traveller. A paved road leads from the bridge to the door of the khan; and another runs up the hill diagonally past the southern side

of the building. They may be of the same age as the khan itself. At the western end of the bridge is a small round tower of very recent date, loopholed for musketry. Beside it are two or three wretched sheds, occupied by toll-men and custom-house officers, when the country is peaceable and passengers inclined to pay.

The Jordan is here a rapid stream, about 25 yds. wide. Above the bridge it flows smoothly between alluvial banks, fringed with thickets of reeds and rank grass; and the depth is 8 or 10 ft. But after passing through the bridge it rushes in sheets of foam over shelving rocks and among loose fragments. The valley is narrow. The western bank rises abruptly from the water, and is covered with rank weeds and bushes. On the opposite side is a level tract, 40 to 50 yds. wide, carpeted with verdure, and here and there swampy with springs. This tract gradually increases in breadth northward, toward Lake Huleh; and a short distance above the bridge the W. bank sinks down into the plain which sweeps round the lake, and extends to the site of Dan.

We have now a steep winding ascent up the bank on the eastern side of the river. In $\frac{1}{2}$ h. we reach the brow of the glen. The steepest part is past, but we have still before us a long tedious acclivity; more gentle it is true, and broken here and there with broad terraces of level ground. Some patches of this region are cultivated by the Turkman Arabs, who are agriculturists, though they live in tents. The richness of the soil and the luxuriance of the vegetation attract attention. Even the choicest spots on the plain of Sharon do not equal it. We are in BASHAN, whose pastures attracted the half-tribe of Manasseh—they saw it was a land for cattle, and they had large flocks (Num. xxxii). The wisdom of their choice, and that of their brethren of Reuben and Gad, none will question who are privileged to examine and compare the countries on the E. and W. of the Jordan. Bashan became

famous in after years for its “fattlings,” its “kine,” and its “strong bulls” (Ezek. xxxix. 18; Amos. iv. 1; Ps. xxii. 12). And the traveller may see along these slopes the flocks of black cattle belonging to the Turkmans, bearing unmistakable evidence even now to the excellence of the pastures.

In 1 h. 40 min. from the bridge we pass the ruins of Nawarin, on the l. of the road. It is a small town, built of hewn stones, and bears marks of antiquity. Fragments of shattered walls and many foundations remain; but all thickly covered with thistles and rank weeds. A few large fig-trees stand on and around the site, and a little fountain sends forth a tiny stream that trickles down the bank through trailing weeds. After passing this place the scenery becomes still richer and more picturesque; groups of oak-trees, and clumps of shrubbery, and green meadows spangled with myriads of flowers, varied here and there with rough bushy banks. The remains of stone fences are also seen encompassing the fields. In fact, the country so resembles a neglected pasture-farm, that one expects every opening will bring into view some venerable manor-house. But all is desolate. The best of the pasture is lost—the tender grass of early spring. The flocks of the Turkmans and Arabe el-Fudhl, the only tribes that remain permanently in this region, are not sufficient to consume it; and the ‘Anzeh, those “Children of the East,” who spread over the land like locusts, and whose “camels are without number, as the sand by the sea-side for multitude” (Jud. vii. 12), only arrive about the beginning of May. At that season the whole country from the Jordan to the plain of Damascus is covered with them—their black tents pitched in circles near the fountains, and their flocks and herds running over hill and dale. The traveller who has enterprise and courage enough to pass this way at this season will enjoy a favourable opportunity of seeing those true sons of the desert, and

true descendants of him of whom it was prophesied that he would be "a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren" (Gen. xvi. 12). These words are still fully applicable to the Bedawin, who are the scourges of eastern Syria. Their hand is against every unprotected traveller, every unguarded caravan. The hand of every settled inhabitant is against them, both for defence and reprisal. Yet, though fearing and feared, they dwell in the presence of all their brethren,—they return to their wonted haunts as regularly as birds of passage.

The 'Anazeh constitute one of the most powerful and one of the most numerous sections of the Bedawin. They are divided into several large tribes; and these again are subdivided into about 40 smaller ones, each having a sheikh of its own, and a distinguishing name. They acknowledge no *one* ruler; but there are several princely families who are the nominal chiefs of the larger tribes. The division or tribe which comes annually to this region is called the *Wulid 'Aly*; and their chief, Mohammed el-Dhuliy, better known as *Ibn Ismaïl*, is among the most powerful of the 'Anazeh sheikhs, though inferior to some of them in rank. His principal influence is derived from his connexion with the Pasha of Damascus, to whom he furnishes a large number of camels annually for the pilgrim caravan. It is thought, however, that his intercourse with the government does not improve his morals. He enters the Hauran about the beginning of April, and moves gradually westward to the Jordan, which he reaches towards the middle of May. His people never cross the river, except to plunder; but then they do often enough. When their flocks have either eaten up or trampled down the pastures of the Jaulan, the sheikh mounts his mare, waves his spear, and his "children" follow him to the lakes of Damascus, round which they encamp for the rest of the summer. The tribe has long

been at war with the stationary Bedawin of Jebel Hauran, and their brethren of the Safah.

As we ascend, the scenery increases in beauty. The landscape, however, can only be seen to perfection by turning round and looking down the slope. When we look up, the rocky banks, the rough stone fences, and the walls of the old terraces, are the most prominent features, and hide the green fields and meadows. When we turn our eyes downward the scene is completely changed; beautiful undulations of the richest herbage, varied by long belts and groups of evergreen oak, and single trees here and there—all tastefully disposed as in an English park. Shrubberies of hawthorn and ilex, with a myrtle at intervals, fringe the forest glades. The multitudes of bright flowers excite our admiration. Here is a meadow covered with buttercups; beside it are long banks of daisies; then come whole fields glowing with tulips and anemones; while convolvulus, marigolds, and many others are scattered profusely among the long grass. The trees are generally prickly oak—the "oaks of Bashan." Many of them are noble trees; but a great number are mutilated. The Bedawin lop off the branches for fuel and to make charcoal, leaving the stems in their places.

At 2½ h. from Nawarān we reach the base of a picturesque conical hill with a double top, called Tell el-Khanzir, "The Hog's Tell," probably from the number of wild swine that find a retreat in the dense forests round it. It is S. of the road. It is the first of a broad line of conical hills which extend southwards from the base of Hermon. They are all more or less densely wooded; and between them are winding vales, and green glades, and solitary glens that seem as if human foot had never entered them. The scenery is charming—fresh and soft and delicately tinted. The road winds among the hills, still ascending. Occasionally we meet with patches of Roman pavement, and tanks that have a look of antiquity; but there is no

sign of habitation either ancient or modern. A few black tents are visible at long intervals in sheltered nooks; and bands of Arab cavaliers may be perceived winding along by-paths, or scouring the open meadow, their spears heads glittering in the sunlight.

In about $1\frac{1}{2}$ h. from Tell el-Khanzfr the road sweeps along the southern base of another conical hill, some 500 ft. high. It is appropriately called *Abu Nedy*, "The Father of Dew," for the clouds seem to cling with peculiar fondness round its wooded top, and the wely of Sheikh Abu Nedy which crowns it. Perhaps the genial influence of the snowy peak of Hermon may extend even as far S. as this place, and Abu Nedy may be among those "hills of Zion" on which "Hermon's dew" descends. (Ps. cxxxiii. 3.) On passing this tell we emerge from the oak forest on a verdant plain, level as a bowling-green, stretching far northward between wooded hills; but only about $\frac{1}{2}$ m. wide. On its eastern side lie the ruins of Kuneitrah.

Kuneitrah is a ruined village of about 80 or 100 houses, built on a low mound. Beside it is a large khan, now ruinous. It was a strong building intended both for defence and accommodation; and the country required it. It contains tanks, stables, vaulted chambers, and a mosque. Christians might occasionally learn a useful lesson from Mohammedans. With the latter no public building is considered complete without its mosque, or at least its place of prayer. The religious exercises of the followers of the False Prophet may be formal, and *only* formal. But form is better than nothing. There is something noble in this universal acknowledgment of a God, and in this universal recognition of the *first duty* of all God's creatures—worship.

GAULANITIS, Jaulán.—At Kuneitrah we are on the summit of the long ascent from the Jordan, and we stand on the side of the plateau of

Jaulán. As seen from the W. a mountain-range appears to run from Hermon to the hills of Gilead; but here we see that the mountain-range is merely the supporting wall of a great terrace. We also see that, even at this place, there is no connected ridge—only a series of isolated, and partially isolated, tells, which terminate some 8 or 10 m. to the S. The plateau of Jaulán is before us; but owing to the undulations of the ground in the neighbourhood of this line of tells, our view is limited. It is a fertile region, well watered by streams from Hermon and numerous fountains. Its pastures are reckoned the richest in Syria, and the greater part of its soil is fertile. Yet it is now almost entirely desolate. There are only eleven inhabited villages in the province. That it was densely populated in former times is proved by the fact that I possess a list of one hundred and twenty-seven towns and villages, all of which are deserted with the exception of the eleven. The province is bounded on the W. by the Jordan, on the S. by the river Hieromax, on the E. by the Haj road. The northern boundary is not so well defined; but a line drawn from Baniyas in a south-eastern direction to the Haj road may be regarded as a close approximation. Its greatest length is about 35 m., and its breadth 25.

The name *Jaulán* is identical with the Greek *Gaulanitis*, and it is the Arabic form of the Hebrew *GOLAN*, a city of Bushan, which was given out of the half-tribe of Manasseh to the Levites, and was appointed one of the three cities of refuge beyond the Jordan (Josh. xx. 8, xxi. 27; Deut. iv. 43). Its site is unknown; but the province of which it was the first capital still retains its name. Gaulanitis is not mentioned in Scripture, though it is included in that "region of Trachonitis," over which Philip the tetrarch ruled (Luke iii. 1). Josephus often mentions it, and gives us sufficient data to fix its boundaries. Much confusion has arisen from geographers overlooking the fact that both Gamala and Hippos were cities of Gaulanitis,

and the districts called by their name were sections of the latter province (Joseph. *B. J.* iii. 3, 1; iv. 1, 1).

Beside Kuneitirah are some traces of a road, of Roman origin, but evidently repaired at a later period, probably when the khan was built. We follow it down a very gentle descent, along the banks of a winter torrent, for about $1\frac{1}{2}$ m., to another and much larger stream, which comes from the N.W. Here is a deep and difficult ford beside the ruins of an old, perhaps Roman, bridge. The stream flows with a lazy current, the water is deep in spring, and the bottom rough and stony. 100 yards farther is another ford, also beside an old bridge. The grassy banks of these streams, and the beautiful plain of Kuneitirah, form the favourite camping-ground of the Arabs el-Fudhli, who, though dwellers in tents, are to some extent cultivators of the soil, and never leave the neighbourhood of Jebel el-Heish. Their chief sheikh has the title of Emir, and the governor of the districts of Jaulan and Kuneitirah usually resides either in his tents or in those of the Turkman.

The path now runs through a desolate region, so abundantly watered by fountains and streams as to be in early spring almost a morass. About 3 m. to the l. is the low ridge of Jebel el-Heish, and on the rt. is a rising ground bounding the view eastward. The soil is fertile, and covered with luxuriant grass, though in places very stony. The traces of fields and fences, and other marks of former cultivation, are everywhere visible; but the land is "without an inhabitant." In $\frac{1}{2}$ h. an ancient paved road crosses our path, running from E. to W.; and in another $\frac{1}{2}$ h. we pass close to a large ruined khan called Keranch (the Kerrymbo of Burckhardt). It is $\frac{1}{2}$ m. to the W. of the road. Beside it are the ruins of a village. Here also we can see the white minaret and dome of the village of Jebâ, over the southern shoulder of a tell of the same name, $1\frac{1}{2}$ m. to the rt. Passing the western slope of the tell through thin shrubbery of hawthorn and dwarf oak,

we descend a rocky slope to a wady through which winds a little stream. Here are long sections of a finely paved road quite perfect, and two bridges, still passable, across the double channel of the rivulet. The road now sweeps along the western slope of Tell esh-Shalim, and here we get our first view of the lower range of Anti-Lebanon which bounds the plain of Damascus. The rounded summit of Jebel Tinlyeh stands out prominently on the distant horizon, marking the direction of the old city, which is in a line with it.

Jedûr, ITURÆA.—We are now in the province of Jedûr. The village of Jebâ is on the northern border of Jaulan, and Jedûr adjoins it. Immediately after passing Tell esh-Shalim we enter a wild rocky plain called Nukkît Sâ'a. The surface of the ground is covered with jagged rocks; here heaped up in great piles, and there sunk into deep pits; at one place smooth and naked, and regular as closely-jointed pavement; at another seamed with deep fissures, in whose chinks spring up rank grass and weeds. The rock is basalt, and the formation similar to that of the Lejah. The molten lava seems to have issued from the earth through innumerable pores, to have spread over the plain, and then to have been rent and shattered in the act of cooling. The Roman road runs through the centre of it, and is still in places almost perfect; the pavement being close and smooth. In $1\frac{1}{2}$ h. from Tell esh-Shalim we emerge from the wilderness of rocks beside the large khan of Sâ'a.

The province of Ituræa, with which Jedûr is identical, is only once mentioned in Scripture—Philip was "Tetrarch of Ituræa and the region of Trachonitis" (*Luke* iii. 1). But the country became historic long before the rule of the Herodian family, or even the advent of the Greeks. *Jetur* was a son of Ishmael, and he gave his name, like the rest of his brethren, to the province he colonized (*Gen. xxv. 15, 16*). In after years, when the Israelites settled in Canaan, a war

sprang up between the half-tribe of Manasseh and the "Hagarites (or Ishmaelites), *Jetur*, and Neprish, and Nodab." The latter were conquered, and "the children of the half-tribe of Manasseh dwelt in the land, and they increased from Bashan unto Baal-Hermon, and Seir, and unto Mount Hermon." They already possessed the plateau of Jau'lān, and the whole of the Haurān on the E. of it; and now they conquered and colonized the province of *Jedār* (the Arabic form of the Hebrew *Jetur*), which lay between their other possessions and Mount Hermon. (1 Chron. v. 19-23.) Subsequent history shows that the hardy Ishmaelites were neither annihilated nor entirely dispossessed, for, in the second century before our era, Aristobulus king of the Jews conquered the province and gave the people their choice of Judaism or banishment (Jos. Ant. xiii. 11, 3). The physical geography of the country here as elsewhere, serves to illustrate history. The Itureans retired for a time, before a more powerful enemy, to the recesses of this rocky plain, and to the heights of Hermon—just as the Arabs el-Fudhūl do now on the approach of the 'Amazah. The Itureans seem to have been a brave people, attached to their country, fond of liberty, and with a hereditary tendency to pillage. Strabo briefly describes them as "a race of vagabonds," and probably most of their neighbours agreed with him. They have not yet lost their character. The modern province of *Jedār* coincides in extent with the ancient Iturea. It extends from the northern border of Jau'lān to the banks of the river Jen-nānī, and from the eastern base of Hermon to the Haj road. It contains thirty-eight towns and villages, 10 of which are deserted, and the rest contain only a few families of peasants, living in wretched hovels, amid heaps of ruins.

S'as'a is a small village built within 2 large khans. It stands on the side of a cup-shaped tell, which was an ancient site, and a more ancient crater. The river Jen-nānī sweeps past its

northern base in a broad shallow bed, and is crossed by a stone bridge. One of the khans stands on the northern declivity of the tell. The exterior walls are rude, composed of small black stones. Within it is the principal part of the village. The other khan is a fine building. The workmanship is not only substantial but elegant. The walls are of white limestone, and it contrasts singularly with its dark neighbour. At the angles are octagonal towers, and along the sides heavy buttresses. The gateway has a beautiful pointed arch. In the interior are a mosque and tank in the centre of an open court; with great numbers of vaulted chambers and buildings of different kinds round its sides. Now the mosque is roofless, the tank dry, and the chambers in ruins. A few families still find a shelter within it. The khan was built nearly 300 years ago by Sennā Pasha of Damascus, at the same time with those near Tabor, and probably also with those at Jisr Be'ut Yakfū, and Kuneitirah.

Our road crosses the old bridge; then traverses for $\frac{3}{4}$ h. a cultivated plain—an oasis in the desert; then fords the stream of the Sabirānī, beside another ruined bridge; and then enters a desolate waste. About $\frac{1}{2}$ m. E. of the ford the 2 streams unite and form the river 'Awiy, the ancient *Pharpur*. It sweeps along in a deep narrow bed, "tortuous" as the name implies—confined on the one side by a rugged wall of volcanic rock, and on the other by cliffs of limestone. The former affords some specimens of columnar basalt. The country away to the rt., almost as far as the eye can see, is a plain covered with jagged rocks, and dotted with conical tells. On the l. is a bleak undulating waste, scantily clothed with a brownish thorny shrub, that gives it all the dreary aspect of a Scotch moor. The only variety along this desolate track is a little glen crossing the path at rt. angles, in which are a number of heaps of small stones, and thorn-bushes garnished with hundreds of rags. It used to be, and occasionally is still, a favourite haunt of Druze and Arab robbers.

The stone-henps mark the graves of murdered travellers; and the shreds and patches are the offerings of more fortunate voyagers to the manes of the dead. The glen falls into the 'Awaj on the rt., near the spot where a large canal leads off from the river a supply of water for the plain of Damascus.

As we advance traces of the old road appear here and there. It is broad and well paved; running along in the true Roman style, straight as an arrow. We soon pass Khan esh-Shih, an old caravansary with high walls and low door. It is occupied by a few families of peasants and shepherds. The canal is close on our rt., and the river about 1 m. distant; between the two is a rich cultivated plain, in which, near the banks of the 'Awaj, are several small villages. From the khan we can look down the valley as far as Kessweh, where the river enters the glen between the parallel ridges of Jebel el-Aswad and Jebel Manîn.

The district watered by the 'Awaj is called *Wady el-'Ajam*, the "valley of the Persians," but when or why it got the name is unknown. The road crosses the canal, traverses an undulating plain, and passes between 2 low hills at the western end of Jebel el-Aswad. On the summit of that to the l. is the village of Jinch, and on that to the rt. Kuukab—both black, blank, and ruinous. Here we get our first view of the plain of Damascus, and of the minarets and domes of the city itself, rising out of a sea of verdure; and here a tradition, as old at least as the time of the Crusades, fixes the scene of *Paul's conversion*. There is nothing in the Scripture narrative to enable us to identify the spot: "And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven" (Acts ix. 3). Somewhere *near* the city—near it in comparison with the long distance he had travelled—the event occurred. The exact locality is unknown; but as it was on the great road to Jerusalem, a mile or two backwards or forwards makes no difference on the leading features of the landscape. We see them to-day just as Paul saw

them: the snow-capped peak of Hermon on the l.; the long bare ridge of Anti-lebanon running eastward, with the rounded top of Jebel Tlniyeh rising in the midst of it; the broad plain with its various-tinted foliage and deep green corn-fields, here spreading out to the horizon, and there bounded by groups of graceful hills; the villages embowered in orchards to the rt. and l.; and the bright buildings of the city itself just appearing above the foliage; the same cloudless sky, and the same fierce sun pouring down a flood of light from the midst of heaven (it was "noon-day") on city, plain, and mountain. The same figures too gave life to the landscape: strings of camels bearing the wheat of Auranitis; Bedawy cavaliers from the eastern deserts, armed with long lances; and peasants driving their yokes of oxen with sharp goads—goads which forcibly illustrated, if they did not suggest, Jesus' words to Paul: "It is hard for thee to kick against the goads" (Acts xxvi. 14). "At midday," as the company approached the city, "suddenly" a "great light" shone from heaven, and the greatness of that light he can comprehend who has seen a Syrian sun shining in his strength, and who reads that the light which shone about Paul and his companions was "above the brightness of the sun" (Acts xxii. 6; xxvi. 13). The closing scene of the drama and its results are well known.

Another remarkable incident occurred, probably on this road, perhaps on the same spot, nearly 1000 years earlier. The prophet Elijah went from Palestine to Damascus. Benhadad the king, his old enemy (2 Kings vi. 11-18), heard the news and sent one of his principal servants with a costly present and an humble inquiry: "Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?" (viii. 9.) The messenger was Hazael, whom Elijah had been commissioned some time previously to anoint king over Syria (1 Kings xix. 15). Crafty though Hazael was, Elijah read his wicked designs; and his searching glance brought a blush to the traitor's face. The whole circum-

stances of this tragic episode in Scripture history are thoroughly Oriental: the "forty camels' burden" of "every good thing of Damascus;" the accomplished duplicity and cruelty of the confidential servant; the ease with which the murderer mounted the throne of his victim; and the subsequent barbarity of the usurper. I could pick out a score of Hazael's from among the local rulers of Syria during the last century.

DAMASCUS.

Hotel.—The only hotel in the city is that kept by *Dimitri*, and called by his name. It is a new house, clean, well-ordered, and comfortable. The landlord is honest, attentive, and intelligent. It is situated near the British Consulate, and the terminus of the new road to Beyrouth. The terms are 11 francs a day for board and lodging, including service and *vin ordinaire* of home manufacture.

Consul, Post.—The British Consul, E. T. Rogers, Esq., has his residence and offices in the Muslim quarter, near the terminus of the new road, and the office of the Road Company. All letters for travellers should be addressed to his care, and called for. Letters for England may be forwarded by the Consular post, which leaves in time to meet the French steamer from Beyrouth to Alexandria. There is an English dromedary-mail to Baghdad on the arrival of the post from Beyrouth.

Money.—There are no English banking or Mercantile houses in Damascus. Bills on London can be negotiated in the offices of several native and foreign merchants; but at a loss of 3 or 4 *per cent.* The best way of obtaining money is to advise the banker in Beyrouth, and draw upon him in *Turkish liras*, or other known gold or silver coin, for what may be needful.

English Services is conducted every Sunday at 11 o'clock in the new

church of the Irish Presbyterian Mission.

Population.—The population of Damascus is estimated at about 150,000. Of these about 18,000 are Christians, 6000 Jews, and the rest Mohammedans.

From recent very careful statistics collected by the Rev. S. Robson, it appears that before the massacre of 1860 the Christian population numbered nearly 32,000. At present it is under 20,000. The Christian quarter of the city, which lay near the East Gate, on both sides of "the street called Straight," was plundered and burnt to ashes. Not a single house was left.

The following careful statement, which was kindly furnished to me by Mr. Robson, will be read with interest. I may state that Mr. Robson was in the city during the massacre:—

"After the massacre in Damascus the clergy and chief people of each sect made out a list of the persons belonging to their community who were killed, as far as it was possible to ascertain their names. These lists contained the names of about 1200 *known inhabitants of the city*. It is certain, therefore, that that number at least, of persons permanently resident in Damascus, perished during the three days of the massacre.

"But besides these there was in the city at the time of the massacre a considerable number of strangers, who were brought by some business, and were in lodgings in various parts of the city—in the Mohammedan as well as in the Christian quarter. Of these some were from the towns and villages of Syria, some from Mesopotamia, some from Egypt, and many were Armenians. *It is impossible to ascertain how many of this class were killed.*

"Another class of strangers in Damascus at the time consisted of the Christian inhabitants of the surrounding villages, who had taken refuge in the city. These refugees amounted to several thousands. They were lodged in churches, schools, and con-

vents. Being crowded together, and mostly in public places, a very large number of them was killed. The best estimates of the number vary from 1300 to 1500.

"I am sure, therefore, that I am rather below than above the truth in saying that on the 9th, 10th, and 11th of July, 1860, *there were murdered in Damascus at least 2500 adult male Christians.*"

But no estimate of the numbers actually murdered can give an adequate idea of the terrible results of those massacres. Thousands who escaped the sword of the assassin died of fright, of wounds, of famine, or of subsequent privations. Those murdered were men mostly in the prime of life, the only support of wives and children. Their houses were burned; their property was swept away; all means of support were taken from them. The survivors were driven forth homeless, penniless, and in many cases naked and wounded. Many of the women and girls were seized by the inhuman murderers, and condemned to the worst of all forms of slavery.

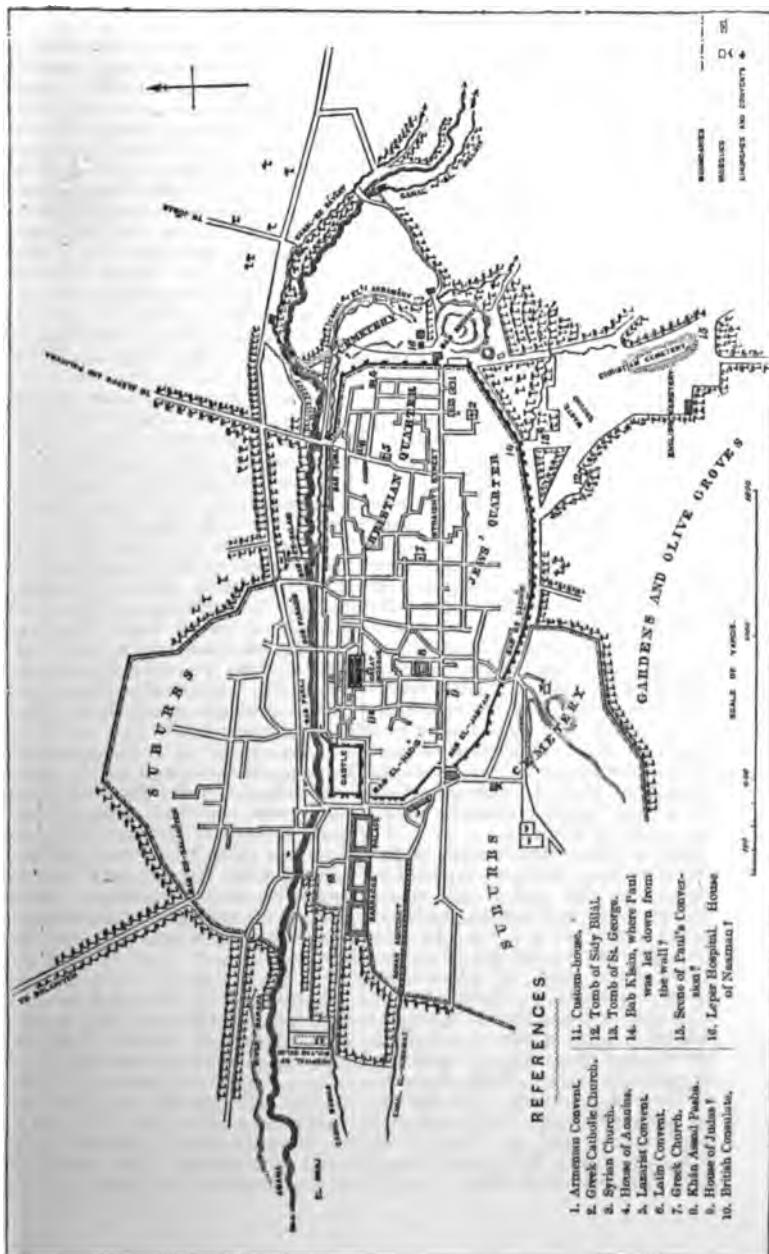
About a third of the Christian houses still (1868) lie in ruins. Two-thirds are partially rebuilt; but some of them are mere shells; and the magnificence of former days is all gone. The churches are nearly all completed. The feeling of distrust, fear, and hatred still remains deeply rooted in the hearts of the Christians toward the Mohammedans; and it can never be allayed so long as the treacherous government of Turkey rules over Syria.

The Bazaars of Damascus have long been celebrated; and they are among the best in the East. Long ranges of open stalls, on each side of narrow covered lanes, with a bearded, turbaned, robed figure squatting in the corner of each as composedly as if he had been placed there for show, like the piles of silk that rise up on each side of him. Each trade has its own quarter or section in the immense network of bazaars, and thus we run

in succession through the Mercers' Bazaar, the Tailors' Bazaar, the Spico Bazaar, the Tobacco Bazaar, the Shoe Bazaar, the Silversmiths' Bazaar, the Clog Bazaar, the Book Bazaar, the Saddlers' Bazaar, and the "Old Clo'" Bazaar. All the costumes of Asia are here pushing along the crowded thoroughfares, struggling with panniered donkeys and strings of mulcs and camels.

The bazaars are well stocked: Indian muslins, Manchester prints, Persian carpets, Lyons silks, Damascus swords, Birmingham knives, amber mouthpieces, antique china-ware, Cashmere shawls, French ribbons, Mocha coffee, Dutch sugar—all mingled together. Those who have a taste for curiosities, such as old arms, porcelain, &c., ought to visit the *Suk el-Aruām*, "Greek Bazaar," near the gate of the palace. Be it remembered that 5 or 6 times the value of each article is usually asked.

The situation of Damascus, and the general features of the surrounding country, have already been described. (See above, Rte. 32.) The city stands in the plain, $1\frac{1}{2}$ m. from the base of the lowest ridge of Antilebanon. The plain has an elevation of about 2200 ft. above the sea, and is covered with vegetation and foliage. The ridge consists of barren chalk hills, almost white as snow in summer, and in winter of a dull grey colour—running from the base of Hermon in a direction N.E. by E. The average elevation above the plain is about 600 ft.; but opposite the city a rounded hill rises to a height of 1500 ft., and is crowned by a little ruin called *Kubbat en-Nasr*, "the Dome of Victory." Along the base of this hill lies the large straggling village of Salhiyeh, usually reckoned a suburb of Damascus; and a little to the W. of it the Barāda issues from the mountains by a sublime gorge, and flows due E. through the plain, dividing the city into two unequal parts. Damascus occupies one of these sites which nature seems to have intended for a perennial city: its beauty stands unrivalled, its richness has passed into a proverb, and its



supply of water is unlimited, making fountains sparkle in every dwelling.

The *Old City*—the nucleus of Damascus—is on the S. bank of the river. It is of an oval form, encompassed by a rickety wall, and having the castle projecting at its N.W. corner. Its greatest diameter is marked by the “Street called Straight,” which runs from W. to E., and is an English mile in length. In this part are the principal buildings, including the Castle, the Great Mosque, Khan As'ad Pasha, the Christian churches, &c. Here, too, the Christians reside, clustering round the E. gate. The Jews adjoin them on the S. On the N. bank of the river, adjoining the castle, is a large suburb, extending up the gentle slope towards Salahiyeh. This may be called the Turkish quarter, as a large number of the best houses are occupied by officers of the government, civil and military. At the W. end of the old city is another large suburb, including the long range of barracks, the beautiful mosque and hospital of Sultan Selim, the courts of justice, the principal consulates, and the offices of the New Road Company. Adjoining this, and extending southward in a straight line for nearly 2 m., is the Meidān, the largest suburb of all. Through the Meidān runs a wide street, terminating at *Busābet Ullāh*, “The Gate of God,” through which the pilgrim caravan annually passes on its way to Mecca.

The principal manufactures of the city are silks, which are exported to Egypt, Bagdad, and Persia; coarse woollen cloth for the *abūs*, or cloaks, almost universally worn by the peasants of Syria and the Bedawin; cotton cloths; gold and silver ornaments; arms, &c. In addition to supplying the wants of the whole population between the southern part of the Hauran and Hums, the city carries on an extensive trade with the Bedawin of the eastern desert. The bazaars are always crowded with people and merchandise; and on Friday, the great market-day, it is almost impossible to pass through them. On the

arrival of the pilgrim caravan going to and returning from Mekka, the city presents a gay and animated appearance. The vast numbers of *Hajis* in their picturesque and quaint costumes—Persians, Kurds, Circassians, Anatolians, Turks—all grouped together, and shouting in their different languages; the strange wares they have imported for sale, for each *Hajj* is a merchant for the time being; and perhaps more than all the influx of wild Bedawin who have been brought to the city to escort the caravan on its long desert journey—these form a picture which the world could not match.

Damascus is now the political capital of Syria. The official title of its Pasha is *Wāli*, and he is ruler of the whole country from the borders of Egypt to the parallel of Maarrat en-Nāmān, north of Hama. Under him are three provincial pashalics—Beyrouth, Akka, and Jerusalem.

According to the arrangement of the great powers after the massacre of 1860, Lebanon is an independent pashalic, governed by a Christian. The first pasha appointed was *Daud*, an Armenian from Constantinople, who was to hold office for three years. He has given general satisfaction, and has been reappointed.

Damascus is the head-quarters of the army of Syria, and the Pasha is commander-in-chief. The Pasha also ranks with the first officers of the Turkish empire, because he is, in virtue of his office, *Emir al-Haj*, “Prince of the Pilgrimage.” It being part of his duty to accompany, when possible, the annual caravan to Mecca, this, however, he generally does by deputy.

The History of Damascus reaches back into the misty regions of antiquity. Josephus affirms that the city was founded by *Uz* the son of Aram. We have no reason to doubt the fact. The family of Aram colonized north-eastern Syria, and gave it the name by which it is universally called in Scripture, ARAM (rendered in the English translation SYRIA):

see Jud. x. 6; 2 Sam. viii. 6, xv. 8; 1 Kings x. 29; Isa. vii. 2; Ezek. xvi. 57, &c.). The distinguishing appellation also of this section of country in Old Testament history is *Aram-Damascæ*, “Aram of Damascus” (2 Sam. viii. 6; 1 Chron. xviii. 6); hence the words of Isaiah, “the head of Syria (*Aruw*) is Damascus” (vii. 8). The natural highway from southern Mesopotamia, the cradle of the human race, across the desert to Syria, is by the fountains of Palmyra and Kurytein. The earliest wanderers westward after the dispersion of Babel would thus be brought to the banks of the Abana. Such a site would at once be occupied, and when occupied would never be deserted.

However this may be, Damascus was already a noted place in the days of Abraham. The steward of his house was “Eliezer of Damascus.” (Gen. xv. 2; see also xiv. 15.) Long afterwards, under the sovereignty of the *Hadads*, it became the rival of Israel. (1 Kings xv. 17-21, xx., xxii.) One interesting episode occurred during this stormy period. In one of the warlike expeditions of the Damascenes into Palestine a little Jewish maid was taken captive. She was placed in the Harim of Naaman, the Syrian general, and “waited on Naaman’s wife.” (2 Kings v. 1, 2.) Naaman was a leper; and the captive said, with all a woman’s tenderness, “Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.” Naaman was told of the remark. Obtaining a letter from his sovereign to the king of Israel, he set out for Samaria. The result is well known. The king of Israel thought his old enemy sought an occasion of war; but on receiving a message from Elisha, he sent Naaman to the prophet, who told him to wash in the Jordan. Then the proud Syrian, enraged alike at the want of respect in the prophet, and the apparent slight cast on his country, uttered the words—“Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and

be clean?” However, the advice of his servants prevailed; and he washed and was healed. (2 Kings v. 12-14.) Outside the E. gate of the city is a Leper Hospital, which is supposed by the inhabitants to occupy the site of Naaman’s house.

A change of dynasty was brought about by an incident of a far less pleasing kind, in which the prophet Elisha was also an actor. It has already been alluded to in connexion with the approach to the city. Benhadad was murdered, and the murderer, assuming the government, raised the kingdom to a higher pitch of prosperity than it had ever yet attained (2 Kings viii. 7-15, 28, 29; x. 32-36; xii. 17, 18). But its prosperity was of short duration. Its incursions into the territories of Judah became so galling, that Ahaz was forced to seek the aid of Tiglath-pileser king of Assyria. The latter marched across the desert, laid waste the country, captured the city, killed its monarch, and led its people captive to the banks of the Kir. The high position Damascus had held for more than three centuries, as the capital of a powerful kingdom, was now lost; and the prophecy of Isaiah was fulfilled, “Behold, Damascus is taken away from being a city, and it shall be a ruinous heap;” or, as the words seem to be explained in the context, “The kingdom shall cease from Damascus, and the remnant of Syria” (Isa. xvii. 1, 8). Then also the words of Amos became like a historic record: “I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden; and the people of Syria shall go into captivity unto Kir, saith the Lord” (Amos i. 4, 5). Colonies from Assyria were planted in the city, and it became a dependency of a more powerful empire. For a thousand years or more it cannot be said to have a separate history, but it still continued to flourish as a commercial capital (Ezek. xxvii. 18).

About a century before the Christian era, Damascus enjoyed once more for a few years a semblance of royalty, when the kingdom of the Seleucidae was divided between the brothers Grypus and Cyzicenus, and the latter fixed his residence in the city.

The next event of importance in the history of Damascus was its submission to the Romans under Pompey in B.C. 64. The procurator occasionally resided here (Joseph. *Ant.* xiv. 9, 2; 4, 5), though Antioch was then the capital of Syria. Paul's statement in the 2nd Epistle to the Corinthians (xi. 32), that "the governor under Aretas the king kept the city of the Damascenes with a garrison," has given rise to difficulty. No early writer alludes to the fact; and it has been questioned whether a petty prince could have wrested even temporarily a city of such importance from the powerful grasp of Rome. But a few well-ascertained facts throw a clear light upon the subject. On the death of "Philip, tetrarch of Ituræa and Tra-chonitis" (Luke iii. 1), these states were annexed to the Roman province of Syria, which then bordered on the dominions of Herod Agrippa, and on the kingdom of Aretas. Herod was Aretas' son-in-law; but in consequence of his guilty passion for his brother Philip's wife he had, in the days of John the Baptist, divorced the daughter of Aretas (Matt. xiv. 3). This act led to a war in which Herod was worsted by the Arabian king. The emperor Tiberius, on hearing of the defeat of his friend Herod, ordered Vitellius the procurator to march against Aretas, and send him to Rome either alive or dead. Vitellius made preparations to obey, but, when about to set out, news reached him of the emperor's death. Aretas was prepared to defend his kingdom and his life; and, finding that the procurator had withdrawn, he became himself the aggressor. Marching across the plain of Gaulanitis, he seized Damascus. Tiberius died in the spring of A.D. 37, and during two years Syria was in a great measure neglected. Then it was "the governor under

Aretas kept the city;" and then also Paul visited it and was consecrated to his great work.

Christianity advanced rapidly in Damascus. Its metropolitan was present at the council of Nice with seven of his suffragans. About 70 years afterwards the great Temple was converted into a Christian church, and dedicated to St. John the Baptist. For nearly 3 centuries Christianity was predominant. Then came another faith and another race. In the year A.D. 634 Damascus fell into the hands of the Moslems. The conquerors guaranteed the inhabitants security for life and property, and the free exercise of their faith. Seven churches were assigned to them in addition to the half of the Cathedral of St. John. The latter, however, was soon wholly appropriated by the Moslems.

Twenty-seven years after the capture of the city, Moawyah, the first khalif of the Omeiyades (A.D. 661), made Damascus the seat of his government, and the capital of the Mohammedan empire. The armies of this warlike dynasty soon spread to the E. and W. They marched along the northern shores of Africa to the Atlantic. The continent of Europe lay invitingly before them; and they were introduced to Spain by the traitor act of one of her own sons. That kingdom soon fell a prey to the invaders; and had not the "hammer" of Charles Martel crushed their power on the plains of Languedoc, France and Europe might ere long have been at their feet. In the East their conquests were no less brilliant, and they have proved more enduring. The Indus was crossed, and Hindustan overrun. The mountains of Bokhara were penetrated, and settlements effected amid its rich glens and uplands. Thus did our old city become the capital of an empire reaching from the Himalayas to the Atlantic, and embracing some of the fairest and most fertile regions of the world.

The Omeiyades adorned the city with many splendid buildings, but that on whose gorgeousness Arab

historians most delighted to expatiate was the Great Mosque, formerly the cathedral. The Khalif Walid refitted and decorated it at vast expense. Unfortunately, while the Moslems erected palaces and mosques they took their materials from structures of a purer taste. Roman colonnades and porticos were destroyed, and a few fragments only left here and there to mark the spot where they once stood.

But the genius of Islam was never fitted for furthering national prosperity in times of peace. The profligacy and licentiousness which it sanctions must ever be productive of both moral and physical degeneracy, when the human passions have no other channels through which to flow. While Arab soldiers and their leaders were stimulated by the excitement of the battlefield, and the love of plunder, their martial spirit and energy were retained. Conquests, however, must stop somewhere; plunder cannot last for ever; and when the Moslem is forced back from these outlets, his unrestrained passions drive him to vices which soon result in a debilitated body and an enfeebled mind. Thus it has ever been. Islam has always prospered in the camp and in the field; but when the excitement of war has passed, its life and vigour have disappeared. It has run a regular course among all the peoples, of whatever race or country, that have embraced it; and among all the dynasties that have in succession swayed the sceptre of the "false prophet."

A stormy period of four centuries now passes over the city without leaving an incident worthy of note. An attack of the crusaders, under Baldwin, Conrad, and Louis VII., might have claimed a place here, had it not been disgraceful to the Christian arms. It is enough to say that the Cross never displaced the Crescent. The reigns of Nuredin, and his more distinguished successor Saladin, form bright epochs in the city's history; a school founded by the former still exists. Two centuries later came Tamerlane. Arab writers call him *el-Walih*, "the wild beast," and he

has earned the name. After the city had surrendered, and every male inhabitant had paid the redemption money laid on by Tamerlane himself, his cruelty was still unsatisfied. By an exciting speech he urged his soldiers to an indiscriminate massacre. On the first of the month *Shaban* (A.H. 803) they commenced a scene of outrage and slaughter such as it is impossible to describe. Houses were pillaged, women dishonoured and murdered, old men hewn to pieces, children flung into the flames! The massacre of 1860 was a repetition, though under different circumstances, of that of 1401.

Never had Damascus during its long history so fearfully experienced the horrors of conquest. Its wealth was dissipated in a day. Its stores of antiquities and rich fabrics were seized by those who had not the taste to appreciate their beauty or their worth. Its palaces, with their marble halls, inlaid fountains, arched walls and ceilings, and silk divans embroidered with gold and sparkling with gems, were pillaged and lost in ashes. Its libraries, filled with the literature patronized by the later khalifs, and with the writings of the fathers of the Eastern Church, were destroyed. Tradition records that of the large Christian population only a single family escaped. Their descendants still exist, and I have heard from their lips the fearful story of the *Walih*, which had been handed down, through well nigh five centuries, from sire to son. But the city soon rose from its ashes. A century later it fell into the hands of the Turks under Sultan Selim; and has ever since, nominally at least, acknowledged their supremacy. The only incident worthy of record in this sketch, subsequent to the occupation of the city by the Turks, is its capture by Ibrahim Pasha; and this is deserving of notice only on account of the effects it produced. Damascus was then opened for the first time to the representatives of Christian powers. The British consul entered it in full costume, protected by Egyptian soldiers and a band of

Junissaries. The fanatical citizens muttered curses deep and terrible, but fear kept them from any open demonstration of their rage.

No city in the world can lay claim to such high antiquity; and few can vie with it in the importance of the events enacted within its walls. Twice has it been the capital of great empires. At one time its monarch ruled from the shores of the Atlantic to the banks of the Indus. Six different races have possessed it, and its history may thus be divided into six periods. During the first period of 1450 years it was independent. The Babylonian and Persian monarchs held it for a second period of 417 years. It was under Grecian rule a third period of 248 years. The Romans possessed it a fourth period of 699 years. The Saracens occupied it a fifth period of 441 years. Lastly it fell into the hands of the Turks, who still retain it. But their power is rapidly declining, and the sixth period of Damascus's history is fast drawing to a close.

Perhaps the most remarkable fact connected with the history of this city is, that it has flourished under every change of dynasty, and under every form of government. It may be called the *perennial* city. Its station among the capitals of the world has been wonderfully uniform. The presence of royalty never seems to have greatly advanced its internal welfare, nor did its removal cause decay. It has never rivalled in its population, or in the splendour of its structures, Nineveh, Babylon, or Thebes; but neither has it resembled them in the greatness of its fall. It has existed and prospered alike under Persian despotism, Grecian anarchy, and Roman patronage; and it exists and prospers still, despite Turkish oppression and misrule.

The Protestant Mission was established in Damascus, in 1843, by two missionaries, one from the Presbyterian Church of Ireland, and the other from the Church of Scotland. The latter soon withdrew, and the Presbyterian Church of the United States took his place. By their schools, the sale and

distribution of books, and the preaching of the Gospel, the missionaries have not only succeeded in gaining a number of converts, but they have contributed greatly to advance the cause of education and a taste for reading among a large section of the community. Muslims, Jews, and Christians of all denominations, have attended their schools, and have bought and read their books. The mission church and schools were burned; one of the missionaries, the Rev. William Graham, of Belfast, was murdered, and the little Protestant community dispersed, during the massacre of 1860. The church and schools have since been rebuilt, chiefly through the munificence of an English lady, Miss Eliza Bromfield, of Ryde. The Protestant community is larger than it was before the massacre, and the schools are progressing not only in the city, but in some of the leading villages round it, to the entire satisfaction of the missionaries. Public worship is conducted in Arabic twice every Sunday. One of the converts, Dr. Meshidah, a man of good family and great influence, has become widely known in connexion with the Protestant movement in Syria. He wields a ready and powerful pen, and his writings are preparing the way for the spread of Gospel truth. He would be an ornament to the Christian Church in any land. The mission staff at present consists of the Rev. Messrs. Robson and Wright, of the Presbyterian Church of Ireland, and the Rev. Mr. Crawford of the United States. English service is conducted in the church by one of the missionaries on each Sunday, at 11 o'clock.

WALKS ABOUT THE CITY.

The antiquities of Damascus will be seen to the best advantage in the following walks. Damascus has been too prosperous a city to have any very striking ruin, standing out, like the temples of Ba'albek and Palmyra, in naked but picturesque desolation. Few cities of Syria have more remains of

ancient grandeur, yet they are so encompassed by modern mansions and bazaars, that one can only see a fragment of them peeping out here and there. The richly-wrought capital is often overshadowed by the Saracenic cupola, while its shaft is hid behind piles of Manchester prints in the stalls below. The polished granite is coated with plaster and whitewash in the streets; and columns of marble, porphyry, and verd-antique, are shut up in mosques and palaces. It requires time and trouble to explore the antiquities of Damascus.

FIRST WALK—Round the walls. We shall commence our circuit from the *Kast Gate* (*Bab Shurky*), recommending the traveller to engage a native guide. Here are the remains of a Roman portal, consisting of a central and two side arches. The former is 20 ft. 6 in. wide by 38 ft. high, and the latter half these dimensions. The central arch is broken at the top, and, with the southern side-arch, has been walled up for more than 800 years. The northern side-arch now forms the city gate. Round it are the remains of a tower, built in the early days of Muslim rule to defend the entrance. The present appearance of the gateway and its adjuncts is picturesque, though dilapidated. The crumbling Saracenic battlements, surmounted by a rickety minaret, contrast strangely with the massive grandeur of the Roman architecture. The little area in front of the gate, and the rude café beside it, generally present an animated scene for the foreground of a picture. One of the most interesting views of the city is obtained from the top of the minaret. On reaching the top we are struck with the strange aspect of the city—the blackened ruins of the Christian quarter, burned in 1860, in the foreground; beyond it an undulating plain of flat roofs, broken here and there by a white cupola and a tall minaret. The large dome and peaked roofs of the Great Mosque form the most conspicuous object. The heavy battlements of the castle are seen be-

hind it. At our feet commences a narrow lane, which runs away westward as far as the eye can follow it among the confused labyrinth of buildings. This is the “street called *Straight*” (*Acts ix. 11*). It is not quite straight now, nor is its architecture peculiarly imposing, yet there cannot be a doubt of its identity. In the Roman age and down to the time of the Mohammedan conquest, a noble street extended in a straight line from this gate westward through the city. It was divided by Corinthian colonnades into three avenues, opposite and corresponding to the three portals. I have traced the remains of these colonnades. Wherever excavations are made in the line, bases of columns are found *in situ*, and fragments of shafts lying under accumulated rubbish. This street was like those still seen in Palmyra and Jerash. Its length was an English mile, and its breadth about 100 ft.

Outside Bab Shurky is a large mound of rubbish which for centuries has formed the deposit for the debris of old houses. Recent excavations have shown that at one time this was the site of furnaces for the manufacture of those finely-glazed and richly-coloured tiles and vessels of pottery for which Damascus was celebrated. It is said that the beautiful coating of Kubbet es-Sukrah at Jerusalem was made here. An extensive view of the city and surrounding plain is obtained from the top of the mound, but it is not equal to that from the minaret.

History tells us that when the Moslems invested Damascus, and while Abu Obeidah was arranging the terms of surrender on the opposite side of the city, a traitor priest opened the east gate to Khâled. He rushed in, followed by his wild troops, shouting their war-cry, *Ullahu Akbar*. The neighbouring streets were soon deluged in blood; but, fortunately for the inhabitants, Abu Obeidah appeared and stayed the massacre.

Turning southward, we soon reach an angle of the wall where are the foundations of an old tower, composed of roughly-bevelled stones, showing

probably an anti-Roman origin. Up to the time of Ibrahim Pasha's rule it was almost perfect. It was then remarkable for having the fleur-de-lis and two lions sculptured in relief over the entrance doorway.

We have now before us a long section of the city wall, exhibiting specimens of the masonry of every age. The Roman foundations are here: there cannot be a doubt about them—two or three ranges of hewn stones, often disjointed and displaced, but sometimes *in situ*. The foundations of square towers at intervals are of the same date, but the circular superstructures are Turkish.

About $\frac{1}{2}$ m. from the angle we reach a projecting tower of early Saracenic masonry, and beside it a walled-up gate, called Bab Kisān, after a celebrated ruler who erected it during the reign of the Khalif Monwyoh, in the 7th century. It has been shut for more than 700 years. Hero tradition has located the scene of Paul's escape from the city:—"And through a window in a basket was I let down by the wall, and escaped" (2 Cor. xi. 33). The window was shown until a few years ago!

In front of the gate, shaded by walnut-trees, is a small cupola, covering a tomb said to be that of George, the porter who aided St. Paul in his escape, and became a martyr to his benevolence. His memory and his sepulchre are still venerated by the Christians. $\frac{1}{2}$ m. eastward in an open area, are the Christian cemeteries. Here the Latin monks have recently located the scene of Paul's conversion. A little to the south of the reputed site is the English cemetery. In it may be seen a plain monument over the tomb of an accomplished scholar and kind-hearted Christian, Dr. William Arnold Brownfield. In it, too, lie the remains of the wayward but accomplished historian, H. T. Buckle.

After passing Bab Kisān we observe the foundations of the ancient outer wall, running parallel to the present wall. The old moat is visible too. The outer wall was removed by Ibra-

him Pasha, and the moat in a great measure filled up. On the l., in a field, is a tottering minaret; and about 100 yds. from it, in an open area, is a white-domed tomb, in which lie the mortal remains of Sidi Bilāl, a saint of wondrous sanctity who lived in the early ages of Islam. He is generally confounded with Bilāl el-Habashy, Mohammed's first convert; but the latter was buried in another cemetery, to which we shall soon come. Proceeding along the wall, past ridges of rubbish, we reach a dilapidated gate and enter a large suburb—much larger than the city itself; it extends westward more than a mile, and southward about two. Like the city, it is divided into quarters, and the largest of them is called the *Meddān* ("racetrack"). The street along which we walk is broader than usual, but the houses are in a sad state of decay. It must be admitted, however, that, like all the Damascene houses, they appear much worse than they are. Marble courts, inlaid chambers, and arabesqued ceilings are often found within mud walls. The city-wall is now hid, but here and there we get a peep at it through an opening in the houses on the rt. After advancing about $\frac{1}{2}$ m. a narrow covered lane strikes off on the right to Bab es-Saghir, the "Little Gate," a Roman portal, patched by the Saracens. Both the ancient walls remain at this place, and there are consequently two gates, one within the other. A broader street turns to the l. into the cemetery of Bab es-Saghir. A forest of tombstones covers the open undulating ground, interspersed with fantastic wooden structures and cupolas. The graves are neat,—little oblong, roof-shaped mounds of brick or mud, whitewashed; an upright inscribed stone at the head, and beside it a cavity for water, with a green branch of myrtle stuck in it. Muslim women visit the tombs on Friday to pray, weep, and gossip, and each takes with her a branch of myrtle and a vessel of water, as a fresh offering to the shade of the departed. Here lie some of the greatest warriors and statesmen of Maalem history. Here

rests in peace the impetuous Moawiyeh, the founder of the dynasty of the Omeiyades. Here are the tombs of three of Mohammed's wives, and of Fátimah, his granddaughter, the unfortunate child of Aly; and here lies Ibn 'Asáker, the historian of Damascus, to whose voluminous work we are so largely indebted for our knowledge of the ancient topography of the city.

In the midst of the cemetery is a mound of rubbish, commanding one of the most picturesque views of the city. The vast number of minarets of all shapes and sizes attract attention; some graceful domes are also in sight. The Salahiyeh hills make a good background to the picture; the wild cleft through which the Barada enters the plain, and the snowy peak of Hermon away in the distance, form striking features. Early morning is the best time for seeing this view to perfection.

We now ride up a wide street, spanned by arches, to one of the most beautiful mosques in the city. It is distinguished by a minaret, coated with green glazed tiles. The exterior of the mosque is unfortunately so hemmed in by wretched stalls and houses that it is impossible to see it. In the interior are some antique columns of marble and porphyry. The mosque was built by Senán Pasha, governor of Damascus, in the year A.D. 1581, and still bears his name, *Jâmi'a es-Sunniyeh*.

Adjoining the mosque is the ancient west gate of the city, now called Bab el-Jabyah, from a village which once stood without it. It formerly resembled the east gate, but the central and northern arches have been built up for nearly a thousand years, and only the southern side-arch can be seen. The upper part of the portal is modern, and an inscription on the large stone forming the lintel shows that it was repaired by Nur ed-Din. This was the western termination of the "street called *Straight*."

The city wall is hid by modern houses. We walk on down a wide street—wide for Damascus—parallel

to it. On the l. are some beautiful but dilapidated mosques, and here also is the neglected mausoleum of Abu Obeidah, who commanded the Muslims at the capture of the city. Some quaint stalls of armourers and pipemakers may be noticed on each side; crowds of pale-faced citizens lounge beneath the shade of plane-trees, while groups of Bedawin or burly peasants are here and there collected round an armourer's stall, discussing the merits of an old gun newly bound with brass clasps. We soon come to a little square, with a gaily-painted gateway on the l., soldiers guarding it, officers smoking and drinking coffee on low stools, and gorgeously-caparisoned horses moving about led by dark-faced grooms. This is the *Serai* or palace, now occupied as both barrack and prison; in it also are the offices of the commander-in-chief. It consists of a spacious open court, surrounded by plain whitewashed buildings. In line with it, extending westward, are the large barracks built by Ibrahim Pasha. Directly opposite the Serai is a narrow lane, always crowded, leading to *Bab el-Hadid*, "the Iron Gate." The wall is here double, and there are two portals; the foundations of both are ancient.

THE CASTLE.—Adjoining Bab el-Hadid the ramparts of the castle rise over the roofs of the houses. It is a large quadrangular building, 280 yds. long by 200 broad, occupying the whole of the north-western angle of the city. It is encompassed by a deep moat, which can be filled from the river. The exterior walls are in good repair, and look formidable from their great height and massive flanking-towers. It is not easy to determine their date, or to say whether Romans, Byzantines, or Saracens contributed most to them. The foundations are certainly not later, and may be earlier, than the Roman age, and most of the stones are ancient.

Though the exterior looks so formidable, the interior is a heap of rubbish.

The castle is, in fact, a mere shell. A few large vaults beneath the exterior ramparts are kept in repair as the city magazine, and contain some fragments of old armour, bows, arrows, and other weapons. The interior can only be seen by order of the commander-in-chief, or in company of a superior officer.

Continuing along the street from Bab el-Haddid, through heaps of old iron, old arms, old pots, old clothes, and a thousand nameless old things, surrounded by tattered Bedawin and soldiers, we soon pass the western portal of the castle and enter the saddlers' bazaar, where gay housings and quaint headstalls covered with cowries line the little stalls, and busy workmen ply their trade. On leaving this bazaar we observe a huge plane-tree, one of the sights of Damascus. It is nearly 40 ft. in circumference, and its great gnarled branches bear the marks of hoary antiquity. We follow an open street eastward for some 300 yds., having the walls of the castle towering over the ragged stalls on the right, and then we turn suddenly southward into a narrow dark bazaar, chiefly occupied by shoemakers. Here is a large café deserving of a visit. It has platforms and rude terraces overhanging the river, which command a view of the ramparts of the castle and the north-eastern angle, where the city wall joins it. Night is the time to see a café in its glory. Then a hundred miniature lamps, of every form and colour, glimmer among the branches of trees, above fountains, and along balustrades, reflected in the river below. Turbaned heads and venerable beards loom dimly through clouds of smoke; and here, probably on some elevated bench, a storyteller is perched, reciting, as an Oriental only can recite, one of the tales of Antar, or the 'Arabian Nights,' to a crowd of eager listeners.

A few yards from the door of the café, and about 50 from the corner of the castle, is a gate called Bab el-Farn, said to have been opened by Nur ed-Din. The river here washes the

walls, but is arched over. A street branches to the rt., leading to the eastern and principal front of the castle, which we can best visit in the next walk; and another turns to the l.; this we follow, between ranges of good houses. The upper stories project far over the street, so that in many places opposite neighbours could shake hands from their lattices. A few hundred paces brings us to a narrow gloomy bazaar, crossing at right angles. Here, close on the rt., is *Bab el-Farwala*, "the Gate of the Gardens," a Roman archway in a thick wall, built of massive hewn stones. About 20 yds. in front of it is another gate in the outer wall, of Saracenic workmanship, and 10 or 12 yds. within it is still another square gateway, with a deep moulding round the lintel and jambs. A street called *Bein es-Surein*, "Between the Walls," extends from hence to *Bab es-Salâm*, the "Gate of Peace." The latter is a Saracenic structure on old foundations, erected probably in the days of Nur ed-Din. It received its name from the fact that during the investment of the city by the Muslims no attack was ever made at it, nor did any sortie ever issue from it. On passing out we see the Barada close on the l., struggling through numerous breaks and dams, and then, when free, diving in among thickets of poplars and weeping willows. A large café occupies its banks—a collection of straggling, rickety platforms, perched over the waters, and shaded by old mats and half-withered branches. In daylight it has a wretched look, but at night it is like a scene from the *Arabian Nights*. The northern suburb terminates at Bab es-Salâm, and from hence round the eastern side of the city the old wall is exposed to view.

Our path leads along the outside of the wall, close to a canal. The river meanders through delightful gardens and orchards a few yards to the l. During spring and summer these gardens form the favourite retreat of the citizens. In the calm evenings hundreds may be seen squatting along the banks of the river, lazily inhaling the

smoke of perfumed nargilie, and silently gazing on the waters. This is Eastern *keif*. Music and dancing sometimes enliven the scene, but the thorough Oriental is too listless to derive much pleasure from them.

Bab Tūma, "Thomas's Gate," is a good specimen of Saracenic architecture. Over it is an inscription with the name of Sultan Kilawīn, and the date A.H. 634. It is said to have derived its name from a celebrated Christian warrior, who fought with great bravery against the Muslims. A short distance within it is the new church of the Protestant Mission. The road leading from it crosses the Barada by an old bridge at the distance of some 40 yds., and then runs in a north-eastern direction across the plain, forming the caravan route to Aleppo and Palmyra.

Continuing our walk round the walls, still keeping the outside, we soon come to a collection of tombs clustered together in a white-domed building. Here lie the remains of Sheikh Arslān, a poet of the time of Nur ed-Din; and not far off is a ruin, with a Cufic inscription, marking the spot where Khāled, the "Sword of God," had his head-quarters. Between this place and Bab Tūma the city wall is in tolerable preservation. Houses are built along the top of it—a custom as old as the days of Rahab, who dwelt "upon the town wall" of Jericho. We can see how easily she could let down the spies "by a cord through the window." A few of the windows project over the wall, and from some such window Paul was let down in a basket (Josh. ii. 15; 2 Cor. xi. 33; see also 2 Kings iv. 10).

Passing through a cemetery and approaching the east gate, we have on the left a large, deserted-looking building, which has long been used as a leper hospital. It is said to occupy the site of Naaman's house (2 Kings v.). Beside it is a ruined mosque. Here we finish our First Walk, having completed the circuit of the old walls.

SECOND WALK—Through the City and Bazaars.—To save time, we shall commence where we left off, and enter the city by Bab Shurky.

A few paces from the gate a doorway on the l. opens into the Armenian convent. Farther along, on the same side, but some distance from the street, are the Syrian Church and Convent, and the Greek Catholic Church. These buildings were all burned during the massacre of 1860, and have only recently been restored. Some of them are not yet completed (1868). 200 yds. to the rt. of the street, up a narrow lane, is the "House of Ananias." It is a cave, and has been fitted up as a chapel. Beside it are the ruins of the old "Church of the Cross."

Continuing along the "Straight" street for 500 yds. more, we have on our rt. the Greek Cathedral of St. Mary, a modern building erected on an old site, and rebuilt since the massacre. It was on this spot the two Muslim leaders, Khāled and Abu Obeidah, met when they had obtained access to the city, the former by treachery, the latter by treaty; and here, after a stormy scene, during which the lives of the citizens trembled in the balance, pacific counsels prevailed, and the city was spared. The residence of the Patriarch of Antioch adjoins the ch., and attached to it are large schools. This church was the scene of frightful acts of atrocity during the three days' massacre of 1860. Hundreds of Christians had taken refuge in it. They were all murdered, and the church burned. Still advancing westward, and remembering that, notwithstanding the windings, the street is "Straight," we come to a low Roman arch leading into a cavernous-looking bazaar. The sides of the arch have long since been buried beneath masses of rubbish, over which houses have sprung up, while its massive bow spans the street. We stand on the borders of the business part of the city. Long lines of bazaars are before us, intersecting each other like a network, filled with the riches of the

East. Spacious khans open out of them, in which the silks of India and the cottons of Manchester are piled up on carpets of Persia. The whole north-western quarter of the ancient city, from this point to Bab el-Jabyali on the W. and to Bab el-Faradis on the N., is thus occupied, intermixed here and there with mosques and private houses.

We enter the gloomy bazaar—the “Straight street” still—and advance through files of tin-smiths and fruit-box manufacturers. The reputed house of Judas, where Paul lodged, is in a lane off the bazaar, but has nothing of interest except an old tomb covered with rags, respected by the Muslims, and said to be that of Annias. It is as well to remember that the holy places of Damascus undergo a change every few years. Germiah, for instance, the Trappist monk, makes the house of Annias the house of Judas; Bab Shurky the gate of Paul; the old tower near it the scene of Paul’s descent in a basket; and the spot at the Christian cemetery a temporary hiding-place of the apostle! I have endeavoured to give the present traditions, and I have noted some past migrations; but there is no saying what changes in arrangement a few years more may effect.

We turn to the right out of the Straight Street into the *Bizwiyeh*, “Seed Bazaar.” Spices, preserved fruits, and confections are tastefully arranged in open stalls on each side. In the centre of each stall is a little dark niche, where the bearded merchant sits on his heels, stately and motionless as the statue of an ancient deity in its temple shrine. With true Oriental resignation he waits till Providence sends a purchaser. On reaching the middle of the bazaar we find ourselves in front of a noble gateway, which, as a specimen of Saracenic architecture, is unrivalled. Its deeply recessed sides are closely set with slender marble columns, while the arch overhead is ornamented with those finely-carved stalactites and pendants which give such richness

and beauty to Moorish gateways. Round the whole is a broad border of fretwork, with stones of different colours curiously interlaced. An Arabic inscription gives praise to Allah, and records the name of the founder, Asad Pasha, and the date of its erection (A.D. 1166). The interior is spacious, lighted by nine lofty domes, supported on massive piers. Here, in gloomy apartments, are the counting-houses of some of the principal merchants of the city.

On reaching the end of this bazaar we have on our rt. one of the largest and most magnificent houses in Damascus, belonging to the family of the founder of the Great Khan. It has 7 courts, and *salons* without number, gorgeously decorated with tessellated pavements, marble fountains, mosaic walls, and arabesque ceilings. On the l., up a narrow street, is the school established by Nur ed-Din. It is a fine building, but is hidden by wretched mud-houses. The tomb of its founder is on the W. side of it, in the *Suk el-Kheyatia*, “Tailors’ Bazaar.” We pass through an archway into the Tobacco Bazaar. At the far end are 2 low doors. We take that to the l. and enter the Shoemakers’ Bazaar. Here are ranges of men and boys stitching and ornamenting neat, soft, yellow slippers, and quaint, gondola-shaped, red over-shoes. Looking up we are astonished to see the volutes of Corinthian capitals projecting from thick coats of plaster and whitewash, and a close examination reveals their shafts behind piles of shoes. I shall again refer to them. Meantime we turn to the rt. into the Silk-thread Bazaar; and then, passing through a low doorway, find ourselves in one of the most curious places in Damascus—the *Silversmiths’ Bazaar*. It is a large, gloomy, covered area, whose shattered roof, dimly seen through clouds of smoke, is supported, here by a rude pier, and there by an ancient column. The din of hammers is almost deafening; and swarthy, dark-turbaned figures are seen on every side squatting on dirty hobs and round miniature furnaces. Heaps of

the precious metals, ornaments of quaint shape and endless variety, are by their side; diamonds, emeralds, and rubies glitter in their hands.

A *bakhshish* of half a dollar will open a door to the roof of the bazaar, where we gain a view of the southern side of the great mosque. The massive character of the masonry, and the round-topped windows, show the building to be anti-Islamic. Approaching nearer, we observe fragments of a still earlier date, under the beautiful minaret at the S. E. angle, and especially at the end of the transept. At the latter place the top of a richly ornamented triple gateway appears above the terrace of the bazaar. The sculptured scrolls and foliage are not inferior in execution to those on the doorway of the Temple of the Sun at Baalbek. The round top of the eastern side-arch is visible; but its fellow on the W. may be seen entire by looking down through a hole in the terrace. This magnificent portal is not in the centre of the building, and could not have been intended for a structure similar in design or extent to that now existing. Over the central arch is a cross, and the following inscription; but both are evidently on a place never intended to receive them:—

H BACIAIA COY XE BACIAIA ΠΑΝ-
ΤΩΝ ΤΩΝ ΑΙωΝΩΝ ΚΑΙ Η ΔΕ-
ΠΟΤΙΑ ΚΟΥ ΕΝ ΠΑΧ ΣΕΝΕΑ'
ΚΑΙ ΣΕΝΕΑ'.

"*Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations.*"

Strange inscription this to have remained for 1200 years on one of the holiest shrines of Islamism! Is it intended to serve as a rebuke, or as an encouragement, to Christians?

Leaving the silversmiths, we pass through a low door in a thick wall, and enter another bazaar, noisy as its neighbour. Long files of carpenters are engaged in the manufacture of those ornamental patterns worn by the Damascus belles. See how they work,

[*Syria and Palestine.*]

all squatting. One is planing a board holding it with his toe! Another is carving pieces of walnut, and inlaying them with silver and mother-of-pearl; and while the hands ply mallet and chisel, the toes do duty as a vice! Look, too, at the rows of tall patterns on the shelves overhead, and the huge carved walnut chests on the stalls—these form necessary parts of an eastern bride's trousseau. The chests are for holding the wedding robes and jewels—"Can a maid forget her ornaments, or a bride her attire?" (Jer. ii. 32).

Turning a corner and descending a few rude steps, we stand in front of the eastern gate of the court of the Great Mosque. The gate is called Bab Jeirun. It is generally open, and the stranger can get a good view of the interior. Entrance to the Mosque may now be obtained on making formal application to the English consul, and paying a pretty large *bakhshish*. A description is given below. Observe the splendid Corinthian columns of polished granite just within the gate. The volutes of the capitals are as sharp as if finished yesterday. The folding doors deserve notice. They are covered with brass, richly embossed. The sacramental cup is conspicuous, and shows their Christian origin. Some Arabic inscriptions have been added at a later period. In front of this gate formerly stood an ancient portico of 6 columns; but it fell during a great snow-storm in 1858. A broad flight of steps leads down to a paved area with a jet d'eau; the area is used as a café. Passing through a narrow archway, and along a lane beyond it for some 120 yds., we observe a fragment of a column upwards of 5 ft. in diameter partly built in the wall. Several others stand near it, but are now hidden by the houses. The fall of an oven 12 years ago revealed one of them quite perfect with its capital. These as we shall see were originally connected with a magnificent arch. Turning to the l. along a narrow lane, a range of columns is seen on the l., built up in the walls of the houses. One of them

bears a fragment of a Greek inscription. They extend in a straight line northward for more than 100 yds., and then turn westward at a right angle. We can trace them at intervals along the side of a street for about 350 yds., to where they turn again at right angles southward, but only 2 of them occupy their places. From 30 to 40 of these columns remain in their positions, though many of the shafts are broken.

Two fine old buildings are now before us, one on each side of the street we have entered. The deeply recessed doorways, and arches with stalactite ornaments, and interlaced masonry, and Arabic inscriptions, are all in the best style of Saracenic art. That on the l. is the Mausoleum of Melek el-Daher Bibars; and was built, as the inscription informs us, by his son Melek es-Said, in the year A. H. 676 (A. D. 1277). A peep at the interior may be obtained through the windows. The floor is of marble, having the tomb in the centre, covered with a velvet pall, and decked with numerous offerings. The walls are covered with mosaics, and the domed ceiling was until recently ornamented with arabesques. The mosque, school, and mausoleum on the opposite side were erected by Moluk es-Said. A little farther on, down a long entry on the l., is the tomb of Saladin, who was first buried in the castle, where he died, but his body was subsequently removed to this place. Walking on through a close and crowded bazaar, we arrive opposite the western door of the Great Mosque. A flight of steps on the l. descends to the Book Bazaar, which leads to the gate. At the head of these steps are 4 massive columns in a line, at each end of which is a square pier of masonry with a semi-column on the inner side. The shafts alone are visible from the bazaar as the capitals rise over the domed roof. A *bakhshish* admits us to a neighbouring house from the terrace of which the capitals and superstructure may be examined. The columns support an arch of singular richness and beauty. A large fragment of it remains, forming one of

the finest pieces of ancient art in Syria. The length of the structure was about 80 ft., and the height about 70. From this arch a double colonnade of a much lower order runs to the western gate of the mosque. Some of the pillars remain entire, thickly coated with plaster and whitewash. Many are gone, and many more are covered by modern walls. Descending to the Book Bazaar, we get another look at the interior of the mosque from the western door. The granite columns again attract attention. Here we pause to inquire something more about this noble building.

THE GREAT MOSQUE.

Access to the Mosque can be obtained on making application to the consul. A charge is made of a Napoleon for each party, whether large or small. In addition to this, a present of from 10 to 20 piastres is usually given to the attendants of the Mosque, who take charge of the shoes which must be taken off on entering. Visitors should provide themselves with slippers.

The structure occupies a quadrangle 163 yds. long by 108 wide. On its northern side is the court, surrounded by cloisters, with arches in front resting on pillars of granite, limestone, and marble; many of the pillars have, within the last century, been enclosed in piers of masonry. On the S. side of the court is the Mosque or *Harem*, whose interior dimensions are 431 ft. by 125. The side-wall towards the court is supported on columns, most of them being now enclosed in piers, and the intervals built up. The interior is divided into three aisles by two ranges of Corinthian pillars supporting round arches. The height of the order is 22 ft. Across the middle is a transept, with a dome in its centre 50 ft. in diameter and 120 ft. high, resting on 4 piers. The floor is of tessellated marble, covered with carpets. The lower parts of the walls and piers of the transept

are encrusted with coloured marbles in patterns; higher up are portions of the mosaic that once covered the whole interior, representing palm-trees and houses. E. of the transept is a small carved and gilt *Kubbet*—the *sancuum* of the building. Underneath is said to be a cave in which the *head of John the Baptist* is preserved in a casket of gold. Historians tell us that Khâled visited the cathedral after the capture of the city, and insisted on obtaining admission to the sacred cave. On descending he found a small vault with an altar on which was laid the casket. Upon it was an inscription in Greek to the following effect: "This casket contains the head of John the Baptist, son of Zachariah." It is probable that there is here an entrance to the crypt, which, it is said, extends beneath the whole building.

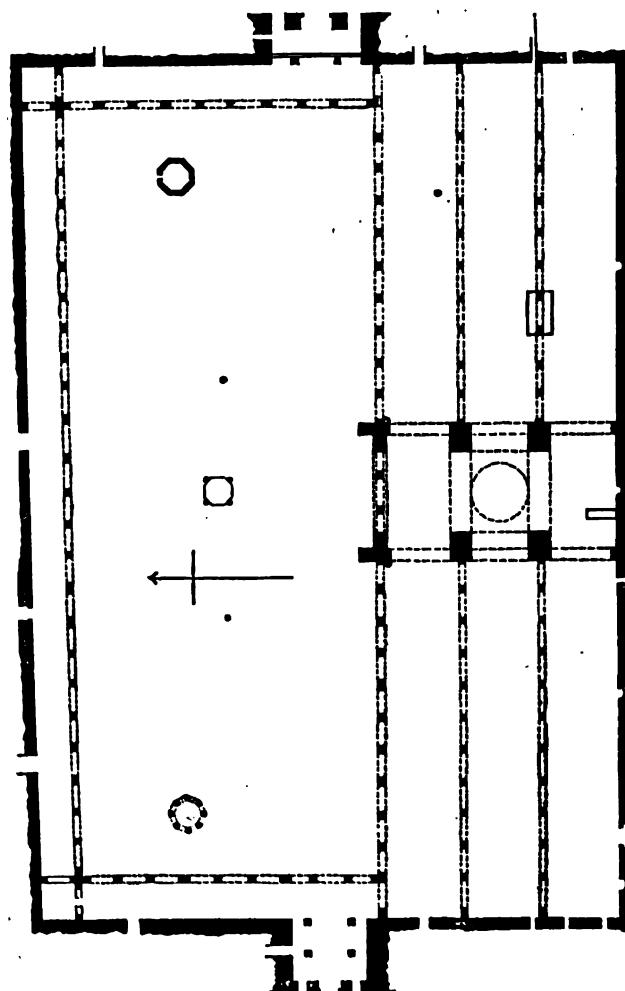
The mosque has 3 minarets. *Mâdinat el-Aris*, "The Minaret of the Bride," stands near the centre of the northern side of the court. It is the most ancient, having been erected by the Khalif Walid. *Mâdinat Isa*, "The Minaret of Jesus," is at the south-eastern angle. It is 250 ft. high. A Muslem tradition affirms that Jesus when He comes to judge the world, will first descend on this minaret; and then, entering the mosque, will call before him men of every sect. *Mâdinat el-Ghurîyah*, "The Western Minaret," is the most beautiful. An older one occupied its place, but was burned in A. H. 803.

The style and workmanship of 3 distinct periods are distinguishable in several parts of this mosque and the adjoining ruins. We have first the massive fragments of the arches on the E. and W., the section of the wall at the south-western angle, and the beautiful gate on the southern side, as types of Grecian or Roman architecture. We have next, portions of the exterior walls, the round-topped windows, and the Greek inscription, as remnants of Christian art. And we have lastly the dome, the minarets, the arcades, the tessellated pavement, and the marble fountains—vestiges of Muslem

taste, and emblems of Muslem dominion. Arab writers have furnished details of its history, antiquities, and transmutations; and they take special delight in describing its splendour alike under Heathen, Christian, and Muslem sway.

Early Mohammedan historians inform us that on the eastern and western sides of the ancient temple were magnificent arches, supported on columns, and connected by double colonnades with the great gates, *Bab Jeirûn* and *Bab el-Berîd*. The arch on the W. in front of the latter gate is, as we have seen, almost entire. Of the opposite one only a few of the columns remain. One writer affirms that "on the eastern side of the temple stood a palace called Jeirûn, built upon columns by one of the genii under the command of Solomon. Some say, however, that it was founded by *Ad*, the son of *Uz*, the son of *Aram*, the son of *Shem* (Comp. Gen. x. 22, 23: and Joseph, Ant. i. 6, 4). *Ad* had two sons, *Jeirûn* and *Berîd*, and for these he erected the two castles which still bear their names. He was the first who enlarged Damascus and set up its 7 gates." The imagination of the Arab has adorned the old simple tradition. In the history of *Ibn Kethîr* we read that "the great Roman pediment which stood in front of Bab Jeirûn was removed by order of Shekar, vizier of Malek el-'Añdel, A. H. 601." *Ibn Asâker* tells us that the principal entrance to the temple itself was from the S. side by a triple gateway, in front of which was an area surrounded by a double row of pillars.

From these notices and the existing remains we can form some definite idea of the general plan and extent of the ancient structure. First there was the temple in the centre facing the S., with an area in front surrounded by a double colonnade. There was probably a similar area on the N. Then round the whole was a court, encompassed by ranges of columns, like that of the Temple of the Sun at Palmyra, and like the Temple of Jerusalem. Its dimensions are about the same as these temples, being, as near as can be estimated, 1100 ft. long from E. to W.



Plan of Mosque at Damascus.—From Ferguson's 'Architecture.'

by 800 ft. broad. That at Jerusalem measured 1050 by 926 ft.; and that at Palmyra 740 ft. square.

None of the existing remains in and around the Great Mosque are probably of an earlier date than the time of the Roman dominion, and certainly none of them are antecedent to the era of the Selucide; but it is highly probable that the site has been occupied, from the earliest ages, by the chief shrine of the Damascenes. The Greeks and Romans always revered the sacred buildings of conquered nations, and with an easy liberality either adopted their gods, or decided that they were merely foreign names for their own deities. Baal became Helios or Jupiter, and Ashtoreth Juno or Venus, as fancy or favour dictated. So we may infer that *Rimmon*, the Syrian god, would be appropriated in succession by Greek and Roman, and the site of his temple held in reverence. There is something interesting in the thought that probably on this spot Naaman deposited the "2 mules' burden of earth" brought from Palestine; and that in reference to this shrine he uttered the singular prayer—"In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing" (2 Kings v. 18). Probably it was here King Ahaz saw the altar the beauty of which pleased him so much that he had a similar one constructed in Jerusalem (2 Kings xvi. 10-16).

But however this may be, there can be no doubt that on this spot once stood a heathen temple of great extent and beauty, which was afterwards appropriated by the Christians. About 40 years ago a Greek inscription was found on a large stone at Bab Jeirün, to the following effect: "This church of the blessed John the Baptist was restored by Arcadius, the son of Theodosius." Arcadius ascended the throne in A.D. 395, 70 years after the establishment of Christianity by Constantine.

His father is well known to have exerted all his power to extirpate heathen worship in the empire. During his reign the temple at Damascus may have been pillaged and partly ruined. His son restored it, dedicated it to the worship of God, and caused that noble inscription already given to be placed above the principal door. It continued to be the cathedral church for about 3 centuries. On the capture of the city by the Saracens it was equally divided between Christians and Muslims. On the accession of Walid, the 6th Khalif of the Omeiyades (A.D. 705), the whole church was demanded by the Muslims. The Christians refused, and showed that, by the terms of the original treaty, their rights were guaranteed to them. But Muslim policy, then as crooked as it is still, found an easy mode of evading inconvenient treaties; and the Christians were compelled to submit. The Khalif immediately entered the church with guards, and ordered them to remove or destroy every vestige of Christian worship.

We now resume our walk. We had reached the arch opposite Bab el-Berid. Turning westward along a broad bazaar occupied chiefly by silk merchants, we wind onward to the eastern front of the castle. Here we get the best view of its massive towers, and by going down to the north-eastern angle we see where the city wall joins it. Turning to the l., we pass for a hundred yds. or so between files of *nargily-makers*, hammering at the little brass bowls in which they enclose the cocoanut shells—the old type of the *nargily*, now in a great measure supplanted by the glass *shishah*, with its long flexible tube. Then we turn to the rt. into *Suk el-Arwám*, "the Bazaar of the Greeks," one of the most interesting in the city, especially towards the western end. No traveller should miss it. In addition to the variety of picturesque costumes continually passing and re-passing, the stalls are filled with antique armour, Damascus swords and

daggers, old porcelain, quaint weapons, inlaid with gold, silver, and precious stones; embroidered robes, Persian carpets, shawls of Cashmere, and a thousand other articles. Venerable merchants squat in the midst of their wares with the dignity of hereditary princes. Let strangers beware of these gentry. Five times the value of each article is not an unusual demand; and if the traveller succeed in obtaining it for three times its real worth, the owner will give it up with a reluctant and resigned air, swearing that he is a loser by the bargain.

THIRD WALK.—*The Suburbs.*—Ladies may ride, and gentlemen too if they prefer it. There is little to be seen except quaint houses and half-ruinous but still beautiful mosques and Oriental life. We first wind through the city to Bab es-Salim, "the Gate of Peace," then cross the river by the bridge at the cafè, and, ascending a little, turn into the first bazaar on the l. It is wider than usual, and rougher too. It is the manufactory of agricultural implements. Here are ploughs such as Eliash had "before him" when Elijah "cast his mantle upon him" (1 Kings xix. 19); and here are goads such as Shamgar wielded so effectively against the Philistines (Jud. iii. 31); and here are yokes for oxen, spades of most primitive type, and "new sharp threatening instruments having teeth" (Isa. xli. 15).

After proceeding a few hundred paces we reach a covered bazaar where *halaway* ("sweets") are made in great variety. Observe the beautifully-engraved copper vessels hung up in the shops—plates and pans and pots—all covered with arabesque ornaments and interlaced inscriptions. Many of them are from 700 to 800 years old, and bear the names of famous princes. Farther on we pass a large mosque on the l., a fine specimen of Saracenic architecture, but fast falling to ruin; then comes the box-makers' bazaar, at the end of which is the plane-tree mentioned above.

Afterwards we traverse the open ground where the horse-market is held every Friday. A mosque stands on the west side of it within a spacious court. To the north and west of this mosque are some of the finest houses in the city, chiefly inhabited by Turkish officials. Those on the outskirts are built in the Constantinople style, with well-kept gardens in front.

After winding through some narrow streets we turn to the r., and cross the Barada by a bridge, at the place where it enters the city. The new minaret attached to the military school is before us, amid a dense mass of houses. We turn up along the bank of the river, and gradually the green Merj, celebrated in the *Arabian Nights*, opens in front, with the Abana winding through its centre, the clustering domes of the Tekiyeh on the l., and several picturesque mosques or mausoleums embowered in foliage on the rt. The new road is here seen, and the low wooden bridge by which it crosses the river. The road terminus is behind us on the left.

The Tekiyeh (Anglicized "hospital," or "almshouse") merits a passing look. The western gateway is generally open; it admits to a court surrounded by cloisters, and having on its southern side one of the most beautiful mosques of the city. The portico is formed of a double range of antique columns, some marble, some granite, and some porphyry, with bronze bases and capitals. The small columns of the cloisters are also ancient. A large dome, flanked by two slender minarets, is conspicuous from afar. This building was founded by Sultan Selim I., about A.D. 1516, for the accommodation of poor pilgrims on their way to Mecca. The pilgrims receive food and clothing, and, in rare cases, assistance in money.

At the south-western angle of the Tekiyeh is, or was a few years ago, a huge old plane-tree, with a custom-house inside it! Passing this we ascend through a deserted burying-ground, and strike a road leading to

the 1. into the city. Immediately on entering the gate we observe an ancient aqueduct running along the side of the street; the round arches, now almost buried, and the massive masonry, cannot be later than Roman times. A modern watercourse has been constructed along the top of it. On reaching the Jami'a es-Sunanfyeh distinguished by its green minaret, we may turn down to the rt. towards the Meidān. The street is at first winding, but it is wide, and several ruinous mosques of elegant architecture, give it more variety than is usual in Damascus thoroughfares. The street at length becomes nearly straight, and is in places more than 100 ft. wide. Down this the *Haj* proceeds in state every year on the 15th of *Shawâl*. It forms one of the great sights of Damascus. The sacred *Mahmil* is carried on the back of a dromedary, which is said ever after to be freed from labour. It is a tent-like canopy of green silk, embroidered with gold and supported on silver posts. It contains the new covering and other gifts sent by the Sultan for the *K'abah* at Mecca. The Pasha of Damascus, as Emir el-Haj (or his substitute), follows it, accompanied by all the Turkish dignitaries in the city, gorgeously dressed and mounted on richly-caparisoned horses. The 'Ulema, in green robes and white turbans, are also present. The Pasha's state palanquin and led horses deserve notice. Several small brass field-pieces, a regiment of infantry, some troops of irregular cavalry, and a squadron of Bedawin on dromedaries—the wildest-looking of all—form the guard of honour. Numbers of Hajys follow, some on dromedaries, some in palanquins, and a few on horses and mules. Thousands of the inhabitants line the streets; the house-tops, the windows, the walls, and all available standing or sitting-room, are crowded with women robed in their white *tzârs*, peeping from behind dark veils at the procession. Travellers who wish to see it properly ought to hire a room, which they can easily do through the agency of a janissary of the consulate. The *Mahmil* generally leaves the palace

about 10 o'clock in the morning, and proceeds slowly past Jami'a es-Sunnâiyeh, and then down the long street of the Meidān, to Buwâbet Ullâh, where it leaves the city. The Emir remains the first night at Kubbet el-Haj, beside the village of Kadum, $\frac{1}{2}$ hr. beyond the city gate. From Damascus to Medinalah is 27 days' march, but 10 or 12 days extra are spent *en route*. From thence to Mecca is 11 days' march; from 18 to 20 days are spent at Mecca and Arafa. The pilgrimage occupies about four months. The Haj is yearly decreasing in importance and numbers. Not more than 700 or 800 pilgrims now go from Damascus, yet the servants, attendants, and guards swell the caravan to several thousands.

The *private houses* of Damascus share with the beautiful plain the admiration of every visitor. No contrast could be greater than that between the exterior and the interior; the rough mud walls and rickety-looking projecting upper chambers give but poor promise of splendour within. The entrance is by a mean doorway and through a narrow winding passage, or sometimes a stable-yard. Passing this, we reach the outer court. Here the master of the house has his *sâlim-aleik*, "reception-room," to which alone male visitors are admitted. Another winding passage leads to the *harîm*; it is made winding to prevent all possibility of strangers or men-servants seeing into that region of poetry and romance. The *harîm* is the principal and always the most highly-ornamented part of the house. The plan of all is the same, though there is, of course, infinite variety of detail: an open court with a tessellated pavement, a large marble basin in the centre, and two or three little *jets d'eau* around. Orange, lemon, and citron trees, flowering shrubs, and jessamine trained over trellis-work, afford agreeable shade and fill the air with perfume. The apartments all open into this court; intercommunication between room and room is almost unknown. On the south side is an open alcove called *lewdâ*, with a marble floor and a raised

dais, covered with cushions round three sides. An ornamented arch supports the front wall. The decorations of some of the salons are gorgeous—a little too gaudy, perhaps, for our subdued English tastes. Here again there is great uniformity in style. The salons consist of 2 parts: one low, paved with marble, and having a marble fountain in the centre; the ceiling of this part, which is called the 'Abbéh, is often upwards of 40 ft. high. The other is raised about a foot, carpeted, and surrounded on three sides by a low couch, often covered with embroidered satin, and having numerous little cushions arranged in piles. Here visitors squat, having first taken off their shoes on the 'Abbéh. The walls of the older houses are wainscoted, carved, and gilt, and the ceilings covered with arabesque ornaments, having pendules and stalactites hanging from the centre and angles, reminding one of the florid Gothic of some of our churches. In the new houses painting and marble fretwork are taking the place of arabesque and wainscoting. Real harims are, of course, only found among the Muslims, and access to them is obtained with very great difficulty. Men cannot get admission, but ladies may be occasionally introduced by the kindness of some resident English lady.

A few of the Jewish houses have been decorated at enormous expense, but they are wanting in taste. Those of Lisbony and Farkhy are among the best. They are always open to strangers; but if possible they should be visited on Saturday. That being the Jewish Sabbath, they will be found clean, and their fair inmates will be seen all blazing with gold and jewels.

Before 1860 the houses of the rich Christian merchants were among the most beautiful in the city; but they were all burned during the massacre.

RIDES ROUND DAMASCUS.

FIRST RIDE—To Jóbar.—There is little in Jóbar itself to interest us, but the ride is charming. Indeed, all the

rides round the city are beautiful, and after the general bleakness of Palestine the traveller is prepared to appreciate them. The narrow roads wind among orchards and corn-fields, pass and repass canals and rivulets, and dive into thickets of pomegranates and fig-trees and walnuts, all interlaced by the long branches of the vine. The green grass plate, the sluggish streams, the bright daisy beds, and the venerable trees have an English look about them, but the rank luxuriance of the East is grafted on it. Occasionally we come out on an elevated terrace, from which we get a view of the city, its dark domes and minarets relieved against the snows of Hermon.

Jóbar is a Muslim village, but contains a large synagogue, which, time out of mind, has been a place of pilgrimage for the Jews of Damascus. It is dedicated to Elijah and built over a cava—a little narrow grot which tradition makes the hiding-place of the prophet in times of persecution. On the floor of the synagogue is shown a space nailed in, where, it is said, Elijah anointed Hazael. There is some Scripture basis for the tradition: for when the prophet was at 'Horeb, "the Lord said unto him, Go, return on thy way to the wilderness of Damascus; and when thou comest anoint Hazael to be king over Syria" (1 Kings xix. 15). Other traditions are attached to it, and among them is one that this is the Hobah, "on the left hand of Damascus," to which Abraham pursued the kings of the East (Gen. xiv. 15).

SECOND RIDE—To Salahiye and the Gorge of the Barada.—This ride gives some of the finest views of the city and plain, and can be accomplished in about 3 hrs. Passing out of the Salahiye gate, we ride up the straight paved road to the village, having on our right the beautiful house of the Reyis Pasha. We now turn to the l., keeping along the border between the barren hill-side and the gardens. Nothing can surpass the view from this place; it seems like a beautiful vision.

In the evening, when the sun is low, the lights ruddy, and the shadows purple, the beholder will agree with the Muslem that Damascus holds the first place among terrestrial paradises. Diving down again among luxuriant orchards, we gallop on till beetling cliffs oppose further progress, and the mad river bounds from the restraining grasp of the mountain. We now see a specimen of the engineering skill of the old Damascenes. Over our heads on one bank are two canals, at different elevations, here cut through the rock, there supported by masonry; and on the opposite bank are three others: these carry off more than three-fourths of the water of the Abana to scatter it over the plain. It is this that makes the river "better than all the waters of Israel" (2 Kings v. 12). A Cufic inscription, high up on the side of a rock, near where an ancient road was excavated, and the French road now passes, tells of the acts of one of the Khalifs.

We may return to the city by the new road, which brings us close to the hotel.

THIRD RIDE.—To Saidnâya and Helbon.—This will take two days. The night can be spent comfortably in the convent of Saidnâya. The objects of attraction are the wild scenery of Anti-lebanon, the convent, the rock-hewn tombs or temples of Menin, and the site of Helbon, in whose wine the merchants of Damascus once traded in the marts of Tyre.

We leave the city by Bab Tâma, and an hour's ride northward, through orchards and across an open plain, brings us to the village of Burzeh, situated at the mouth of a glen. The plain is here slightly elevated, and the view over the Ghútah splendid. Attached to Burzeh is one of the oldest traditions in Syria. Behind it, at the foot of a cliff, is a Muslem wely called *Makám Ibrahim*, the "Sanctuary of Abraham." It is held in high repute as a place of pilgrimage, and thousands of devotees visit it annually on a festival day. Miracles are said to be performed at it by

sheikhs of extraordinary sanctity, who ride on horseback, Juggernaut style, over the prostrate bodies of the faithful, without injury or accident! Josephus gives the following quotation from *Nicolaus* of Damascus: "Abraham reigned at Damascus, being a foreigner, who came with an army out of the land above Babylon, called the land of the Chaldeans. But after a long time he got up and removed from that country also with his people, and went into the land then called the land of Canaan, but now the land of Judea. . . . Now the name of Abraham is even still famous in the country of Damascus; and there is shown a village named from him the *Habitation of Abraham*." This tradition we can trace down through a long line of Arab authors to the present day. Burzeh is the village, and the Muslems, with whom Ibrahim is a saint and prophet, venerate it in honour of the patriarch. In a cleft behind the wely he is said to have prayed on his return from the pursuit of the Mesopotamian kings who pillaged Sodom. Other traditions are attached to it by the credulous villagers; but they are not worth recording. May not Burzeh be the true site of *Hobah*, "which is on the left hand (north) of Damascus"? (Gen. xiv. 15).

Our path lies through the ravine which intersects the lowest ridge of Anti-lebanon. The sides have at first an easy slope; but they soon assume a wilder aspect. The grey limestone cliffs seem as if they had been shaken to pieces, and the ruins in places approach so close to each other as to leave only a tortuous bed, a few feet wide, through which a torrent flows. The rocks are naked, and the grass tufts and shrubs that grow between them are not visible from below. Half an hour takes us through the ravine into a bleak region of white chalk hills, intersected by two glens: one on the left, running up among the mountains to Helbon; the other on the right, extending to Menin. Each has a streamlet, a torrent in winter, and the united waters flow through the ravine to Burzeh. On a white cliff

at the point of junction is perched the village of M'araba.

We strike up the glen towards Menin. It is a delicious ride in this land of unclouded sunshine: out and in among groves of walnuts and poplars, apricot and figs; with the carol of birds, and the murmur of water, the sweetest music in the parched East, constantly in our ears. The village of Tell, so called from its situation on a low rocky hill, is half an hour from M'araba. Rock tombs, some fragments of columns, and large hewn stones, show an ancient site, whose name and history are lost. As we ascend the glen becomes deeper and more picturesque and at last contracts into a narrow gorge, with a single line of poplars, their roots washed by the rivulet, and their branches touching the cliffs. A winding path has been cut through it, now almost blocked up by a mill which is built across the torrent-bed. The defile leads us into an amphitheatre about half a mile in diameter. Vine-clad glens and ravines radiate from it between precipitous white hills. In the centre is a low tell, begirt with foliage: on this stands the village of Menin. Here, too, built up in the modern walls, are some traces of antiquity—a fragment of a column forming an angle, or a sculptured stone turned upside down for a lintel. The fountain on the N.W. side of the tell forms an agreeable halting-place; trees for shade, groups of village girls in their gay costumes, and shepherds leading their flocks “beside the still waters.” Observe the ornaments of some of the females; silver caps, like bowls, on their heads, almost concealed by long white veils; and strings of large silver coins for girdles. The short red spencers of the men, interwoven with silver threads about the collar and shoulders, are peculiar to Antilebanon and the plain of Damascus.

At the top of the cliff to the N. is a group of small excavated temples deserving of a visit. As we ascend, numbers of massive hewn stones and pieces of columns lie on each side of the path. One of them is 12 ft. long, and has a plain moulding on one side,

as if intended for a doorway. On reaching the top we find its fellow *in situ*, hewn out of the rock to which it is attached below. Behind this, facing the W., is a chamber 24 ft. long, 17 ft. wide, and 22 ft. high, wholly excavated in the rock. At the eastern end is a rude recess, about 4 ft. deep, similar to those found in the Deir and Khuzneh at Petra. The door is much broken, but the remains of a portico can be traced, with the bases of the columns, steps, and balustrades, all hewn out of the rock. On the N. side of this is another excavated chamber on the same plan, but somewhat smaller. The doorway is nearly perfect. Round it is a border 2 ft. wide, ornamented with sculptured wreaths and flowers. It is both tastefully designed and skilfully executed. In front of these chambers, at the distance of about 50 ft., stood a large building, facing the S. The foundations only remain. These are in part hewn in the rock, and the walls thus formed are chiselled in imitation of masonry. In front was a portico of four columns, 8 ft. 5 in. in diameter, and a broad flight of stairs, with balustrades, all hewn out of the rock. Several other buildings seem to have stood on the sides of this hill; but they are now only masses of ruin. On the summit is a fine old circular cistern.

The object of these expensive and singular monuments has never been discovered. They bear no resemblance to the tombs found in such numbers among the neighbouring mountains. They are larger and loftier, and without loculi. We have probably here one of the old sanctuaries of the ancient Syrians; round which a group of temples has grown, partly excavated and partly built.

Saidnaya.—1½ hr.'s ride, first up a glen and then across a bleak stony plateau, brings us to Saidnaya. The village is built in a rugged valley, ½ m. above the plateau, and consists of about 60 houses. Over it rises a steep rock, on the summit of which is perched the old convent. High walls encircle the top of the scarped cliff; and the

only access is by a winding staircase up the rock, leading to a small iron-plated door. In the interior is a church; and behind it a Lady Chapel, adorned with tessellated pavement and silver lamps. It contains, or is said to contain, a remarkable *image-picture* of the Virgin, painted by Luke the Evangelist. The attendant priest will assure the stranger that one half of it is stone and the other half flesh! Thousands of Greeks annually make pilgrimages to the shrine. The sick and afflicted flock to it from every part of the country. Beside the church is the nunnery. There are 40 nuns and a superior: the latter receives her appointment from the Patriarch of Antioch. She cannot be distinguished by her dress or appearance from the sisters; and she is as illiterate and as ignorant as any of them. Their dress is a robe of coarse blue calico, and a large black veil which can be so arranged as to cover the whole person.

The convent of Saidnaya is of high antiquity. Local tradition ascribes its erection to the Emperor Justinian. When visited by Maundeville, in the beginning of the 14th century, it presented the same appearance as it does to-day; and was then as famous as now for the wonder-working image of the Virgin. Maundrell, who visited it in 1697, repeats the tradition of its erection, and the strange legend, still current, about the incarnate picture. It is worth recording as a sample of the superstitions of the people. "It happened that a certain sacrilegious rogue took an opportunity to steal away this miraculous picture; but he had not kept it long in his custody when he found it metamorphosed into a real body of flesh. Being struck with wonder and remorse at so prodigious an event, he carried back the prize to its true owners, confessing and imploring forgiveness for his crime. The monks, having recovered so great a jewel, and being willing to prevent such another disaster for the future, thought fit to deposit it in a small chest of stone, and, placing it in a little cavity in the wall behind the high altar, fixed an iron gate before it,

in order to secure it from any fraudulent attempts for the future. Under the same chest in which the incarnate picture was deposited they always place a small silver basin, in order to preserve the distillation of a holy oil which they pretend issues out from the enclosed image, and does wonderful cures in many distempers."

In the sides of the cliff on which the convent stands are many excavated tombs. One of them contains 3 short Greek epitaphs recording the names of those buried. The surrounding glens and rocks are also filled with tombs. Oratories, too, are almost innumerable. A more interesting relic stands near the convent. It is a cubical structure of fine masonry, measuring 29 ft. on each side. The interior is vaulted. The building stands on a pedestal composed of 3 layers of large stones forming steps all round. It has also a projecting moulded cornice. Its plan and masonry remind us of a ruin at Kodesh-Naphtali. Behind the convent rises a rugged mountain, crowned by a ruined chapel.

From the terraced roof of the convent we enjoy a commanding view over the mountain ranges and wide plains eastward. The plain of Saidnaya is at our feet, perfectly flat and all cultivated. On its far side is Ma'arrá; and to the l., in a quiet nook of the white hills, the eye detects the trees of Beda. The round top of Jebel Tinlyeh rises beyond it. A large section of the plain of Damascus is visible. The beautiful cone of Hermon terminates the view on the S.W.

Ecclesiastical writers of the Greek church identify Saidnaya with the ancient *Danabu*, mentioned by Ptolemy, and recorded as the seat of a bishop in the *Notities Ecclesiasticae*. It is still a see in the Greek Church.

We ride back to Menín, and passing through it continue westward among vineyards and fig-orchards an hour more and then descend into Wady Helbón. The valley here opens out into a little amphitheatre, encompassed by cliffs and vine-clad slopes. The

bed is covered with vineyards, and the streamlet winds through it beneath a thicket of willows, fig-trees, pomegranates, and poplars. On our rt., as we descend, is a wall of rock, several hundred feet high, stretching across the valley. In the centre it is divided by a chasm or pass, not more than 12 ft. wide, with perpendicular sides. It is a wild and romantic spot. A torrent from the upper valley rushes through the pass, and a narrow bridle-path has been hewn in the side of the rock a few feet above it. A millstream is carried over the torrent-bed by a rude aqueduct; and the mill itself is below, embowered in foliage. High overhead, near the summit of the cliff, are 2 excavated tombs, with niches above them, containing the remnants of statues. A Greek inscription on the side of one records the name of "Lysimachus the son of Adrus," who has "hewed him out a sepulchre on high, and graved an habitation for himself in a rock" (Isa. xxii. 16.) About 100 yds. W. is another similar monument; and some distance beyond it is a tomb with a Doric façade, consisting of 2 semicolumns supporting a pediment with a bust in the centre.

HELNON.—Following the excavated bridle-path through the pass, we enter the upper valley of Helbon. It is a winding glen with a gravelly torrent-bed shut in by mountains that rise in steep white acclivities 1000 ft. or more, here and there crowned by cliffs that look like Gothic castles. The banks of the winter torrent are lined with vineyards, fig-trees, pomegranates, and a few walnuts. A hr.'s ride brings us to the village, beautifully situated in a nook where a side wady falls in from the E. The whole glen, here $\frac{1}{2}$ m. wide, is a dense mass of foliage, variegated in spring by apricot blossoms, and in early summer by the rich fruit; and the terraced vineyards run far up the mountain sides, clinging to spots where one would think no human foot could rest. The village consists of some 50 substantial houses clustering round an old mosque, from beneath

which a fountain bursts forth. A rude portico resting on antique columns shades it; and a hollowed stone, with a Greek inscription bearing the name of the "Great King Markos," receives the water. Large hewn stones, fragments of columns, pieces of sculptured friezes, and Greek inscriptions half obliterated, are met with in the walls of the houses and terraced gardens. Below the village are the massive foundations of a temple. Buildings of great antiquity once occupied the site. The name suggests that passage in Ezekiel where the prophet, describing the glories and luxuries of Tyre, and of the nations and cities that traded in her marts, says—"Damascus was thy merchant in the multitude of the wares of thy making, for the multitudine of all riches, in the wine of HELNON and white wool" (Ezek. xxvii. 18). The force of the description consists in this, that in the markets of Tyre every nation found ample demand for its own products. Damascus has long been famed for its rich brocades, its ornaments of gold and silver, and its arms: it was thus the merchant of Tyre in "the multitude of wares" and of "all riches." Its trade with the shepherd Bedawin made, and still makes, it a wool dépôt, and this article also it supplied in markets of Tyre. The "wine of Helbon" was another of its exports. Here is that wine-producing Helbon. The Koran forbids the manufacture, but the grapes are as famous as ever, and the Christians of Damascus still make their best wine from them. Ptolemy mentions a Chalybon among the cities of Syria, and Strabo says the luxurious kings of Persia drank "Chalybonian wine of Syria." May it not be the same Helbon?

From Helbon to Bludân is 3 hrs., the road leading over the central ridge of Antilebanon. A smart ride of $3\frac{1}{2}$ hrs. down the glen by 'Ain ea-Sâhab and M'arba brings us back to Damascus.

Many pleasant rides may be made through the plain of Damascus; but there is nothing to be seen of either antiquarian or historical interest ex-

cept an artificial mound called Tell es-Salahiyeh, on the N. bank of the Barada, 3 hrs. E. of the city. It is a round-topped tell, built of sun-dried bricks. On visiting this place some years ago I found a slab of limestone about 5 ft. long by 3 wide containing a rude bas-relief of an Assyrian figure, probably a priest. It has since been brought to England, and is now in the British Museum. The mound itself is doubtless Assyrian, and is an interesting monument of that nation's rule in Damascus.

The plain of Damascus is of a triangular shape. The north-western side is formed by the long line of Anti-lebanon; the southern by the river Pharpur; and the eastern by a line drawn through the lakes. It is divided into 2 sections—the Ghútah, lying round to the city; and the Merj to the eastward. It also includes a portion of another district, called Wady el-Ajam, which embraces the region watered by the 'Awuj. There are about 100 villages in the plain, with a population of upwards of 40,000. The river Barada, the Abana of Scripture, flows through it from W. to E. The greater part of its water is led off by canals for irrigation, and the surplus falls into 2 lakes at the distance of about 20 m. from the place where the river leaves the mountains. The lakes are surrounded by thickets of reeds, almost entirely hiding the water. They have no outlet, but the evaporation is so great that during summer they are mere marshes, with here and there a patch of clear water. Wild swine and wild fowl, ducks, geese, herons, storks, teal, snipe, and a score of other kinds, find in them a suitable home. Eastward of the lakes all is waste and desolate. A group of conical hills, called the Tellūl, "Tells," is seen in the distance. About half-way to them are 3 large ruined buildings—2 of them convents, and the third an old fortress. They have been deserted for centuries.

On the western border of the S. lake (Bahrat el-Kibliyeh) is a village

called *Harrán el-Awamid*, "Harrán of the Columns." It gets its name from 3 Ionic pillars which stand in the midst of the mudhouses. They stand on pedestals 6 ft. high, and the height to the top of the capital is 40 ft. The stone is a hard black basalt. In the streets and lanes of the village are also some broken shafts and old hewn stones. According to Dr. Beke this is Harran, where Laban dwelt, and Jacob got his two wives. Dr. Beke appears to be the sole supporter of this singular theory.

At the north-eastern extremity of the plain stands the village of Maksūra, sometimes called Duncir, containing an ancient temple in a good state of preservation. The plan is curious. At each end is a pediment supported on semicolumns, in the centre of which is a large portal with pilasters and deep mouldings. A cornice is carried round the exterior, and the walls are ornamented by pilasters. Within is a small vestibule at each end, opening by an arched doorway into the cell. Here again are pilasters round the walls supporting a plain entablature. A Greek inscription on the eastern end informs us that the temple was erected in the year 557 (A.D. 246), during the reign of the 2 Philips.

About 2 m. E. of Maksūra are the ruins of a small town and a fortress. They present nothing of interest, and they have apparently been deserted for centuries. Both these places stand close to the foot of the lowest range of Anti-lebanon, here called Jebel el-Kaus. The desert of Arabia stretches out to the E. and S.E. A stream, called Nahr el-Mukubrit, breaks down through the hills from the plain of Jerid; and several copious fountains in the neighbourhood yield an abundant supply of water. Maksūra, or the ruin E. of it, is probably the *Thesæa* of the "Antonine Tables." Its distance from *Geroda*, now Jerûd, is given at 16 Rom. m., and from Damascus 24. These distances agree well with the positions of the 3 places.

A mode of obtaining water for irrigation extensively employed over the plain of Damascus is deserving of notice. A well is first sunk till water is found; then, following the slope of the plain, another is sunk at the distance of 50 or 60 yards, and the two are connected by a subterranean channel, with just enough of fall for the water to flow. A long line of wells is thus made and connected, and the stream of water obtained is at length on a level with the surface, and ready for use. The plain is filled with these singular aqueducts, some of which run 2 or 3 m. under-ground. Where the water of one is diffusing life and verdure over the surface, another beneath is collecting a new supply, deriving it too, in some measure, from the surplus of the former which percolates through the soil. Many of them are now choked with rubbish, and no longer serviceable.

Suleim, <i>Neapolis</i>	1	30
Kunawat, <i>Canaâtha, Kémath</i>	1	15
'Atil	0	45
Suweideh	1	0
Hebrân	2	20
Kufr	1	0
Kuleib	2	0
Schwert el-Khudr	3	0
Sâleh	2	0
<i>Route to Saféh and Harrâk.</i>		
'Orman, <i>Philippopolis</i>	3	30
Sulkhad, <i>Salcah</i>	1	0
Kureiyûh, <i>Kerioth</i>	2	0
Busrab, <i>Bosra</i>	2	0
'Ary	2	15
Der'a, <i>Adraa</i>	6	0
Mezarib	2	0
Edhr'a, <i>Eidre</i>	4	0
Sunamein, <i>Hre</i>	5	0
Kesweh	4	45
Damascus	2	30
Total	76	10

The Haurân is one of the most interesting sections of Palestine. For the number, extent, and beauty of its ruins it surpasses all the rest. Unfortunately it is not always accessible; and even when the traveller does obtain access, he is exposed to some sudden outbreak of Muslim fanaticism on the one hand, and to Bedawy raids on the other. A Druze escort is the best safeguard against both the one and the other. The Druzes are the dominant party in Haurân. Their chiefs exercise an authority all but absolute over the most interesting portion of it. Without a safe-conduct from them it would be folly to enter the country. This, however, may be easily obtained through the British consul at Damascus. A couple of their sturdy retainers—well mounted, as they always are, and well armed—form the best guards and guides. Some of them can usually be found in Damascus, and if not the traveller may attach himself to a caravan, and, provided with letters to the sheikhs, reach their territory. Between the territory of Damascus and the Druze district in Haurân there is a desolate plain infested by Bedawin from the eastern desert, and by robbers

ROUTE 34.

TOUR IN THE HAURÂN.

	II.	M.
Damascus to river 'Awaj, <i>Phar-</i>		
<i>par</i>	2	20
Burâk	5	0
Musmeih, <i>Pheno</i>	2	0
Shâ'irah	1	80
Dama	6	0
'Ahiry	2	0
Extent and history of the <i>Lejah</i> ,		
<i>Trachonitis, Aryob.</i>		
Um ez-Zeitûn	1	30
Hit	2	0
Bethanyeh, <i>Batanea</i>	1	0
Shukal, <i>Saccea</i>	1	15
Shuhba	1	45

from the rocky recesses of the Lejah. To pass this plain is our first difficulty, which may either be overcome by joining a caravan, or under the escort of the sheikh of Deir 'Aly, a strong border chieftain. Once within the Druze district we have no difficulty, in times of peace, in securing as large an escort as may be desired.

It may be well to remember that the Druze sheikhs form a hereditary nobility, preserving with great tenacity all the pride and state of their order. They receive and entertain travellers with profuse hospitality, and no compensation in money can be offered them. A bakhshish, however, in the shape of a few flasks of English gunpowder and a few boxes of percussion caps, or a telescope, or, better still, a good rifle-gun, is always acceptable. The servants and retainers are not so particular. They take without scruple whatever is offered. The members of the escort, whether few or many, expect regular pay. They will be found obliging, communicative, and faithful, and they are brave to a fault. Of the great chiefs I shall have more to say below. The manners, costume, arms, and warfare of the people are worthy of special note, as illustrating patriarchal times.

The *Haurán* is a generic name for a large district of plain and mountain, bounded on the W. by the Haj road, where it borders on Jau'lán and Jedür; on the N. by Wady el-'Ajum; and on the E. and S. by the Desert, or the uninhabited plain of Arabia. It is now, as it was in Roman times, divided into 3 provinces, the Lejah, the Nukrah, and the Jebel. The *Lejah* is a rocky plain of singular wildness, lying on the N.W. of the *Haurán*. It is difficult of access, owing partly to the nature of the country, and partly to the character of the people. It is inhabited by a few tribes of Bedawin, lawless vagabonds and hereditary robbers. Their ancestors, in Josephus' days, were the pests of the country. Time has neither changed nor improved them; but they have been taught by many a bloody lesson to

tremble before their Druze neighbours. Escorted by an influential Druze sheikh, the traveller may, under ordinary circumstances, visit their wildest haunts. Though the region is filled with deserted towns and villages, the houses in many of which are perfect as when finished, the Arabs prefer their tents. Their principal tribes are as follows: Is-Solut, el-Medlej, es-Selmann, ed-Dhoher, and es-Siyaloh. They generally acknowledge the authority of the Pasha of Damascus; but their allegiance sits very lightly upon them. Round the borders of the Lejah are a few villages inhabited by Christians, Druzes, and Moslems. The largest of them is Edhr'a, the *Edrei* of Scripture. A narrow strip of the plain extending round the Lejah is called *el-Luhf*, the "coverings;" and the country embraced in these two corresponds to the Greek province of *Tra-chonitis*, the "Stony," a name sufficiently descriptive of its physical aspect. The old Hebrew name was *Argob*, which signifies a "heap of stones." In Argob, the Bible student will remember, were "three score great cities, with walls and brazen bars" (1 Kings iv. 13); and many of those we shall see in the course of our tour. The greatest of them is Edrei, where the giant Og reigned (Deut. i. 4).

En-Nukrah, "the Plain," is the *Haurán* proper, the Greek *Auranitis*, and the Hebrew *Hauran* (Ezek. xlvi. 16). It lies to the S. of the Lejah, and is one unbroken plain of the richest soil. It is the granary of Damascus, and the most fertile region in Syria. Now it is sadly neglected, being periodically overrun by the hordes of the 'Anazeh, who cover the country like locusts. It is filled with deserted towns and villages, among which may be mentioned Busrah, the *Borrah* of the plain of Moab (Jer. xlvi. 24); Um el-Jemal, the ancient *Ieth-gamul* (xlvi. 23); and Der'a, the *Adraha* of the 'Itineraries.' The villages of the Nukrah are principally inhabited by Moslems, who in dress, manners, and accent resemble the

Bedawin. A few Christians live among them; and the Druzes are also creeping over the plain from their home in the mountains.

El-Jebel, “the Mountain,” called also *Jebel ed-Draze*, is the mountain district between the plain of Hauran and the eastern desert. Among the natives it still retains its ancient name, *Ard d-Balânech*, the “Land of *Bala-neza*.” The soil on the mountain-sides is exceedingly fertile, though stony. To the artist and the antiquary this is the most interesting part of the country. The scenery is in some places beautiful, and we meet with ruined towns every mile or two. The ruins of Salcab, Kerioth, and Kenath are here; and here too are Suweideh, Sulceim, 'Ary, Hebrân, and Shuhba—all containing remains of ancient wealth and grandeur. El-Jebol is occupied almost exclusively by Druzes. There are, however, some small tribes of Bedawin who encamp amid the forests, and make themselves useful as shepherds to their settled neighbours. The principal tribes are el-Hasan, esh-Shenâbileh, el-Hodiyeh, esh-Shurashâ, and Beni 'Adâm. The Bedawin of the Jebel are connected with the two tribes which frequent es-Safâh. There has long been a blood feud between all these tribes and the 'Anazeh.

In the Hauran are two noble Arab tribes which exercise a kind of authority over all the others, and claim *black-mail*—in Arabic *Khâueh*—from the villages of the Nukrah. Their supremacy is to some extent recognised by the Pasha of Damascus, who employs them to collect the taxes. These are *el-Fuhaily*, usually styled “Emirs of the Arabs of the Lejâh”; and *es-Serdiyeh*, called “Sheikhs of the Arabs of Hauran.” The former are said to be able to bring 200 horsemen into the field, and the latter about 150; but these numbers are very doubtful.

Having procured letters of recommendation, and a Druze escort, we are now ready to set out. We shall follow the eastern route, which is not only the most direct, but that usually taken

by caravans of Druzes and Christians going to el-Jebel. On leaving the city we proceed across the plain to the village of Kabr es-Sit, 1 h. distant. It receives its name from the tomb of Zeinab, the grand-daughter of Mohamed, and wife of Omar ibn el-Khattab, the second Caliph. Zeinab died in the plain of Damascus and was buried in this village, which was formerly called Radiyeh, but subsequently Kabr es-Sit, the “Tomb of the Lady.” A mosque with a white cupola and minaret stands over the grave, and is a favourite place of pilgrimage, especially for Persian Hajya. Beyond this place the plain is bare, and only partially cultivated; but the old canals show that such was not the case in former ages. Another h. brings us to the eastern base of Jebel el-Aswad, sweeping round which we descend gently to Nejha, situated in a fertile vale near the bank of the 'Awaj, or *Pharpar*. It is the last inhabited village in this direction. A dozen or two of half-ruinous stone houses, built on the top of a low rocky mound, show clearly enough that we have left behind us the peaceable and prosperous Ghutâh. We can here look up the green vale of the Pharpar westward, shut in by the parallel ranges of Jebel el-Aswad and Jebel Manî'a. The villages of Adillyeh and Hurjilleh are in view. The 'Awaj is a deep rapid stream, flowing through the alluvial vale. Two canals are led off from it a little lower down to irrigate a section of the plain of Damascus. Ten miles farther eastward the river empties itself into a lake called *Balbet Hejâneh*, which becomes a marsh during summer. On our l., partly behind us, is a tell crowned by the wely of Abu Zid, a Muslim place of pilgrimage.

Descending from Nejha, and crossing the 'Awaj by a substantial stone bridge, we enter the desert—not a sandy desert, nor a stony desert, nor a sterile desert, but an uninhabited desert, a desert made so by man. The soil is rich, but it is desolated by the Bedawin. We march over a dreary, treeless waste; now crossing a stony spur that shoots

out eastward from Jebel Man'a, and now a broad belt of green meadow. An isolated hill is seen away on the rt., called *Abu Shejar*, "Father of a tree," from the remarkable fact that a solitary tree grows upon it. On our l. the plain stretches to the horizon in bleak undulations, with green grass, and green weeds, and a rich soil, but with no habitation save the Arab tent, and no occupant except the wandering Bedawy. Black masses of ruin stand here and there on tells, showing that desolation did not always reign here. On our rt. rise the bare slopes of Jebel Man'a, and to the S. of them Jebel Khiyārah. A dark line is now seen running across the plain to the southward, like the shadow of a cloud. As we advance it resolves itself into ridges of rugged rock, studded with stunted trees, and large towns and villages of the same uniform black colour. This is the *Lejāh*.

5 hr.'s march from Nejha brings us to the town of Burāk, on the north-eastern corner of the Lejāh. It is situated just within the wilderness of rocks, and may have contained 5000 or 6000 inhab.; but it is now, and has been for centuries, entirely deserted. This seems the more remarkable as some of the houses are perfect. We may go into one of them, stable our horses in one apartment, make a kitchen of another, a dining-room of a third, a bed-room of a fourth, shut the doors and pass the night in peace. A glance at the architecture explains the mystery of their preservation in spite of time, and neglect, and the desolations of war. The walls are built of large squared blocks of basalt, almost hard as iron; the flat roof is composed of long slabs of the same material, neatly hewn and closely fitted; the doors are also stone, from 6 inches to a foot in thickness, and hung upon pivots projecting above and below, and working in sockets in the lintel and threshold. It would take too much labour to overthrow such buildings. Such is the style of the domestic architecture of Burāk, and indeed of all the towns and villages in

the Haurān. Some of the houses are larger, some smaller, but the plan is the same in all—stone roofs, stone doors, some even have stone window-shutters, and in a few, where the chambers are large, a semicircular arch supports the roof. Thousands of them remain uninjured, but tens of thousands are heaps of ruins. Their date is impossible to fix. They may be of any age from Ham to Mohammed. One thing is evident, they were built during a period of prosperity, and therefore before the Mohammedan conquest. On 2 or 3 of the houses of Burāk are Greek inscriptions of a very early period. One of them bears the date "10th of Peritius, in the year 8," and another "7th of Apelleus, in the year 5." The era is most probably that of the Seleucidae, as the months are Macedonian; and thus these dates are respectively B.C. 304 and 307.

Burāk has no fountains. It depended wholly on its cisterns for a supply of water; hence its name, *Burāk*, "Cisterns." These are large and ancient. An aqueduct, partly hewn in the rock, and partly supported on arches, connects them with the winter stream in Wady Liwa, ½ m. distant. This stream has its source near the northern extremity of Jebel Haurān; it winds along the eastern side of the Lejāh, and striking across the plain from Burāk falls into the lake Heijāneh. An old road, Roman, if not earlier, is cut and levelled through the rocks from the town to the wady, and crossing the latter it runs along its eastern bank to the foot of the mountains, being in some places straight as an arrow for 3 or 4 m. This is the usual caravan route from Damascus to Jebel Haurān, and along it I travelled in 1853. More than 20 small towns and villages lie to the rt. and l. of it, chiefly among the rocks of the Lejāh, but they contain little to interest the traveller, being similar in style and character to Burāk, and all deserted. The plain to the eastward is flat, and its soil fertile. At intervals are tells, mostly covered with ruins. Here and there the fences of old fields are quite distinct, and everywhere are traces of

former cultivation. Now there is not a solitary inhabitant; and even the rich vegetation of Wady Liwa is often left untouched, being border land between the Bedawin of the desert and the Bedawin of the Lejah—hereditary enemies.

Instead of following this dreary road we turn S.W. along the Luhf, to visit the ruins of *el-Musmeih*, which are among the most interesting and beautiful in Hauran. The distance is about 2 hrs., and between them lie the remains of Um es-S'a'd. We have here a good opportunity of examining the remarkable physical features of the Lejah. Its border is as clearly defined as a coast-line, which indeed it greatly resembles with its inlets, bays, and promontories. The general surface is elevated from 20 to 30 ft. above the plain. It is composed of black basalt which appears to have issued from pores in the earth, and to have flowed out on every side until the plain was almost covered. Before cooling it seems to have been tossed like a tempestuous sea, and subsequently shattered and rent by internal convulsions. The crater-like cavities from which the liquid mass exuded are still visible, and also the wavy surface a thick liquid assumes in flowing. Deep fissures and yawning chasms, with ragged broken sides, intersect the whole like a network; while here and there are mounds of rock, evidently forced upwards by some mighty agency and then rent and shattered to their centres. The rocks are filled with pits and protuberances like air-bubbles. They are as hard as flint, and give a sharp metallic sound when struck. The aspect of the whole is wild and savage. The lava fields round the base of Vesuvius give a faint idea of it. Every rock seems as if it had been scathed and shattered by a lightning-stroke. There is not one pleasing feature for the eye to rest on. The very trees that grow among the rocks in the distance have a blasted look. Strange as it may seem, however, this forbidding region is studded with towns and villages, whose black houses

and towers rise on every side out of the wilderness of rocks.

Such as take the western road from Damascus to the Hauran may reach Musmeih as follows: Kseweh $2\frac{1}{2}$ hrs.; Deir 'Aly $1\frac{1}{2}$ h.; Merjān, a village in the plain, sometimes inhabited, $\frac{1}{2}$ h. S. by E. of Merjān is an isolated column with several fallen ones round it. Musmeih $1\frac{1}{2}$ h.

Musmeih, Phœno.—This old city, like Burak, is situated just within the border of the Lejah; and the approach to it from the plain is through a labyrinth of rocks. The rocks form an admirable defence, and thus the expense of walls and battlements was saved. Musmeih has been rarely visited, and much still remains in it to be investigated by the enterprising explorer. It is generally deserted, though occasionally a few families seek an asylum or a temporary home amid its palaces. The ruins are about 3 m. in circumference, being thus equal to the old walled section of Damascus, and somewhat larger than the modern city of Jerusalem. Most of the private houses are heaps of ruins; but some of the public buildings are in tolerable preservation. Among the latter is a beautiful temple. The approach to it is over a paved area, once surrounded by a colonnado. A flight of 6 steps, the whole length of the façade, leads to the portico, which consists of 6 Doric columns, 3 of them standing. The entrance to the cell is by a large plain door, with a small one on each side; they are now walled up. The interior is a square of 43 ft., with a semicircular niche opposite the entrance, terminated above by a chastely sculptured shell-ornament. The roof, now fallen, was supported by 4 Corinthian columns, about 30 ft. high, resting on wreathed pedestals; and along the side and end walls are pilasters corresponding. The style of the architecture is chaste, and the ornaments well executed, though florid. On the side of the entrance door is a long Greek inscription, from which we learn that the ancient name of the city was Phœno, and that it was the capital

of Trachonitis:—"Julius Saturninus to the people of Pheno, capital of Trachon, greeting." This is one of the most interesting inscriptions in the country, solving an important geographical problem—the identity of the Lejah with Trachonitis, the province over which "Philip the tetrarch" ruled (Luke iii. 1). The date of the building is not given; but from another inscription over the door we learn that it was erected during the reign of the Emperors M. Aurelius Antoninus and Lucius Aurelius Verus (A.D. 161–169), by a commander of the 3rd Gallio Legion, then stationed in the city. Little is known of the history of Pheno in addition to the few facts recorded in its inscriptions. It was an episcopal city during the early centuries of our era, and was represented in the councils of Chalcedon and Ephesus. One of the routes laid down on the *Peutinger Table* is as follows: Damascus to *Aenos* 27 M.; *Chanata* 37; *Rhose* 20. We have now a key to solve this seeming enigma. For *Aenos* read *Phenos*—the initial Greek letter having been accidentally omitted. *Chanata* is known; it is the modern Kunawât. Then for *Rhose* read *Bostra*—and the route is intelligible and accurate. The remains of the Roman road are still visible in many places, both between Damascus and Musmeih, and southward towards Bostra. It runs through the centre of the Lejah, almost in a straight line to Kunawât, but it has never yet been fully explored.

There are several other public buildings in Musmeih; but they are not remarkable either for size or architecture. The number and fulness of the Greek inscriptions, hero and in almost all the towns and villages of Haurân, are worthy of special notice. They form the most interesting, and almost the only, historical records of the country. It would be a work of great labour, but also of great importance, to copy them.

From Musmeih we continue westward along the Luhf 1½ h. to *Sh'aârah*, a small town situated nearly 1 m. with-

in the rocks. It is usually occupied by a few families, though sometimes it is deserted. In fact, the peasants of the Haurân are half nomads. The land is wide, houses are abundant, and inhabitants few. Therefore when a few families quarrel with their neighbours or feel uncomfortable, or are oppressed by tax-gatherers or local sheikhs, in one village, they pack up their moveables, march off, and establish a new colony. The houses are ready; they have only to go in and take possession. The soil is rich, and with very little labour they obtain an abundant harvest.

Sh'aârah is built on two sides of a wady, and contains several large structures in ruins. Among them is a square tower. In the upper town is also an old temple, now converted into a mosque, which we learn from an inscription over the door was erected by 4 soldiers during the reign of M. Aurelius and L. Verus; it is thus coeval with the temple at Musmeih. The streets are here and there cut through the rock; and the tracks of wheels are everywhere apparent. The houses resemble those at Burâk.

S.W. of *Sh'aârah*, along the side of the Lejah, is a long line of large villages, now mostly deserted. Among them is Khubab, 4 hrs. distant, inhabited by a colony of Christians, who cultivate a section of the adjoining plain. From Khubab to Edlû'a, the ancient *Edrei*, is 4 hrs.

Instead of following this circuitous route we strike southward through the Lejah, if our escort be sufficiently strong or sufficiently influential to conduct us in safety. We run some risk; but the singular wildness of the scenery repels us. By merely skirting its border we can form no adequate idea of this remarkable region. Near the borders there are mounds, and ridges, and fields of jagged rocks; but there are also intervening patches of soil. For some 3 m. from the plain these features continue. On proceeding inwards, however, the surface becomes more uneven, the patches of soil less frequent, the rocks higher and

more rugged, and the road more tortuous and difficult. As we approach Dâma, so rugged is the country, so lofty are the impending cliffs, so deep the gullies and ravines, that the whole forms a wild labyrinth which none but the Arabs can penetrate. Burckhardt, one of the very few who came here, says, "In the interior parts of the Lejah the rocks are in many places cleft asunder, so that the whole hill appears shivered, and in the act of falling down; the layers are generally horizontal, from 6 to 8 ft. or more in thickness, sometimes covering the hills, and inclining to their curve, as appears from the fissures which often traverse the rock from top to bottom." The description of Josephus written 18 centuries ago is as graphic as that of Burckhardt (See *Ant.* xv. 10, 1). But no description can approach the reality. One cannot repress a shudder when he finds himself in such a den, surrounded by armed hordes on whose faces the country seems to have stamped its own savage features. Ibrahim Pasha, flushed with victory, and maddened by the obstinacy of a handful of Druzes, attempted to follow them into this stronghold; but scarcely a soldier who entered returned. Every rock concealed an enemy. From inaccessible nooks death was dealt out; and thousands of the bravest of the Egyptian troops left their bones amid the defiles of the Lejah. The Turks tried to penetrate the Lejah in 1852, but they were driven back by the Druzes with the loss of 2 guns and several hundred men. The Lejah has for ages been a sanctuary for outlaws, and not unfrequently a refuge for the oppressed.

The road from Shâârîh to Dâma leads past several deserted villages with houses like those at Burîk, and square towers, the object of which it is not easy to determine. They resemble belfries, but the buildings with which they are connected have no ecclesiastical look. Kul'at Semâh, Kureim, and another near it called Kustul Kureim, are passed in succession; and at the end of 6 h. fatiguing ride, through the wildest region our

feet have over trodden, we arrive in Dâma.

Dâma is the capital of the Lejah, and situated in the centre of the rocky wilderness. Strange, indeed, must have been the taste of a people, and strong their love of liberty, who built a town in such a spot. There is no arable ground, no wood, no vegetation, except a tuft of grass, or a half-dried weed here and there in a cranny of the rocks. Burckhardt estimated the number of the houses at 300, and most of them are still in good preservation, though without inhabitants. They seem to be of very great antiquity. The Bedawin of the Medlej tribe pitch their tents near them. Every house has its cistern, for there are no fountains or streams; and beside the town are immense excavations in the rock, like caves, the roofs supported on natural columns. These may have been partly intended for cisterns, and partly for stores and habitations. To these Josephus seems to refer in his graphic account of Trachonitis. The inhabitants, he says, "dwelt in caves which served as a refuge both for themselves and their flocks." They had cisterns of water and well-stored granaries, and were thus able to remain long in obscurity and to defy their enemies. "The doors of their caves were so narrow that but one man at a time could enter them; while within they were incredibly spacious." "The ground above is almost a plain, but it is covered with rugged rocks, and is difficult of access, except when a guide points out the paths. These paths have many turns and windings" (*Ant.* xv. 10, 1). There is only one building in Dâma of any interest in an architectural point of view. It is large and substantial, and in tolerable preservation. The gate is richly ornamented with vine-leaves and bunches of grapes. The traveller who penetrates the Lejah must be careful not to excite the suspicions of the Bedawin by scanning too closely the buildings or the scenery of the defiles, or by asking questions in reference to them. Above all things avoid sketching, copying in-

scriptions, or even taking notes, except with the express permission of the Druze escort. Pencils and magic are universally associated in the minds of these ignorant and lawless people; and a suspected magician would get little mercy from them.

From Dima we proceed to 'Ahiry, 2 hrs. distant, passing at $\frac{1}{2}$ h. the small village of Deir Dima. The scenery is as wild as ever, and the path as tortuous and rugged. It is with a feeling of relief we emerge on the comparatively open ground that surrounds 'Ahiry. Here is a fountain, the only one in the Lejah, and some patches of grain are observed on clear spots amid the rocks. A number of Druze and a few Christian families occupy the old houses, and cultivate the ground. It is strange to see industry struggling with nature in such a wilderness, while thousands of acres of the richest ground in Syria are lying waste only a few miles distant. Such scenes form the bitterest commentaries on the character of the Turkish government. 6000 soldiers or more are kept at Damascus; their lazy officers smoking and drinking; while Bedawin are permitted to plunder the peasants of the Hauran, and to waste their fields and villages. A Druze chief once said to me—"We know nothing of the government except through the tax-gatherer who eats up the fruits of our toil. Is it strange then that we should occasionally send a bullet through him, just as we do through a Bedawy plunderer?"

Beside 'Ahiry is a high tell called 'Amrah, with a wely on its summit. From this point we obtain one of the most commanding views of the Lejah. The whole region is in view; and a wider panorama human eye never looked on. It is a favourable place for glancing at its extent, and for summing up what is known of its history.

The Lejah is of an oval shape, about 22 m. long by 14 wide. Its eastern side is a segment of a circle; having the ruins of Burak on its northern extremity, and those of Bu-

reiky near the southern. The southern border is a waving line, running from Bureiky nearly due W. 5 m. to Nejrān, and thence sweeping round to the N.W. 9 m. more to Edhr'a, which stands on the S.W. angle. Between Edhr'a and Burak there are many indentations and projections; but the general line of the border forms the segment of a circle. The whole circumference may be estimated at about 58 m. On the south-eastern side, between Tell Shihān, which is so conspicuous with its white wely to the eastward, and Nejrān, whose towers rise up among the rocks on the S.W., the border of the Lejah is not so clearly defined, as the stony ground extends to the base of the mountains as far S. as Suleim and Suweidéh. The Lejah, with a narrow strip of the surrounding plain, constituted, as has been stated, the Greek province of *Trachonitis*, of which Phæno was capital, and Kenath or Canatha an important city. The Hebrew name was *Argob*, and it formed a part of the kingdom of *Bashan*, which fell to the lot of the half-tribe of Manasseh. The words of Moses will be remembered—"And the rest of Gilead and all Bashan gave I unto the half tribe of Manasseh; *all the region of Argob*, with all Bashan, which was called the land of giants. Jair, the son of Manasseh, took all the country of Argob unto the coasts of Geshuri and Maenethi, and called them after his own name, *Bashan-havoth-Jair* ('the towns of Jair in Bashan'), unto this day." (Deut. iii. 13, 14.) And in another place it is stated that Jair took "Geshur and Aram, with the towns of Jair, with Kenath and the towns thereof, even three score cities." (1 Chron. ii. 23.) Looking round us from the summit of Tell 'Amrah over this province, not less than *thirty* of these *three score cities* can be counted, their black houses and shattered towers rising out of what at first glance would seem to be an uninhabitable wilderness.

The Lejah was probably the retreat of the Geshurites, who retired from the adjoining plain on the advance of

the Israelites, and submitted to the foreigner, but were permitted to inhabit these strongholds:—"Nevertheless the children of Israel expelled not the Geshurites, nor the Maacathites; but the Geshurites and the Maacathites dwell among the Israelites until this day"—the former amid the recesses of Argob, the latter amid the defiles of Hermon. (Josh. xiii. 13.) The Geshurites appear again in connexion with an interesting episode in Israelitish history. Absalom's mother was "Maacah, the daughter of Talmai, king of Geshur" (2 Sam. iii. 3); and the wild acts of his life were doubtless to some extent the result of maternal training. They were at least characteristic of the stock from which he sprung. After murdering his brother Amnon he fled to his uncle in "Geshur of Aram" (2 Sam. xiii. 37; xv. 8), and dwelt amid those rocky fastnesses till Jotham came to take him back to his father. (Id. xiv.) The old houses of Lejah—so massive, so simple, so unique in style—are most probably the work of the Geshurites, the Rephaim, and other aborigines of Bashan.

Josephus tells a story about this country which is worthy of record if it were only to show how unchangeable are Eastern manners, Eastern character, and Eastern governments. A certain chief called Zenodorus had obtained possession of the province of Abilene. Not satisfied with his revenues, he became a partner with the robber hordes of Trachonitis, who pillaged the country round Damascus. Zenodorus' influence shielded them from the consequences of their crimes. At length they became intolerable, and the surrounding country carried a complaint to Varro the Proconsul, entreating him to represent Zenodorus' acts to the Emperor. He did so, and Caesar gave orders for the nest of robbers to be destroyed, and their land given to Herod. This, however, writes Josephus, "was no easy task, since robbery had long been their profession, and they had no other means of living. They possessed neither cities nor fields, but lived in dens and caves, where,

until starved out, they bade defiance to their enemies."

Turning eastward from 'Ahiry, a track not quite so bad as that from Dâma brings us, in about $1\frac{1}{2}$ h., to Um ez-Zeitûn, "the Mother of Olives"—a village situated on the eastern border of the Lejah, near Wady Liwa. It is so large that we might give it the title of town, though now it is only occupied by some 30 or 40 Druze families. The number of Greek inscriptions strikes us. They are everywhere—on old buildings, in modern walls, on loose stones in the streets, and on tombs in the burying-ground. The names they contain are almost all Syriac. One beside the gate of a small temple begins with *Ayāṣ̄n Tuxn* "Good Fortune," the tutelary deity of Bostra, which heads great numbers of the inscriptions found in Haurân.

The northern section of Jebel Haurân now lies before us. A long acclivity of fine land, sprinkled with black rocks and stones, leads up to rugged, round-topped hills, which form the crest of the ridge. Dark villages, looking in the distance like immense castles, are scattered thickly along the acclivity; and are seen perched on the mountain summits in the distance. Though the soil is rich, the scenery is bleak; the absence of trees, and the rough black stones, give it an aspect of desolation. It is all carefully cultivated, however, and these northern acclivities are famed for producing the finest wheat in Syria. An easy ascent of 2 h. brings us to Hit, one of the principal villages in Jebel Haurân, and the residence of a powerful Druze sheikh, Asad 'Amer. A visit to this fine specimen of the old nobility of the country will be the traveller's first duty. A neglect of this duty would not only be regarded as uncourteous, but as an insult to the chief. We must remember that we are here out of the beaten track of tourists, where a man can pitch his tent, picket his horses, cook his provisions, pack up again and march—

caring for nobody, and nobody caring for him. Here it is different. We are among a people of patriarchal manners and patriarchal hospitality. Every tourist is a guest. Strangers cannot pass without being constrained to accept proffered hospitality. "Will not my lord descend while his servants prepare a little food?"—is the urgent language of every village sheikh, uttered, too, without a thought of *bakhshish*. The coffee is always on the fire; a kid or lamb—the representative of the "fatted calf"—is at hand, and can be "got ready" with all the despatch of ancient days; food for the attendants, "provender" for the horses, accommodation for all, are given as matters of course. One fancies himself carried back to the days of Abraham, when the good patriarch sat in his tent-door ready to welcome every visitor, and hail every passer-by. (Gen. xviii. 1-8.)

And with the hospitality we have here the simplicity of ancient days—no splendour in the house, furniture, or dress; no French finery in cuisine or service; but hosts of attendants, and a profusion of substantial fare. Coffee is first presented. The coffee is roasted, pounded, boiled, and served, in the presence of the visitor. The process is a curious one. A handful of the beans is thrown into an iron ladle, and placed over the fire. They are stirred with a spoon until they become a rich brown colour. They are then transferred to a quaintly carved oak mortar. A squatting figure places the mortar between his knees, and commences the work of pounding. He wields the pestle, which is about the size of a policeman's baton, with all the grace and skill of a practised drummer; keeping lively time, peculiarly grateful to Arab ears. The guest is first served; then the cup passes round all present, no matter how great their number; and what with the attraction of the stranger and the coffee, the room is usually full.

Hit was once a town of fully 10,000 inhab., but now it scarcely contains as many hundreds. The greater part of

the site is covered with heaps of ruins, and the houses still occupied are ancient. The stone doors and roofs are here as at Burâk, but some of the former are ornamented with panels and mouldings. Greek inscriptions are numerous. One records the dedication of a building to Jupiter; another the erection of a fountain by a governor called *Aelius Mazimos*; another has the date 14, probably of the Bosrian era (A.D. 120). They all seem to be of an earlier date than the 3rd century.

We may now send the baggage southward to Shuhba, while we make a détour to visit the ruins of Bathanyeh and Shuka.

Bathanyeh; *Batanea*, is a small town 3 m. N.E. from *Hit*. It is situated on the northern declivity of Jebel Haurân, and commands a wide view over the plain to the N. and N.W. as far as the lakes of Damascus and the base of Anti-lebanon. ½ h. to the N.W. are 2 little conical hills, beside which stand the deserted villages of Tala and Ta'alâa; and beyond them, to the rt., rises Tell Khalediyeh, crowned with ruins, one of the most conspicuous sites in the country, and deserving of a visit should the traveller have time. 3 other deserted villages lie at a distance in the plain. The soil round Bathanyeh is fertile though stony, and the plain below it lacks nothing but inhabitants and industry. The little town itself seems to have been deserted for centuries, yet many of the houses are still habitable—the stone doors in their places, the stone roofs water-tight, and even in one or two places the large stone gates of the court-yards in perfect repair. The pavement of the streets is far superior to that of any modern town in Syria. Some of the houses are constructed on the plan of the modern dwellings of Damascus—an open, flagged court, with the apartments opening into it. One court has massive *folding doors of stone*, and a square tower, some 40 ft. high, beside it. On another similar tower, near the S. end of the town, is

a Greek inscription beginning with Αγαθη τουχη, which shows that it was built at least previous to the establishment of Christianity in the empire. Near it is a curious building. From the street we enter a court-yard. In front of one of the chambers opening into the yard is a small porch supported by 2 columns, having several crosses carved upon them. On the opposite side is a large apartment with a stable attached to it; the stalls are formed of stone and in perfect preservation. In the interior is a Greek inscription in raised characters, and there are many others in different parts of the town. The supply of water seems to have been obtained both here and at Hit from subterranean canals similar to those seen in the plain of Damascus.

Bathanyeh is the Arabic form of the Greek Batanea or Batanis, an episcopal city under Bostra (S. Paul, Georg. Sac.). Josephus frequently mentions the province of Batanitis in connexion with Gaulanitis and Trachonitis (*B. J.* ii. 6, 8; iii. 8, 5); and at the present day the proper name of Jebel Hauran is *Ard el Bathanyeh*, "the country of Bathanyeh." This province includes the whole mountain-range, with the exception of a narrow strip along the western base, in which are the important towns of Suweideh, Kunawat, and Shuhba. Bathanyeh is spoken of by early Arab authors both as a province and a city, and so we find it still. Eusebius seems to have confounded the province of Batanitis with the kingdom of Bashan, or Basan, and this error occasioned much confusion and misapprehension in the works of subsequent geographers.

Shūka, the ancient *Sacera*, is 4 m. S. of Bathanyeh. The path ascends gently through well-cultivated fields, among which we perceive traces of a paved road. Shūka stands on the side of a plateau which crowns the acclivities of Hit and Bathanyeh, and extends eastward 8 or 4 m. The ruins are about 2 m. in circuit. Few of the buildings, either public or private, are

in a good state of preservation, yet a few hundred Druzes and Christians find homes in the old houses. Their habitations are so encompassed with heaps of tangled ruins that they look like dens of wild beasts. The streets are all distinctly marked, though encumbered with the debris of fallen houses. They are narrow, though straighter and more regular than those of the towns we have yet visited. There are here 4 of those singular square towers which so much remind one of the belfry of an English parish church.

On the N. side of the town, a few hundred yds. distant, is a tomb similar in character to those at Palmyra. It is a square building, 20 ft. on each side, and 30 high. The door is on the E. side, and over it is a small window. On a tablet above the door is a long Greek inscription, in small but well formed characters; and on each side of it is another with inscription equally long. From one of these it appears that the mausoleum was erected by a certain Bassos, for him self, his wife, and his children, in "the year of the city (Bostra) 70"—A.D. 176. The other important structures of Shūka are—the ruins of a church, 72 ft. long by 52 ft. wide; it is divided into nave and aisles by ranges of short clumsy piers, supporting round arches; the door is in the E. end. Two buildings, apparently temples. Of one of them only the front wall is standing; but the other, close to it, is in tolerable preservation. Round the interior are niches and intervening brackets for statues; and the front wall is highly ornamented. Near it lies a large stone containing fragment of a Greek inscription, to the effect that a "church was erected by Bishop Tiberinos in the year 26" (A.D. 309), and dedicated to the saint and martyrs George and Sergius. Another inscription on a stone in the wall of an adjoining house records the dedication of a church to St. Theodorus, in the year 310 (A.D. 416).

Ptolemy mentions *Sacera* as a city in the province of Batanitis, near Mount Alaudainus; and there existed

be a doubt that this is the city. It probably bore another name—*Constantia* perhaps—during the ages of Christian supremacy. Like many of the other deserted towns in Jebel Haurān, Shuhba does not contain a trace of Mohammedan possession; and it was, in all probability, deserted soon after the conquest. Several deserted and half-deserted towns are in view: Junieinah, on the eastern border of the plateau, 3 m. distant; el-Ma'az, on the top of a tell about as far beyond it; and others to the S. and S.W.

Shuhba.—A pleasant ride of 1½ h. along fertile undulating table-land, brings us to this dilapidated city. Our course is S.W.; on the l. is a low ridge, behind which is Wady Nimreh, and beyond it rise the highest peaks of Jebel Haurān. One summit called Abu Tumeis surmounts all the rest. Towns and villages are seen in the distance, clinging to the hill-sides, and perched on their tops. On the rt. the ground declines to the borders of the Lejah. Before us is Shuhba, standing conspicuously on the crest of a rocky ridge. We cross Wady Nimreh, and, clambering up its southern bank, enter the city. A Roman gateway, in tolerable preservation, is beside us, but heaps of ruins forbid approach to it, and so we scrabbled over the prostrate wall at the risk of our horses' legs and our own necks.

Imagination could not conceive a more terrible overthrow than that which has fallen upon the greater part of Shuhba. In the eastern and northern sections of the city not a building, or fragment of wall, remains standing. The houses seem to have been shaken till every stone was hurled from its place, and the whole left in shapeless heaps. The lines of the streets are like furrows in a ploughed field. The city is almost a square, its sides, each about ½ m. long, facing the cardinal points. On the W. there is a slight irregularity owing to a deep ravine. The plan of the interior is simple and regular. Two main streets cross each other at right angles, dividing the city into 4 equal quarters. The streets

[*Syria and Palestine.*]

are about 25 ft. wide; the old pavement is smooth and perfect as when laid down; and the Rom. gateways, at which they terminate on the S. and E., are almost entire. At the point of crossing are 3 pedestals of solid masonry, each 17 ft. square and 10 high; the foundations of a fourth can be traced. The principal buildings of the city lie towards the W. side; but in the south-eastern section are the ruins of a great bath. Fragments of an aqueduct may be seen stretching away from it towards the upper part of Wady Nimreh. Ascending the main street westward from the central square, we come to 5 beautiful Corinthian columns, standing on a raised platform to the rt. They formed part of the portico of a temple. They have on their shafts pedestals for statues like those of the great colonnade at Palmyra. On the opposite side of the street are vestiges of another temple, apparently similar in design; but now almost hidden beneath ruins and modern walls. The interior was in later days fitted up as a church, and has a dome resting on heavy pillars. Higher up, on the rt. side of the street, about 50 yds. distant, we enter a low ancient courtyard, and see over a door a beautiful Greek inscription, recording the erection of a monument in honour of a magistrate called Martius, by the commander of the 16th Legion, during the reign of M. Aurelius, and his son Lucius A. Verus (A.D. 161-169). Near it is an old mosque in ruins; one of the very few traces of Mohammedan architecture in Jebel Haurān. Higher up still the street is hewn through the rock, and arched over. This was done to obtain an easier ascent for chariots. What a contrast does such a work in a remote town afford to the streets in the capital of modern Syria! To the l. of this is a singular building. There is a semicircular apse, niches on each side for statues, and a large open space in front. It may have formed part of a circus or hippodrome. On the southern side of the open area are the ruins of a small temple, with a perfect crypt beneath it: on the out-

side are brackets for statues, with illegible Greek inscriptions.

But the most interesting and best preserved monument of Shuhba is a theatre situated on the slope of the ridge, about 100 yds. from the last building. The exterior walls are nearly perfect, and so also are the interior passages, the stage, and many of the benches. The orchestra is 17 yds. in diameter, and there are 13 rows of benches, divided into 2 tiers by a broad passage running round the building, and opening by doors on a concentric corridor. Many other remains of ancient grandeur lie scattered about the different quarters of the city; but they are in a state of utter ruin. Greek inscriptions are met with on every side. One has the name of the two Philips, who reigned A.D. 246-249; the others hitherto copied are of little historical value. The city appears to have been of Roman origin, to have been built in a day, and to have been suddenly destroyed ere a trace of age had been left upon it. It has no ancient name and no history. Unlike the sites of Palestine, where scarce a stone remains, and yet round which the most thrilling events of history cluster, here is a great city, and here are temples, without either name or story. Its ancient name might have still remained to us but for a circumstance which has attached some interest to it, at least in Arab estimation. A noble family, deriving its origin from the tribe of *Koreish*, and thus claiming kindred with the Prophet, left southern Arabia about the 7th century, and found a home here. Their name was *Shehab* and the town was thenceforth called *Shuhba*. For 5 centuries they dwelt here. But during the wars of Nur ed-Din and Saladin they were exposed to continual attacks, and they resolved to seek an asylum amid the fastnesses of Lebanon. Packing up their goods, assembling their flocks, and marshalling their retainers with all the hereditary aptness of Bedawin, they marched westward. In passing up Wady et-Taim they were attacked by the crusading garrison of Hasbeiya, and, having de-

feated them, stormed the castle and have ever since retained it. The late Emir Saad ed-Din, of Hasbeiya, was the head of the house; the Emir Effendi, of Raabeiya, was another scion of it; and the celebrated Emir Béchir, so long the governor of Lebanon, was a junior member of the same family. Shuhba is now the residence of one of the most powerful Druze sheikhs in the Hauran, Fâres 'Amer, elder brother of the Sheikh of Hit. His hospitality is only equalled by his bravery. He bore a distinguished part in the rebellion of 1852, and had a famous mare shot under him while attempting to carry off a gun captured from the Turks. The traveller must of course pay him a visit.

It has been conjectured that Shuhba is identical with the ancient ecclesiastical city *Dionysia*; but we have no good grounds for the supposition.

Suleim forms our next stage, and is 1½ h. S. of Shuhba. The road to it leads along the lower declivity of Jebel Hauran. The slopes are all terraced as if for the vine; but the vines are gone, the terraces neglected, and the black rocks that project above the soil give a savage aspect to the country. At 40 min. we observe in a valley on the l. the half-ruinous village of Murduk; and a couple of miles to the rt., in the rocky plain, Rimeh. Near the latter is Deir el-Leben, where are the ruins of a large convent whence the name "Convent of Milk." Over the door of one of the cells is a Greek inscription recording the erection of a Temple of the Sun by 2 men—one a native of Rimea, and the other of Mardocho. Rimeh and Murduk have, therefore, retained their ancient names. Suleim stands on a low rounded tell at the foot of the mountains. The ruins of the old town are about 1½ m. in circumference, and some 40 or 50 Druze families find a shelter among them. The remains of a bath, and the foundations of a temple standing on a platform of masonry, will attract attention; but the most important building is a temple a short distance N. of the town. It had a portico of 2

columns between *antæ*, supporting a pediment, now completely overthrown. The walls of the cell are nearly perfect; but the interior is filled with large blocks beautifully ornamented with fruit, flowers, and garlands of vine-leaves, in high relief. On a stone in front, which appears to have formed part of the architrave, is a long inscription in Greek hexameters. The last line is important, as it contains both the name of the founder and of the city: "Eneas the Neapolitan erected (this structure) fortunately." This then is the old ecclesiastical city of Neapolis, which is always found in the ancient lists in connexion with Canatha, Dionysia, &c. The Bishop of Neapolis was present in the Councils of Chalcedon and Constantinople. This Neapolis must not be confounded with that in Western Palestine, well known as the Shechem of the Bible.

Kunawat, the *Canatha* of the Greeks, and *Kenath* of the Bible.—From Suileim we turn up eastward into the mountains, following the line of a Roman road. The scenery becomes picturesque as we ascend. The mountains have bolder features, the glens and hill-sides are covered with forests of evergreen oak; and old towers, and gray masses of ruins, and groups of columns here and there shoot up over the foliage. The road crosses Wady Kunawat, a rocky glen with a little stream, and then ascends to the town, but before reaching it we turn to the l. to visit a large ruin called the *Deir*, "Convent." It is a quadrangle enclosed by a high wall, having cloisters within, supported on small columns. In the centre are heaps of stones belonging probably to a temple, of which not even the foundations remain. On the N. side of the court is a projection containing the remains of a church, apparently of a later date than the rest of the building. The door of the court on the E. is ornamented with a border of beautifully sculptured wreaths, intermixed with bunches of grapes. A stone beside it half-buried in the ground contains a Greek inscription.

From the Deir to the city is about a mile. A broad paved road once connected them, but it is now overgrown with tangled shrubbery. The present path runs near it, winding among the trees. It brings us to the side of a rocky glen, on the southern bank of which the city is built; and crossing a modern bridge we ride up a well-paved road, and pass over the ruins of the old city gate.

The ruins of Kunawat cover a space about 1 m. long by $\frac{1}{2}$ m. wide. They lie along the l. bank of a ravine, the ground having a steep descent in the direction of its course. The city wall can be traced. It follows the brow of the glen, turns westward along the crest of a ridge, and then bending N.W. zigzags down the declivity, and sweeps round to the glen again. In a single walk we may visit all the places of interest; though days may be spent in sketching, exploring, and copying inscriptions. We first walk up the glen to a little *Theatre* hewn partly out of the side of the cliff on the northern bank. It is nearly perfect, with the exception of the front wall. The orchestra is 21 yds. in diameter, with a fountain in its centre; there are 9 tiers of benches. A Greek inscription in very large characters, round the lower bench, informs us that a magistrate called Marcus Oulpius Lusias erected the building at his own expense, as an *Odeum* for his fellow-citizens. The frequenters of this theatre, while enjoying the music of the orchestra, had the wild scenery of the glen before them, with the principal mansions of the city crowning its opposite bank, and the snowy peak of Hermon away in the distant background. A short way above the theatre is a little *Temple*, built over a fountain with a *jet d'eau* in its centre. From hence a long flight of steps hewn in the rock winds up the bank to the ruins of a massive tower of rustic masonry, apparently anti-Roman. Within it are several stone doors ornamented with panels, and fretted mouldings, and wreaths of fruit and flowers. They are among the finest specimens of ornamented stone doors in the Hauran. A

few yds. eastward are the remains of a circular tower 28 ft. in diameter, of high antiquity. In the distance may be seen several others, apparently similar, occupying commanding positions. They may be ancient watch-towers. The view from this spot is splendid, especially as seen in the early morning. Few landscapes in Syria can be compared with it. There is more wild grandeur in Lebanon; there are more extensive ruins at Palmyra; there are prouder monuments at Ba'albek; there is greater richness at Damascus; but nowhere else have nature and art combined to form such a perfect picture.

We retrace our steps down the glen nearly to the bridge, and then clamber up the rocky bank on the l. At the top is a street, the Roman pavement in excellent preservation. It runs upward along the brow of the precipice. The houses that line it appear to have been spacious and elegant. The stone doors especially attract attention, some of them being panelled, and ornamented with fruit and flowers. On reaching the summit of the ridge we turn to the right into a flagged area. Here are the principal buildings of Kunawat. But before examining them we may look down through broken places in the pavement, and observe that the whole area beneath our feet is vaulted. On the S. side of the area is a remarkable group of buildings, whose original object it is difficult to tell. The natives call it *Deir Eyyib*, "the Convent of Job." Three large structures are still in tolerable preservation; but the heaps of ruins round them show that at one time there were others. The first is 98 ft. long by 69 wide, with a portico of eight Corinthian columns, having brackets for statues. The front door is walled up, and the interior has been refitted for a ch., with an entrance at the side, profusely ornamented with wreaths and fruit.

Side by side with this building is another, whose Corinthian portico of six columns recedes a few feet from the line of the former. The pediment has fallen, so that we can closely ex-

amine the sculptures of the friezes. They are boldly executed in high relief; and consist of satyrs with grotesque features encircled by wreaths of flowers, vine-leaves, and bunches of grapes. The front wall is destroyed. The interior is 81 ft. long by 69 wide, and is encircled by a colonnade at the distance of 11 ft. from the wall. All the columns have square plain capitals, with the exception of the two central ones at each end, which are Corinthian. On each side of the chamber is a small gallery, in the thickness of the wall, with a triple arch over it. Opposite the entrance is a doorway, richly sculptured, leading into another hall 84 ft. long. At its eastern end is a semicircular apse; and down each side apparently ran a double colonnade. Most of the columns have fallen, and the sculptured entablatures lie around in confused heaps, almost covered with brambles and dwarf oaks. This building, like the first, was probably used in later times as a ch.; on the soffit of the door is a Greek cross. No inscription has as yet been discovered. That inscriptions exist there cannot be a doubt.

A short distance W. of this group are the ruins of a small but beautiful temple, with a portico of 4 columns. The style is Corinthian; and the building is a fine specimen of the Roman *prostyle*, with its *pronaos* and *cella*. In the open space in front are several fragments of sculptured figures. Among others is a lioness; and not far from it a colossal face of *Astarte* in high relief. The appearance of the latter is very striking, though unfortunately greatly mutilated. The eyes are soft and well formed, the forehead low, and the brows prominent and contracted; over the forehead is a crescent with rays shooting upwards; and the face is encircled with thick tresses. Astarte was the goddess of the Phoenicians (1 Kings xi. 5, 33), the Philistines (1 Sam. xxxi. 10), and indeed the whole inhabitants of Syria. Her worship was introduced among the Israelites during the rule of the Judges (Jud. ii. 18; 1 Sam. vii. 4), was practised by Solomon (1 Kings xi. 5), and

was finally abolished by Josiah (2 Kings xxiii. 13). She was the representative of the *Moon*; hence the *crescent* and the *rays* always seen upon figures of her on early Phoenician and Roman coins, and on this piece of sculpture; hence, too, Jeremiah's reference to her as "queen of heaven" (Jer. vii. 18; comp. 2 Kings xxiii. 4). In classic authors she is called Astarte, Aphrodite, and, *par excellence*, *Syria Dea* (Lucian *De Syria Dea*; Paus. i. 14). In the country E. of the Jordan, and especially in Bashan, Ashtoroth was worshipped from a very early age. One of its principal cities was called *Ashteroth Karnaim*, "Ashteroth of the two horns" or "crescent" (Gen. xiv. 5). And this city was the capital of Bashan when the Israelites conquered the country (Deut. i. 4; Josh. xi. 4).

A short distance W. of the temple, among heaps of hewn stones and massive walls, is a level area, probably an old *Hippodrome*. Numbers of broken sculptures lie about this spot. One figure has the body of a lion, the bust of a woman, and the head and wings of a bird; near it is a fragment of an equestrian statue; and beside this are the trunk and thighs of a man clothed in scale armour.

Crossing the western wall of the city, we have before us a number of tombs scattered among a thicket of oak-trees. They resemble those of Palmyra, and on one of them may be seen a Palmyrene inscription. Most of them are heaps of ruin. The city wall is here in tolerable preservation, and has heavy towers at short intervals. Entering again at a ruined gateway about half-way down the declivity, we find a paved street. On the l. is a large private house, with a handsome court-yard, and galleries supported on columns. Farther down on the rt. is a church, constructed of older materials. Other ruins of public buildings may be seen in the centre of the town, and many Greek inscriptions, but few of them legible.

About $\frac{1}{2}$ m. to the W. of the town stands one of the most beautiful buildings of Kunawât—a *Peripteral Temple*. It is built on a platform about 12 ft.

high, having vaults below. The cell measures 45 ft. by 30; and the exterior walls were ornamented with pilasters. The portico faced the E., and consisted of a double row of columns, 6 in each. These columns, as well as those round the cell, are Corinthian, and stand on pedestals 6 ft. high. The architecture is not of the best age, yet the structure as a whole must have been imposing. Every pillar appears to have had a short Greek inscription; but all are now so broken and mutilated as to be illegible. The situation is charming. The ground rises in graceful wooded slopes to the walls of the city; and over these rise the mountain summits clothed with oak forests. Westward there is an easy declivity to the plain; and here we can see, overtopping the foliage, the grey ruins of Attil.

Such are the ruins of *Kunawât*, the *Canatha* of the early geographers, and the *KENATH* of the Bible. We know little of its history; and yet the little we know leads us back 3000 years. Kenath was one of the "threescore cities" of Argob; and being captured by Nobah, of the tribe of Manasseh, it was called *Nobah* (Num. xxxii. 42). The new name it retained for at least 200 years, for, when Gideon passed "by the way of them that dwell in tents" in pursuit of the kings of Midian, he went E. of Nobah (Jud. viii. 11). Eusebius and Pliny give the Greek form of the Syriac name, *Canatha*; and thus it appears also in the early *Itineraries*, and as an ecclesiastical city. Eusebius' notice of it is important: "Canath, a town of Arabia, now called Canatha, which when Naboth captured he called it by his own name, and it belonged to the tribe of Manasseh. It is now situated in the province of Trachonitis, near to Bosra." This establishes two facts in ancient geography—First, the identity of Kenath and Canatha; and second, the identity of Argob and Trachonitis, this city being described in the Bible as in the former (1 Chron. ii. 23), and here as in the latter. There is no trace of Mohammedan rule in the city—neither

mosque nor inscription. It is at present occupied by a few families of Druzes, headed by the *religious* chief of the sect. His house is distinguished from those of other Druzes by a little extra neatness, and a small library of Arabic MSS. His reason for residing in this remote spot is probably additional security both for his person and for his mystic books and rites. I visited him in 1853. He was then about 50 years of age. There was nothing remarkable either in his appearance or manner.

A characteristic story of Druze law was told me in Kunawāt. I have stated above that one of the seven fundamental principles of the Druza religion is "mutual protection and aid," when this is violated no mercy can be expected. A few years ago two Druzes were on their way to Damascus, one of whom carried a large sum of money. His companion, forgetting the ties of brotherhood, attempted to rob him; he resisted, and was stabbed to the heart. When intelligence of the crime reached Kunawāt a band set out in pursuit of the murderer. After months of search they found him in a wild glen of Lebanon. He was dragged back to his native village; there he was laid upon a flat rock, a heap of wood was piled over him, a torch applied, and he was burnt to ashes in the presence of his brethren! This is an illustration, not of the way in which Druzes will punish crime, simply as such; but of the vengeance they are sure to take on the man who dares to break the ties of brotherhood.

'Atil is 2 m. W. of Kunawāt, and from the beauty of its ruins deserves a visit. It is a small town occupied by a few Druze families. On its N. side is a temple almost completely prostrate, but towards the S. is another in better preservation, and one of the most beautiful in the country. The portico consists of two Corinthian columns between *andæ*. There are brackets for statues like those at Kunawāt. The portal is richly sculptured, and on each side are niches with shell

tops. On one of the *andæ* is an inscription which states that the building was erected in the time of Antoninus Pius (A.D. 138-161).

Suweideh is 1 h.'s ride S. of 'Atil. The ruins of this ancient city are, with the exception of Busrah, the most extensive in Haurān; and though now dwindled down to a village, it is still the capital of Jebel Haurān. It stands on the summit and southern slope of a ridge which runs out westward from the mountains. Close along its northern side is a deep glen called Wady Suweideh. As we approach from the N. the ruins have a striking appearance—columns and shattered walls extending in a serried line along the top of the ridge. On the northern bank of the ravine is a singular monument which we may first visit. It is a solid structure of fine masonry, measuring about 36 ft. square by 80 high. On each side are 6 Doric semi-columns, supporting a plain frieze and cornices; between the columns are coats of mail, shields, and helmets in relief. On the northern side is an inscription in Greek to the following effect: "Odainathos, son of Anuelos, built this monument to Chamrate his wife." On the E. side is an inscription in the Palmyrene character, which, with the name *Odainathos*, shows that the builder was probably from Palmyra.

Descending into the wady, we cross the torrent-bed by a Roman bridge of a single arch, and ride up the old paved road to the city. The ruins cover a space not less than 4 m. in circuit; but the destroyer has accomplished his work more effectually than in any other place in Haurān. Temples, palaces, and houses have become heaps. Not a building remains entire, and with two or three exceptions we cannot even trace their foundations. The broad paved streets are almost covered with fallen stones. The modern habitations are the lower stories of the ancient houses; and the whole surface is so deeply strewn with the fallen structures that the people seem to be residing in caves. The most conspicuous and best preserved building is on

the eastern side of the town, beside the sheikh's house. It is a peristyle of clumsy Corinthian columns, of different dimensions and workmanship, supporting a patched entablature. On the inside of the cornice are the words *Xaipe Kypis*. Ten columns still stand, but the cell is a mass of ruins. The structure appears to have been composed of older materials. On the N.W. commences the main street—the *vía recta* of Suweideh—at a ruined gateway. A short distance along it is a crescent-shaped building, ornamented with niches and Corinthian pilasters. It contains an inscription recording its erection during the reign of Trajan, in the year A.D. 103. The ancient pavement of the street is everywhere visible where the rubbish and stones of the fallen houses have not covered it. Farther along on the lower declivity of the ridge is a patch-work building, probably intended for a mosque. The short columns that supported the roof, and the stones in the walls, have been rifled from other buildings. In the interior are two Greek inscriptions, curious as containing the names of two of those merchant companies which appear to have flourished in this city in ancient times, and to have been possessed of so much wealth as to have enabled them to erect temples. One is called the "Company of *Bataine*"—perhaps a corruption of *Batanea*; the other is the "Alexandrian Firm." The temple or monument erected by the "Alexandrian Firm" is of the age of the Emperor Julian (A.D. 361-363); the "Company of *Bataine*" flourished under the proconsulship of Julius Saturinus, in the 11th year of Aurelius (A.D. 171).

A short distance E. of the mosque is a low, partly subterranean building, with a long inscription, recording the erection of a temple to Minerva during the Consulate of Domitius Dexter (A.D. 196). At the lower end of the main street is a square tower 30 ft. high, and near it passes the Roman road from Damascus to Bosra. A branch strikes off at Suleim and runs up the mountain to Kunawát; but the

main line continues direct from Suleim to Suweideh, and hence in nearly a straight course to Bosra.

On the southern side of the town are the walls of a large ch., the interior of which is now used as a burying-ground. From its size and decorations we may conclude that it was intended to adorn an episcopal city; but the sanctuary is desolate, and the rank grass waves over the neglected tombs of those who sleep within its crumbling walls; and even these walls have been built out of the debris of still earlier structures. On the S.E. side of the city are several ruinous mausoleums, reminding one of Palmyra. Near them on the face of a large rock is a sculptured figure in relief, but so mutilated that not a feature is visible. Below it is a long Greek inscription recording the virtues of a lady called *Flavia*, who died in the year 20 (A.D. 185).

It is strange that nothing is known of the ancient history of Suweideh, and that even its name is lost. From the inscriptions on its monuments we learn that it was a flourishing mercantile town previous to the conquest of this province by the Roman general Cornelius Palma, in A.D. 105. Since then it seems to have been ruined and built, and re-ruined and rebuilt. Under heathen, Christian, and Mohammedan rule, it has been an important place; yet until the days of Abulfeda its name does not appear in history. At present it has a population of about 500 Druzes and a few families of Christians, who live together on good terms. The Sheikh of Suweideh, Wáked el-Hamdán, holds the first rank among the chiefs of the Haurán, but his influence has been gradually declining of late. The wealth of Farés 'Amer, and the personal prowess of Ismail el-Atrash, are at present carrying all before them.

Hebrán forms our next stage. It is 2 hrs. 20 min. from Suweideh, and the ride to it is beautiful. The road ascends the mountains diagonally in a S.E. direction. Wooded hills rise up

on the l., overtopped by the cone of *Kuleib*, "the Little Heart," the highest peak in *Jebel Hauran*. As we ascend, the whole plain opens out on our rt., studded with towns and villages. In 40 min. we pass *Raha*, a small black village on the side of a glen; in 50 min. more is *Schwach*, perched on the top of a hill to the rt.

Hebran stands on the point of a ridge which projects southward from *Kuleib*. The town is about 1 m. in circumference. Many of the old houses are habitable, and a few are inhabited by Druzes. On a prominent cliff, a little S. of the town, is the most important ruin. It was first a temple, then a church, and it is now a grotto. The portico is prostrate, and a low stone door, rifled from some other ruin, admits to the interior. A large stone, probably the architrave of the original door, lies across the roof; upon it is one of the best preserved Greek inscriptions in the *Hauran*. It records the erection and dedication of a temple "for the safety of the Lord Cesar Tit. Ael. Adriann. Antoninus," in the 18th year of his reign (A.D. 155). The view from this spot is splendid. The south-western section of *Jebel Hauran* lies before us like an open map, with the vast plain spreading out from it to the horizon on the S. and W. Three Scripture sites are in view: *Bosrah* of Moab, on the plain to the S.W.; *Kerioth*, now *Kureiyoh*, down in the stony valley to the S.; and *Saleah*, perched on a conical hill to the S.E. More than 30 other towns and villages can be counted from this commanding spot. The words of Scripture recur to our memories in which Moses described this country more than 3000 years ago: "So the Lord our God delivered into our hands Og also, the king of *Bashan*. And we took all his cities at that time; there was not a city which we took not from them; *threescore cities*, all the region of *Argob*, the kingdom of Og in *Bashan*. All these cities were fenced with high walls, gates, and bars; *beside unvalled towns a great many*" (Dout. iii. 3-6).

Excursion to the Eastern Declivities of Jebel Hauran.—At *Hebran* arrangements must be made for visiting the eastern part of the mountains, where there are many deserted towns and villages. It is almost new ground. More than 40 years ago Burckhardt went as far as *Saleh*; and until the last few months he was the only traveller who could boast of such an exploit. Another adventurous explorer has recently far exceeded him, having not only traversed the eastern declivities of *Jebel Hauran*, but reached the *Safith* and the still more remarkable district called *el-Harran*. To his route and important discoveries I shall refer presently. An escort of Druzea can usually conduct the traveller to *Saleh*, and indeed through the whole mountain range, both E. and W. I shall indicate such places of interest as are known.

El-Kufr is 1 h. from *Hebran* towards *Kuleib*. It is a town about 2 m. in circumference, built on a declivity. Most of the houses are entire, though deserted; and they are all of that simple massive style of architecture peculiar to this region. The walls, roofs, and doors are of stone; and even the gates of the town, about 10 ft. high, are of a single slab! There is one large building, with a tower like a belfry, which in later times has been used as a mosque. Nothing is known either of the old name or the history of *el-Kufr*. A paved road runs from it almost direct to *Busrah*.

El-Kuleib, "the Little Heart," the highest peak of *Jebel Hauran*, may be ascended from *Kufr*. An hour's walk brings us to its base, and another hour might suffice for the ascent. It is a graceful cone-shaped hill, rising from the crest of the ridge. Its eastern side is naked, and of a dull red colour, as if covered with a stratum of ashes; the other sides are thinly clothed with oak forests. It is of volcanic origin.

Schwert el-Khudr is a small ruined town about 2 hrs. from *Kufr*, and nearly 3 hrs. S. by E. of *Kuleib*. It

is built in a glen, and below it in the bottom of the valley is an old ch., dedicated, as a Greek inscription records, to St. George; hence the name of the town *el-Khudr*,—the Muslim appellation of the saint. On the arch of the vestibule is a short inscription in Palmyrene. Within the ch. is another inscription on a sepulchral monument, with the date 200 (A.D. 306).

Upon elevated ground on the W. side of the valley stands a small deserted town called Schwei, and near it is an old fortress on the summit of a hill.

Sâle is about 2 hrs. N.E. of Schwei *el-Khudr*. The ruins are 1½ m. in circumference, situated in the plain at the eastern base of *Jebel Haurân*, near the mouth of a wady. Beside it are copious springs and luxuriant pastures, which make it a favourite camping-ground of the 'Anazeh in spring. Even in this remote spot we find Greek inscriptions and ruined churches; but the place has been abandoned, and now a peaceful peasant would risk his wardrobe, if not his life, were he even to approach it. From *Sâle* several deserted towns and villages are in view, tempting the traveller to extend his wanderings into the plain; and from the most elevated point we ascend, on whatever side we turn our eyes, dark masses of ruins are seen dotting the plain to the horizon. About 1½ h. E. of *Sâle* is *Tell Sh'af*, with a ruined village on its summit. Some 4 h. E. by S. in the open plain lies *Malah*, a large ruined town, and near it on a tell is *Deir en-Nusrâny*. From the latter a straight ancient road runs through the desert of Harrâh to a ruined city called *Sâ'a*, about 4 days' journey N.E. Its farther course is unknown; but it probably extended to Palmyra and Mesopotamia.

An interesting excursion may be made from *Sâle* to *Nimreh* on the N.E. border of *Jebel Haurân* about 8 hrs. distant. We pass en route the important town of *Busân*, containing some very ancient houses in perfect

preservation; also *el-Mushennaf*, a large town with a beautiful temple and many Greek inscriptions. From *Nimreh* to *Shuhiba* is about 4 hrs.

Near *Nimreh* is the usual camping-ground of the Arabs *el-Jebel*, who frequent the *Safîh* during winter, and can conduct the traveller to that wild but singularly interesting region. The journey was made during the autumn of 1857, by my friend C. O. Graham, Esq., to whose kindness I am indebted for the following particulars. The journey was one of great fatigue and danger, for the Bedawin of the *Jebel* are the hereditary enemies of the 'Anazeh. The route lies E. by N. across a desert plain, covered with black volcanic stones—hence its name *el-Harrâh*, which signifies "a region covered with burning stones." It deserves its name, for the sun's rays constantly beating on the black stones make the country like a furnace. It extends towards the E. and S.E. several days' journey. Here and there are patches of clear ground where the tamarisk flourishes; and there are ruins which look as if they had been destroyed by fire. The southern extremity of the *Safîh* is gained in about 27 h. from *Jebel Haurân*. Before reaching it we pass a remarkable hill of ashes. The *Safîh* resembles an island, rising up out of the flat plain, and the rock of which its whole surface is formed looks like molten metal. Huge fissures and seams run through it, rendering access to the interior almost impossible. A line of conical tells extends through the centre from N. to S. The western side is swept by the Harrâh, and is uninhabitable; we therefore skirt the eastern side, and in about an hour come upon traces of an ancient road, with stones at regular intervals inscribed with unknown characters resembling the *Sinaitic*. These continue until we reach the ruins of a town, built of white stones, and thus contrasting strangely with the black rocks of the *Safîh* and the adjoining plain. The only name by which the Arabs know it is *Khurbet el-Baida*, "the White Ruin." The

style of architecture resembles that of the ancient cities in the Haurân : stone roofs, stone doors, and massive stone walls. No inscriptions have been found, but there are fragments of rude sculptures apparently of a very early age. The city seems to have been partially rebuilt within the Muslem period. One large castle remains, constructed of old materials. The ruins lie close on the border of the Safâh ; and within a march of 4 hrs. northward 4 other smaller towns are met with, but entirely destroyed. These are said to be the only ruins in the Safâh. The reason why they cluster along this section of its border is evident—a large tract of fertile land here skirts the rocks, while on every other side the Safâh is encompassed by the Harrâh. There are no springs either here or in any part of this region; but there are great numbers of ancient wells, now silted up. The Arabs can only occupy it during the winter and early spring, when the rain-water accumulates in pools and cisterns. The Safâh seems to be about 40 m. long from N. to S., and a line of conical hills extends through it called Tellûl es-Safâh. The geological features are the same throughout; a continuous mass of basalt, hard and black like that of the Lejah, with deep ravines. Some few trees spring up here and there in the crevices of the rocks. N. of the Safâh, about a day's journey, is a detached tell with a ruined city at its base called Scis ; it is said to be of red stone, and very large.

From the Safâh Mr. Graham struck out E. by S. towards a group of 4 hills, the highest of which is called Um el-Jerid. In a few hrs he reached a spot in the desolate plain of Harrâh, where the stones were covered with inscriptions in a character resembling the Sinaitic. They are accompanied, as in the Sinai peninsula, with rude figures of camels, deer, asses, tigers, and horsemen. "There were hundreds," he states, "in this one spot, but a little way off in every direction they again ceased. I copied a great number of them both here and in

many places afterwards, but the signs are the same. It appears that all over the Harrâh there are places like these, where hosts of stones are written upon, and frequently when no traces of ruins remain." He also discovered an ancient broad road running through the centre of this stony wilderness in a straight line S. by W. After following it for a long way he came to a wady, in the centre of which is a ruined city called *Nimâreh*, "Panthers." In the midst of the city is a tall crowned by a curious building with a large stone door, and an inscription over it too much effaced to be read. The Arabs have a tradition that this house was in some past age inhabited by a lady rejoicing in the name of *Namîrah Bint en-Namîr*, "The She Panther, Daughter of the Panther!" There is an Arab tribe called *Namîr*, "Panther," and it is probable that the tradition and name of this city are in some way connected with it. Here are hundreds of these extraordinary inscriptions, and some of them, both here and elsewhere, seem to be in a different language. The wady descends from Jebel Haurân at Saleh, and is a favourite spring camping-ground of the Rûala Bedawin. The ancient road continues southward to a ruin called *Deir en-Nusrâny*, "The Christian Convent" nearly a day's journey E. of Sulkhad. From Nimâreh Mr. Graham reached the northern part of Jebel Haurân in 19 hrs.

There is much here to tempt the adventurous explorer.

The following extracts from an important paper communicated by Mr. Graham to the Royal Asiatic Society will be read with interest :—

"The first characters that I copied were not unlike Egyptian numerals, and although I was forced afterwards to give up the idea of any Egyptian origin in these inscriptions, I still think that these stones marked the distance between the two cities. . . . I went more to the east, and came upon a place in the desert where every stone was covered with inscriptions. I found subsequently several such places,

where every stone within a given space bore the mark of some beast or other figure, with an accompanying inscription.

"On many of the stones I found certainly two kinds of writing; one in which the characters were double, and the other in which the characters were more slanting and differently formed. I at first thought that there were really two distinct characters, and that each inscription might be in two languages, but on carefully comparing them, the double character seemed to be the same as the other. . . .

"The moment I compared my inscriptions with the specimens we have of the Himyaritic, and with the alphabets afforded us by the MSS. in the Royal Library at Berlin, I was struck with the exact resemblance that some of the characters in mine bear to the others, and on examining more minutely I could not help feeling convinced that the resemblance was not merely accidental. Now, I think, if this be once admitted, we cannot but suppose that in these inscriptions east of the Haurān we have specimens of a writing which, though not purely Himyaritic, is nevertheless very much allied to it. Hitherto, it is true, the Himyarites have been supposed to be a nation of southern Arabia; but was Arabia their original country? May not these characters be the more ancient form, out of which the Himyaritic itself sprung? And may we not be guided by this to the fact that the Himyarites originally came from much farther north or north-east,—perhaps from the Euphrates or Mesopotamia, and then gradually worked their way down into central and southern Arabia? Indeed it is only the coast country of Arabia that we may be said to know anything of. How many inscriptions may there not be in the Nejd? From some reports which have been brought by the Arabs all about Jebel Shāmmar there are innumerable rock inscriptions, and there are ancient towns in the desert between Haurān and the Euphrates where curious writings have been found, copies of which have unfortunately never reached us.

"This convinces me of the truth of what I said, that one great race formerly overran all these parts, and eventually settled in southern Arabia, and formed the dynasties of the kings of whom we have more especially heard, under the name of the Himyari."

'Ormān, Philippopolis.—Turning southwards from Saleh, we skirt the eastern base of Jebel Haurān, and in about 3½ h. reach this old city. It is situated in an open stony plain, once carefully cultivated and divided into fields, the fences of which can still be traced. The ruins are about 2 m. in circumference; but though a number of the houses are habitable, and a copious spring adds to their attractions, they have for time out of mind been without inhabitant. There is no public building of any importance, and the houses have not such an ancient look as most of the others in the Haurān. Many of them were rebuilt out of older materials; and in the interior of one are 6 tablets with Greek inscriptions, rifled from other structures. One of these records the erection of a monument by a certain *Gaius*, a Senator of *Philippopolis*, in the year 253 (A.D. 359). This illustrates a statement in ancient history. When Philip the Arabian was chosen emperor by the Roman army in the year 244, he was still in the East, and ere his return to Rome he founded a city called *Philippopolis*. There can scarcely be a doubt that this is its site. The ancient name was probably *'Ormān*; when royalty smiled upon it it became "the city of Philip," but when the smile passed away the new name was forgotten.

Sulkhad, Salcah.—A smart ride of an hour brings us from *'Ormān* to Salcah. The country is stony and undulating; but the soil is rich, and traces of former cultivation are everywhere visible. The fields and fences are as distinct as in many an English farm. Sulkhad is situated on the side of a conical hill, at the southern extremity of Jebel Haurān. On the

summit of the hill is the castle, forming a detached citadel. The circumference of the whole cannot be much less than 3 m. In the town there is no building of size or architectural beauty remaining. A number of square towers and a few mosques are the only public structures. One of the latter, a large straggling building with 4 ranges of square piers supporting arches in the interior, was built in the year A.H. 620 (A.D. 1224). In front of it stands an isolated minaret erected about 250 years ago. The materials of both are ancient. A large number of the private houses are perfect, with their massive stone walls, stone roofs, and stone doors. From 300 to 400 families might settle here at any moment, and find ample accommodation without laying a stone. There is no fountain in or near the city, nor is there any stream or even winter torrent, but on the eastern slope of the hill are large reservoirs.

The Castle occupies the summit of the hill, which rises about 300 ft. above the city. The form of the hill renders the position strong and commanding, and of great importance for the defence of the country against the Bedawin. Were the Turkish government alive to their own interests, or did they feel the least concern about the prosperity of the Hauran, they would occupy it by a strong garrison. The hill is conical; the sides steep, smooth, and regular as if scarp'd. Round the base, just above the buildings of the city, are the traces of a deep moat, and another still deeper encircles the walls of the fortress. The cone was at one time the crater of a volcano—one of the centres of action in a wide volcanic district. The sides are covered with light cinders and blocks of lava. The base of rock on which the castle stands is much higher than the esplanade, and is faced with hewn stones sloping upwards like the foundations of the Tower of Hippicus in Jerusalem. The walls rise perpendicularly over this, and are constructed of large blocks roughly hewed, as in the Castle of Damascus. In several

places on the exterior walls are lions sculptured in relief. On the W. side are two of colossal proportions facing each other, and two others have a palm-tree between them. These sculptures occur at various elevations, and most of them appear to occupy their original places. High up on the wall is a beautiful Arabic inscription running round the whole building. The entrance is on the E., where a bridge formerly spanned the moat: it is now a ruin, and the gateway is difficult of access. On a stone in the right jamb of the gate is a Greek inscription recording the erection of some building—whether the castle, the gate, or other structure it is impossible to tell—in the year 140 (A.D. 246). Over an inner arch is an eagle with expanded wings, and near it are two capitals with busts in relief. The whole interior is in a mass of ruins. Not a single chamber appears to have escaped the destroyer. Several Greek inscriptions may be seen. One is over a door, and contains the names of certain governors. Two others are in a chamber which seems to have been used as a place of sepulture, and are simple tablets *in memoriam*; one bears the date 264 (A.D. 370). These inscriptions are important, as they prove that the building was at least founded long before the time of Arab dominion. Indeed there is every reason to believe that a fortress stood on this spot long prior even to Roman rule, and probably as early as the days of Og, who reigned over "all Bashan unto Seilcah," (Josh. xiii. 11, 12).

The view from the top of the castle is extensive and interesting. The "plain of Moab" is spread out before us (Jer. xlvi. 20, 21); and wherever we turn our eyes deserted towns and villages are seen. Bozrah is on the W. 12 m. distant—an old road running towards it straight as an arrow. The towers of Beth-gamul (now Um el-Jemâl) are faintly visible far away on the S.W. In the plain immediately to the S. of Sulcah are several deserted villages. S. by W., about 3 m. off, is the tell Abd el-Ma'uz, with a deserted town on its eastern

declivity. To the S.E. an ancient road runs straight across the plain to the horizon. About 2 h. along it, on the summit of a tell, is a deserted town called Malah. On the segment of the plain, extending from the S. to the E., I counted 14 towns or large villages, none of them more than 12 m. distant, and most of them, so far as I could see by the aid of a telescope, still habitable like Sulkhad, but *entirely deserted*. Not less than 30 deserted sites can be counted from this commanding spot. Well may we exclaim with the prophet, as we look over this mournful scene of desolation, "Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon that Moab is spoiled, and judgment is come upon the plain country . . . upon Beth-jamul, and upon Beth-meon, and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab far and near" (Jer. xlvi. 20-24).

Another remarkable feature of the landscape strikes us with equal force. Not only is the whole country checkered with the outlines of old fields and fences; but *groves of fig-trees* are here and there seen, and terraced vineyards clothe the sides of some of the tells and a few sections of the plain. These are neglected but not fruitless. The figs and grapes produced are every year rifled by bands of Bedawin, who also extend their ravages to the grain crops of the few inhabitants of Busrah and Burd. By these facts we are reminded of the words of Jeremiah:—"The spoiler is fallen upon thy summer fruits and upon thy vintage; joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused the wine to fail from the winepresses; none shall tread with shouting" (Jer. xlvi. 32, 33).

That Sulkhad is identical with *Salcuk* scarcely admits of a doubt. The names are nearly the same, and the position agrees exactly with the descriptions given in the Bible. The phrase "All Bashan unto Salcuk" occurs in several places (Deut. iii. 10; Josh. xiii. 11; 1 Chron. v. 11), and

shows that the town was situated in the extreme border of Bashan. And the narrative in 1 Chron. v. proves that it was on the S.E. border. It was one of the principal cities in the country, as its commanding situation would lead us to expect (Josh. xii. 5). After it fell into the hands of the Israelites it is never referred to in Bible history. The inscriptions found on its tombs and monuments are its next most ancient records. These are all of the age of Roman dominion. The situation of the fortress doubtless attracted the attention of the military governors of Bostra; and to them we may probably ascribe the construction of the road that joins these two places, and that which runs S.E. across the plain. Jerome mentions the name of Salcuk, but appears to have been ignorant of its position. During the crusading wars it was one of the strongest places E. of the Jordan; and though several expeditions were made against it and Bostra, the Franks never succeeded in capturing either. It is often mentioned by Arab historians and geographers: and in Abulfeda's days (A.D. 1330) it was one of the chief towns of Hauran. Its vineyards were then celebrated. Until the beginning of the present century, there were still a few families in Sulkhad and 'Orman; but in each returning year the Bedawy "spoilers" fell "upon their summer fruits and upon their vintage," they were obliged at length to seek a home elsewhere. Every year is now narrowing the borders of the settled inhabitants; and unless a new system of government is adopted, the whole country E. of the Jordan must ere long be abandoned by those who cultivate the soil.

Kureiyeh, Keneoth.—In journeying from Sulkhad to this ancient city we follow for 1 h. the road to Busrah. Time has not much improved it, but in a few places the old pavement remains. We turn to the rt. to visit a village called Muneidhirah, where there is a square tower surrounded by many houses having their stone doors and stone roofs all ready for inhabit-

anta. Beside it is a little fountain, the stream from which flows S. across the road. From hence to Kureiyeh is another hour through a region rivaling the Lejah in wildness. Vast heaps of loose black stones cover the ground. Here and there are little patches of soil which the hand of industry in past ages cleared for cultivation. After crossing a streamlet winding through Wady Abu Hamáka we strike a paved road, which probably connected Sulkhad and Kuroiyeh, passing through the town of 'Ayún.

Another and more interesting route may be followed from Sulkhad to Kuroiyeh, but is 1 h. longer. It leads to 'Ayún (40 min.), a town of some 500 houses, many of them perfect as when built, but all deserted. "On its W. side (writes Burckhardt) are 2 walled-in springs, from whence the name is derived ('Ayún, 'fountain'). I saw in the town 4 public edifices, with arches in their interior; one of them is distinguished by the height and fine curve of the arches, as well as by the complete state of the whole building. Its stone roof has lost its original black colour, and now presents a variety of hues which on my first entering surprised me much, as I at first supposed it to be painted. The door is ornamented with grapes and vine-leaves. There is another large building, in which are 3 doors only 3 ft. high; over one of them is a short Greek inscription, and on an arch in the interior is a longer one."

From 'Ayún the road sweeps round by Kuweiris, and thence past a fountain surrounded with ruins to Kureiyeh.

Kuroiyeh was formerly one of the largest cities in the Haurán, but it has dwindled down to a mere village. The houses have the same general appearance as those in the other towns; but the walls, roofs, and stone doors seem to be even more massive. Some of them have a look of high antiquity; and one can scarcely resist the conclusion that this cyclopean style of architecture, especially those ponderous

doors 18 in. in thickness, are the work of the giant Rephaim, who possessed this country in Abraham's time (Gen. xiv. 5). If so we have here some of the most ancient structures in the world; and in viewing them the mind is led back to the period when the kings of the East warred with "the Rephaim in Ashteroth-Karnaim, and the Emim in the plain of Kiriathaim." (Id.)

There is no building of any extent or architectural beauty remaining, but in the streets and lanes are many fragments of columns. There are several ancient square towers; and on one of them is a Greek inscription in very old characters, but so much defaced as to be illegible. In the centre of the town is a tank, beside which is a curious structure supported on 3 ranges of columns. It is in bad taste, and appears to have been constructed at a comparatively recent period out of old materials. On a stone in it is a Greek inscription recording the building of the tank at the expense of the town in the year 190 (A.D. 296). Upon a large building E. of the town, called *el-Kirízeh*, "the Church," is an inscription with the date 34 (A.D. 140).

Of the history of Kureiyeh scarcely anything is known. In the enumeration of the cities in "the plain of Moab," upon which judgment is pronounced by the prophet Jeremiah, we find one which in name and situation appears to agree with this ancient site. "Judgment is come upon the plain country upon Beth-gamul, and upon Beth-meon, and upon *Kerioth*, and upon Bozrah, and upon all the cities of the land of Moab far or near" (Jer. xlvi. 21-24). Here we have *Kureiyeh*, a name radically the same as the Hebrew *Kerioth*, situated on the side of the plain of Moab, and only 5 m. distant from Bozrah. It is probably the same city of which Amos writes, "I will send a fire upon Moab, and it shall devour the palaces of *Kerioth*" (Amos ii. 2). Its name does not again appear in history until the partition of the country into bishapries in the 4th centy. of our era. In the province of *Arabs*,

under Bostra, we find among 33 others "the village of *Koreath*." There can scarcely be a doubt that this is the place. Gesenius would identify Koreath with 'Ain Kirtab, a ruined place on the southern border of the Lejah; but the latter is more probably the "village of *Khera*," of the "Notitiae." Kerioth is now one of the Druze strongholds. Its situation amid a wilderness of rocks makes it impregnable, at least in Arab warfare. Its present chief is the son of Sheikh Ismail el-Atrash, perhaps the most powerful of all the Druze princes.

A ride of 2 hrs. brings us from Kureiyeh to Busrah. The path runs for 3 m. down the stony valley, through which the winter stream of the Zeidy winds in a deep gorge. It unites with Wady Hamaka, passes Jemurrin, and runs across the plain of Hauran till it joins the Sheriat el-Mandhur.

BOZRAH of Moab, the *Bostra* of the Romans, and *Busrah* of the Arabs.—This ancient city stands in the midst of a fertile plain. From a distance it has an imposing appearance. The great castle, the mosques, and minarets, the large masses of buildings, and the old ramparts lead one to expect a teeming population; but a nearer approach dispels the delusion. The surrounding plain is desolate, the walls are broken and ruinous, the mosques roofless, the houses shattered to their foundations; and we have to ride far in through piles of ruins, and over mounds of rubbish, ere we can find the half-dozen families who call Bozrah their home. In form the walled city was almost a rectangle; but beyond the walls, on the E., N., and W., were suburbs. On the N.W., at some little distance from the city, are the ruins of a mosque, called *el-Mabruk*, from the circumstances under which it was erected. The khalif Othman, when marching to Buarah at the head of his army, commanded that a mosque should be built on the spot where his camel should first kneel. This is the spot, and here is the mosque, bearing the appropriate name *el-Mabruk*, "the place of kneel-

ing." The city walls are in some places entirely destroyed; but in others nearly perfect. A straight street intersects the city lengthwise, running from E. to W.; and another crosses it at right angles, at a point E. of the centre. The most important buildings appear to have been grouped round the point of intersection. The lines of many other streets can be traced, from which it appears that the Roman city was built with great regularity. The ruins worthy of particular note are as follows, and they can all be visited in a single day; yet the artist and the antiquary may find employment for a week in sketching, and copying inscriptions, and inspecting fragments of ancient splendour. We commence our examination in the centre of the city.

1. **A Temple**, on one of the angles formed by the intersection of the two main streets. Only a fragment of the front wall of the cell remains; it is ornamented with three ranges of niches. The two exterior columns of the portico stand. They are about 3 ft. in diameter, though their height is more than 40 ft. They have high pedestals of white marble. The capitals are Corinthian, but in bad taste. In front of this building, on the opposite side of the street, are four beautiful Corinthian columns. The capitals are quite perfect, but the architrave is gone, and there is not now visible a trace of the structure with which they were connected.

2. **A Triumphal Arch**.—In walking along the main street westward from the ruined temple we pass a large building with massive walls and vaulted chambers: it was probably a bath. A little beyond it, on the same side of the street, is the Triumphal Arch. It is almost perfect, and measures 40 ft. in length by 20 in breadth, and about 40 in height. It has three arches, a large central and two side ones. The angles are ornamented with pilasters, and between the arches are niches. A Latin inscription states that it was erected in honour of Julius

Julianus, prefect of the 1st Parthian Philippine Legion. There is no date, but there is little doubt that it is of the age of the Emperor Philip (A.D. 244-249).

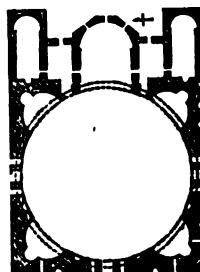
3. *Beit el-Yehûdy*, "the Jew's House."—Returning again to the ruined temple, we follow the straight street northward, between ranges of open stalls like a modern Damascus bazaar. That they are of comparatively recent date is shown by the fragments of columns and capitals built up in their walls. As we proceed we observe an ornamented doorway leading into a ruinous house—this is *Beit el-Yehûdy*; the tradition attached to which was thus related to me on the spot, accompanied, however, I must acknowledge, in justice to the Muslim narrator, by an imprecation upon the Jew's father. The Governor of Busrah, in the early days of Islam, was desirous of showing his piety by founding a mosque; and, adding prudence to piety, he selected for the site the house of a Jew. The governor demanded the property. The Jew refused, and was of course immediately driven out, the house pulled down, and the mosque built. The Jew went to Medina and requested an audience of the khalif. He was directed to a cemetery without the walls, and there he found Omer. He told the story of his wrongs. The khalif made no reply, but simply asked him for ink and paper. His inkhorn was drawn from his girdle, and, no paper being forthcoming, Omer took up the bleached jawbone of an ass, and wrote upon it these words—"Pull down the mosque and rebuild the Jew's house." Seizing the jawbone, the Jew returned to Busrah in triumph, and presented it to the astonished governor. The khalif was obeyed, and here are still the ruins of the house.

4. *The Great Mosque* stands to the N. of *Beit el-Yehûdy*, and is one of the most interesting buildings in Busrah. It was erected in the earliest ages of Islam, and the tradition is probably correct which ascribes it to the Khalif

Omer. The entrance is now by a small door beside the minaret. The interior is nearly square. Along the eastern side are two ranges of columns, and along each of the other sides one range. Seventeen of these are monoliths of white marble. Two of them are Ionic, and the rest Corinthian. The columns stand in pairs—marble and basalt side by side; the former of perfect mould and finish, the latter rough and clumsy. The building is a patch-work made up of the plunder of more tasteful structures. Two of the marble columns contain Greek inscriptions—the first commencing with the words, "In the name of Christ the Saviour;" and the other bearing the date 383 (A.D. 489). They probably belonged to the cathedral of Busrah.

On the opposite side of the street from the mosque is a large bath in ruins.

5. *The Great Church* is situated about 300 yds. S.E. of the mosque, and is called by the present inhabitants "the Church of the monk Boheira." It is square without, but circular within, having a large dome in the centre. The chancel is supported by short Corinthian columns, and in the walls are some finely sculptured stones rifled from other structures of higher antiquity and purer taste. Traces of frescoes remain. Over the entrance door is a long Greek inscription



Cathedral at Bosrah.—From Ferguson's
'Architecture.'

(Scale 100 feet to 1 inch.)
tion recording the erection of the
church by Julianus Archbishop of

Bostra in the year 407 (A.D. 513), in honour of the blessed martyrs Sergius, Bacchus, and Leontius.

Beside the church is a mosque, near which lies a slab of basalt containing a very beautiful Cufic inscription. A little to the N. is another church called *Deir er-Râeb*—“the Monk’s Convent.” On the side of the door is a Latin inscription to the effect that a monument was erected by the 3rd Cyrenian Legion to their chief, *Ælius Aurel. Theon.* Farther N. is a small chapel or oratory, containing an altar with a cross in relief. Tradition makes this the private chapel attached to the house of the same monk Boheira. Over the door is a Greek inscription with the words *χαρά βοσρά*.

The monk Boheira, whose name is connected with three of the buildings of Busrah, was a Nestorian, and played an important part in the early days of Islam. Some historians relate that, when Mohammed was a young man in the service of Khadijah, he was returning from Damascus, and, in passing through Busrah, Boheira met him, recognised the prophetic mark, and predicted his future greatness. It is now well established that Boheira accompanied Mohammed to Mecca, was sent for by Khadijah when the first fit of inspiration seized the Prophet, and was his counsellor and instructor while writing the Koran. This accounts alike for the great number of stories the Koran contains taken from the Bible, the Talmud, and the early Christian legends; and for the statements of Mohammed’s townsmen, that he had been assisted in composing it.

6. Some distance S. of Boheira’s church is a Roman Arch spanning the main street, and beside it are the ruins of a large palace now called “the house of the Yellow King”—a Bedawy name for the Czar. Numbers of broken shafts, capitals, and fragments of cornices are scattered about the courts. Several other large buildings stood to the eastward of this place; but they are completely overthrown.

7. Continuing southward, we come to an immense tank on the outskirts of the city—a range of houses, now ruinous, extending along its northern side. It is 130 yds. long by 100 broad, and 20 ft. deep. The interior is lined with heavy rustic masonry. Burckhardt states that it is a work of the Saracens made for watering the Haj caravan, which, until about a century ago, followed the ancient road from Damascus to this place by Musneih and Suweideh. I think, however, the style of the masonry and general appearance of the tank denote a much higher antiquity..

8. The *Castle of Busrah* is one of the largest and strongest in Syria. The outer walls are nearly perfect, and the plan and masonry closely resemble the castle of Damascus. It is surrounded by a moat which can be filled with water from the adjoining tank. It stands a short distance beyond the walls on the S. side of the city; but there are some traces of a more ancient wall which appears to have included it. It is an oblong building, with massive corner and flanking towers. The entrance is at the E. end, in an angle of a deep recess, and the approach to it is now by a paved road over the fosse. The gate is in its place, studded with nails and covered with iron plates. The interior is a labyrinth of half-ruinous courts, halls, corridors, staircases, and vaults; with Greek inscriptions here and there on loose stones and on Tablets in the walls. The south-western tower, the loftiest in the building, commands a noble view over the surrounding plain. Sulkhad is seen on the E. crowning its conical hill, a road running to it straight as an arrow; and on the W. is Ghûsum, to which another Roman road runs. On the S. W., in the open plain, a guide will point out the ruins of Um el-Jemal, the Beth-gamul of Scripture.

But the most interesting object in the Castle of Busrah is the great *Theatre*, which stands in the centre of the building. It is in a tolerable state of preservation, though the stage and

sides are encumbered by walls and chambers of Saracenic origin. The upper tier of 6 benches is still perfect, as are also the arched vomitories underneath. Round the top bench ran a Doric colonnade supporting a covered walk. The columns are 13 in. in diameter and 10 ft. high, and they stand at intervals of 5 ft.; more than 20 of them occupy their places. On each side of the stage is a large chamber, the exterior ornamented with Doric pilasters corresponding to the colonnade. A question naturally arises—Was the theatre built within the castle, or was the castle erected round the theatre? I am inclined to think they may be coeval, though of course the walls of the fortress have been more than once patched up in Saracenic times. Bostra was the capital of an important province, and it was a large frontier city, exposed to the attacks of the desert hordes. A strong garrison would thus be constantly required in it: and to afford appropriate amusement to the soldiers and their commanders within the walls, would naturally suggest itself to the play-loving and luxurious Romans.

The Castle of Busrah occupies a most important position for the defence of the country against the Bedawin. Formerly a strong force of irregular cavalry was kept here by the Pasha of Damascus; but for many years it has been deserted, and the garden of Syria left a prey to the spoiler. A few hundred pounds would put this castle in repair. A couple of hundred infantry, a troop of horse, and two or three light field-pieces, would defend it against all the tribes of the desert; and similar garrisons in Mezārib and Sulkhad would protect the whole Haurān. A large revenue would thus be secured: and the resources of the country would be developed.

The Castle of Busrah is now inhabited by a few families of peasants. Often, when the entire country is overrun by the Wulid 'Aly Arabs, the inhabitants of the town retire within the castle walls, shut the gate and bid defiance to the Bedawin. It is a place of great strength; and in Arab war-

fare is impregnable. On one occasion, Burckhardt tells us, a garrison of seven Muggrebins defended it against the whole forces of the Wahabees.

9. *The Western Gate.*—From the castle we may follow the wall round to the Western Gate, or, as the natives call it, *Bab el-Hāwēd*, “the Gate of the Wind.” It is a Roman arch, nearly perfect, ornamented with pilasters and niches. It terminates the main street, and from it a paved road runs straight across the plain to the deserted village of Ghusam, and from thence to Der'a, the ancient Adraha. This road is laid down in the Peutinger Tables. To the N.W. of the gate is a green meadow, with several springs; and eastward within the city is a similar one. Near the wall between them is a solitary altar with a Latin inscription recording its dedication to “Antonia Fortunata, the devoted wife of Antonius Caesar.”

Busrah is an old city, though it was only under Roman rule it obtained the rank of capital, and a name in Syrian history. Two Bozrahs are mentioned in Scripture:—One in Edom, referred to in the well-known passage: “Who is this that cometh from Edom, with dyed garments from Bozrah?” (Isa. lxiii. 1. See Rte. 4.) The other in Moab, and is enumerated by Jeremiah among the cities of the plain country upon which judgment was pronounced. The “plain of Moab” embraced a large section of the plateau extending eastward from the Dead Sea and Jordan valley. A short time before the Israelites entered Palestine, the Amorites conquered the northern part of the plain of Moab, and from them it was taken by the tribes of Reuben and Gad. (Comp. Deut. ii. 9-11: 20-23; Num. xxi. 26.) It is doubtful, however, whether the Moabites were ever completely expelled. They probably retired for a time to the eastern desert; and when Israel's power began to decline they returned to their ancient possessions. The predictions of Jeremiah were uttered against cities that had been once in the possession of the Israelites; and yet in his time

they belonged to Moab—"Judgment is come upou the plain country . . . upon Kiriataim, and upon Beth-gamul, and upon Beth-meon, and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near." (Jer. xlvi. 21-25.) This Bozrah is the modern Busrah.

The next reference to it in history is in the Book of Maccabees, where we are informed that it was taken by Judas, along with Carnaim and several other towns (1 Mac. v. 26-28). In the year of Rome 858 the emperor Trajan marched to the East at the head of a great army. His general, Cornelius Palma, was detached from the main body, and sent to Bashan. He conquered the country E. of the Jordan as far S. as the defiles of Edom. Bozrah was selected as the capital of the new province, was adorned with splendid buildings, and called *Nova Trajana Bostra*. At this time commenced the Bostrian era (A.D. 106), found on so many of the inscriptions in Syria. During the reign of Alexander Severus (A.D. 222-235) the city received new honours, being raised to the rank of *colony*. The incursions of the Persians and the rebellion of the Palmyrenes having rendered unsafe the old commercial route between eastern and western Asia, a new line was opened through Bostra; and then, doubtless, were constructed those highways which we still see radiating from the ruins. One of them, as has been seen, runs to Sulkhad, and from thence crosses the Arabian plain, as ancient authors tell us, and modern research seems to show, to the Persian Gulf. In A.D. 245 Philip, a native of Bostra, was raised to the throne of the Caesars, and his own city was then constituted a *metropolis*.

On some of the coins of this period are legends which illustrate many of the inscriptions found here and in other towns and villages of the Hauran. It appears from them that the tutelary deity of Bostra was Αγαθη Τυχη, "Good Fortune," and she is represented as a woman seated, with a mural crown upon her head, and the Cornucopia in her hand, with the

legend Τυχη Βοστρων. Numbers of the Greek inscriptions in the province begin with Αγαθη Τυχη; in acknowledgment doubtless of Bostra's supremacy. The dates on all such inscriptions are of the Bostrian era. On other coins are figured implements of husbandry, emblematic of the richness of the soil; on others are the symbols of cattle-rearing and pastoral life, showing that in Roman times the pastoral resources of the country were as well known as when the two tribes and a half petitioned Moses to grant them the kingdom of Gilead and Bashan, because "they had a very great multitude of cattle," and "the place was a place for cattle" (Num. xxxii. 1, 33). The Psalmist also celebrates the "strong bulls of Bashan" (Ps. xxii. 12). Other coins have a wine-press or a bunch of grapes upon them, with the name *Doussaria*, a deity who patronized the cultivation of the vine. The vines of Moab are often mentioned by the sacred writers, and appear to have been the staple products of the country (Jer. xlvi. 32, 33; Isai. xvi. 8, 9, 10). Now the cities of Moab are deserted, the fields of Moab are waste, the vines of Moab are gone. The striking language of Isaiah is fulfilled, "And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage-shouting to cease. Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh" (Isa. xvi. 10, 11).

When Christianity was established in the Roman empire, Bostra became the capital of a large ecclesiastical province. *Thirty-three bishops* were at one time subject to its primate (Itoland, Pal., pp. 217, 218). But evil days came. The Moslems invaded the land like locusts, wasting it with fire and sword. Bostra, as a frontier city, was the first place assaulted, and soon fell into their hands. From that moment it began to decline; and now the Bozrah of Moab, the Roman colony and metropolis, contains only a few

families living in misery amid the ruins of the once proud capital.

Beth-jamul.—From the castle walls of Busrah the towers of an old city are dimly seen, far away on the plain to the S.W., called by the Arabs *Um el-Jemal*. It is about 5 h. distant, and would repay a visit. The only European who ever succeeded in reaching it is Cyril C. Graham, Esq. He represents it as about the size of Buzrah; parts of the old walls and many of the buildings being in excellent preservation. He found one Latin inscription, and one Greek; and on a house the name *Oleintos*. There cannot be a doubt that this is the Beth-gamul of the plain of Moab, mentioned by Jeremiah along with Bozrah and Kerioth (ch. xlviij. 23, 24). What the Hebrews called the "House of the Camel," Arabs call the "Mother of the Camel." It is now, and has been for centuries, deserted.

Turning northward from Buzrah along the Roman road, we soon reach Jemurrin, a large village situated on a rising ground on the S. bank of Wady Zeidly. It contains the remains of some ancient structures. On leaving it we cross the wady by a Roman bridge of three arches; beside it is a square high tower, reminding one of the tombs of Palmyra. A stone upon it bears a long Arabic inscription, with the Greek word *φηλακες* over it; showing that the Arabs here, as in many another place, have been usurpers. As we advance we find that the Roman road is in places nearly perfect, running straight over the fertile plain. In 20 m. Deir Zubair is on the rt.—a small ancient village, now deserted; beside it is a large convent-like building, from which perhaps the village got its name "Convent of Zobair." We pass in succession the villages of Wetr and Mujeimir, both to the rt., the latter standing on the side of a tell; and in 2½ h. from Busrah reach

Ary.—This is one of the most important villages in the Hauran, and the residence of one of the most powerful Druze sheikhs, Ismail el-Atrash.

He is celebrated as the bravest of a brave race; and though of an humble family, his courage has given him rank among the first in the land. He was the leader of the Hauran Druzes during the massacre of 1860, and was then guilty of many acts of savage atrocity. 'Ary is situated on a low rocky hill, about 2 m. from the foot of Jebel Hauran. It was once of considerable size, the ruins, and the houses of the modern village, occupying a space about 1 m. in circumference; but there are no traces of former wealth or splendour. 'Ary is most probably the ancient episcopal city *Ariah*, mentioned in the 'Notitiae.' 'Ary may be regarded as standing on or near the southern border of Trachonitis, and not far from the point where it joins the provinces of Batanea and Auranitis. Batanea, now called Aril el-Bashayreh, or Jebel el-Druze, included the hill country eastward. On the W. lies a vast plain, the Auranitis of the Greeks, and *Hauran* of Ezekiel (xlvi. 16), and the *Hauran* proper of the modern Arab; but sometimes called *en-Natrah*, "The Plain," to distinguish it from el-Jebel, "The Mountain," and el-Lejah, "The Retreat."

From 'Ary we strike to the N.W. across the plain. It is a dreary ride; for, with the exception of dark villages, some inhabited, but the greater part deserted, there is nothing to call attention. Passing in succession Ghautha, Um Wulad, Sekakeh, and several others which dot the plain, we reach, after about 6 h. march,

Der'a.—The ruins of this town lie in Wady ed-Dan, on the southern bank of a deep torrent-bed, which is spanned by an old bridge of 5 arches. They cover a space from 2 to 3 m. in circumference, but there is little to attract special attention. At the southern extremity of the town is a large rectangular building, 130 ft. by 90, surrounded by cloisters resting on a double row of columns. The structure is comparatively modern, and was built of old materials. The columns are mere fragments, now Ionic and now Corinthian, thrown together with-

out regard to taste or order. At one corner is a high tower, and in the court is a sarcophagus with bas-reliefs of lions' heads. This was probably the cathedral of Adraha. An immense tank, the remains of an aqueduct coming from the N., and the ruins of a domed building like a bath, are the only other conspicuous objects.

Some have supposed that Der'a is the Edrei of Scripture, one of the ancient capitals of Bashan; but there is another city which, as we shall see, has a better claim to that distinction. This, however, is unquestionably the *Adraha* of the Peutinger Tables, distant 24 Rom. m. from Bostra and 16 from Capitoliæ. The town probably rose to importance under the Romans, as being on the line of the military road from Bostra to Gadara and Scytopolis.

Mezarib is about 2 h. N.W. from Der'a. Here there is a small village in a large castle, deriving its importance from being one of the principal stations on the Syrian Haj route, where an annual fair is held on the arrival of the pilgrims from Damascus. The castle is modern, but partially built of old materials. In one of the walls, on an inverted stone, is a Greek epitaph. The governor of the Hauran resides at Mezarib: and large stores are laid up in it for the use of the Haj. It is garrisoned by a few irregulars. Beside it is a little lake fed by numerous springs, around which, in the months of May and June, thousands of camels daily assemble, belonging to the Wulid 'Aly, who encamp in the surrounding country.

From Mezarib there are two roads to Damascus; one keeping to the westward by Nawa, and the other to the eastward by Eshmiskin. I shall briefly describe them both as far as Sunamein, where they unite.

Tell Ash'areh is the only place of any interest on the road to Nawa. It is $1\frac{1}{2}$ h. N.W. of Mezarib. It is a mound about 70 ft. high, apparently an extinct crater. A few stones and fragments of pottery on the summit

show that it was at one time occupied by a village. Near its base are some rude foundations. A fine spring issues from it, which renders the neighbourhood a favourite camping ground for the Bedawin. This tell was visited in 1846 by Capt. Newbold; and, in a paper read before the Royal Geographical Society, he attempts to identify it with Ashtaroth, one of the capitals of Bashan (Deut. i. 4; Josh. ix. 10); and in this he is followed by Ritter. The chief argument for the identity is the apparent resemblance of the names; but this resemblance is *only* apparent. The words are radically different. The Arabic *Ash'areh* bears no analogy to the Hebrew *Ashtaroth*. This Ashtaroth is most probably the same as Ashteroth-Karnaim of Gen. xiv. 5. There is nothing to fix its position except a very indefinite notice by Eusebius, who seems to place it between Edrei and Abila, adding that there are two places of the same name, 9 m. from each other, one of them being 6 m. from Edrei (Onom. s. v. *Astaroth* and *Astaroth-Carnaïm*). The same city seems to be referred to in the history of the Maccabees under the name *Carnion*. It was captured by Judas along with Bostra and several other places. In it was a temple dedicated to Atargates, or Astarte, a Greek name for Ashtaroth. From the narrative the city would seem to have been situated on the side of a stream, not far distant from Bostra (1 Mac. v. 26, 42-44; 2 Mac. xii. 27; Joseph. Ant. xii. 8, 4). It is worthy of note that the Samaritan Pentateuch, instead of *Ashteroth-Karnaïm* in Gen. xiv. 5, reads *Aphnit-Karnaïm*; and on the S.W. declivity of Jebel Hauran, about 8 m. from Buarah, is an ancient town called 'Afineh. This place has probably more claim to be recognised as the site of Ashtaroth than Tell Ash'areh.

Nawa, the ancient ecclesiastical city of *Nere*, is $2\frac{1}{2}$ h. N. of Tell Ash'areh. The road lies across a rich plain, now almost desolate. Here and there one sees a patch of wheat or Indian corn; but the flocks and lances of the Bed-

dawin are alike opposed to cultivation. It is a melancholy fact that no less than three Arab tribes claim *khâwâch* (literally "brotherhood," but really "black mail") from the fellahin of the plain of Haurân. Nawa is the principal village in the province of Jauâlîn; and yet its population does not exceed 400. The ruins show that it was once a place of importance; they are about $1\frac{1}{4}$ m. in circumference. A temple, of which one column with its entablature remains, is now used as a mosque, and appears to have been at one time a church. On the S. side of the town is a small mausoleum, resembling those at Kunawât and Suweidah. On the N. are the ruins of a large building. A highly ornamented doorway alone remains, and before it are heaps of broken columns. Neve is placed by the 'Itinerary' of Antonine 30 Rom. m. from Acre and 36 from Capitoliæ. The former must be wrong, for Sunamein, which an inscription identifies with *Acre*, is not more than 15 Rom. m. distant. Neve was the seat of a bishop under Bostra.

From Nawa to Sunamein is 4 h. The road passes over an undulating plain dotted with numerous basalt tells, some conical, others truncated, and others cup-shaped. At 1 h. is the village Oboi'a, with substantial old houses of basalt, and a few broken columns. In 2 h. more we reach Unkhul, a village of some 50 houses, situated in the midst of a rocky region. Here also are remains of Roman buildings.

Eshmiskin.—By the eastern road from Mezarib we reach this village, the capital of the plain of Haurân, in about $2\frac{1}{4}$ h. It contains about 100 houses, occupied exclusively by Moslems. Its present ruler, Ahmed et Turk, exerted his influence in the cause of humanity during the massacres of 1860, and was the means of saving the lives of many Christians in Haurân. By his noble exertions he redeemed the character of Eshmiskin, which was formerly noted for the fanaticism of its inhabitants.

At Eshmiskin we leave the Haj

road, turn a little to the E., and in about 2 h. reach

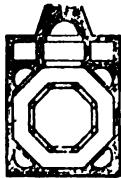
EDREI, now called *Edhr'a*. The ruins of this city stand on a rocky promontory, which projects from the S.W. corner of the Lejah. The site is a strange one—without water, without access except over rocks and through defiles which are all but impracticable. Strength and security seem to have been the grand objects in view, and to these all other advantages were sacrificed. The rocky promontory is about $1\frac{1}{4}$ m. wide and $2\frac{1}{2}$ m. long; it has an elevation of from 30 to 50 ft. above the plain, which spreads out from it on each side flat as a sea. The ruins are nearly 3 m. in circumference, and have a strange wild look, rising up in black shattered masses from the wilderness of black rocks. A number of the old houses still remain; they are low, massive, and gloomy; and a few of them are half buried beneath heaps of ruins. In these reside the present inhabitants, selecting such apartments as are best fitted for comfort and security. The short Greek inscriptions which are here and there seen over the doors prove that the houses are at least as old as the age of Roman dominion. Edhr'a was at one time adorned with a number of public edifices; but time and the chances of war have left most of them heaps of ruin. Numbers of Greek inscriptions are met with; the greater part of them are of Christian times, and may be seen in Bureckhardt's 'Travels in Syria.' The principal buildings now remaining are as follows:—

The *Church of St. Elias* in the S.E. part of the town. In front of it is a little court, surrounded on three sides by mounds of ruins. The roof of the building has fallen, and the walls alone remain. Over the entrance is a Greek inscription recording its erection under the episcopate of Varus, by a Deacon called John Methodius. Over a small side gate are the words *O Αγιος Ελιας*, with a cross.

Near the centre of the town is a *cloistered quadrangle*, the original purpose of which it is difficult to tell.

Perhaps it was designed in Roman times for a *forum*, then converted by the Christians into a cathedral, and finally used as a mosque. On the northern and southern sides are ranges of columns supporting groined arches; and across the centre of the area formerly ran a double range of Doric columns of a larger size, now prostrate. Over the entrance gate are three inscribed tablets; but only one of them is legible, and that is inverted.

The *Church of St. George* stands in the N.E. part of the town, and is nearly perfect. The interior is octagonal, with a large and very high dome supported on massive piers. Over the door is a long inscription informing us that the building was first a heathen temple, but was converted into a ch. in the year 410, A.D. 516.



Plan of Church at Edrei.—From Ferguson's
'Architecture.'

(Scale 100 ft. to 1 inch.)

The identity of Edhr'a with the Edrei of Scripture has been questioned by writers, who follow the doubtful testimony of Eusebius, and place the capital of Bashan at Der'a. I shall state in a few words the reasons which lead me to regard Edhr'a as the true site of Edrei. 1st. The situation is such as would naturally be selected for the site of a capital in early and troublous times, by the rulers of a warlike nation. The principles of fortification were then little known, and consequently towns and villages were built on the summits of hills and steep cliffs, and in the midst of rocky fastnesses. The advantages of Edhr'a in this respect are seen at a glance; and while occupying an almost impregnable site, it is surrounded by a rich plain. Der'a, on the other hand, lies in the open country, without any natural ad-

vantages, open to the attack of every invader. It is difficult to believe that the warlike Rephaim would have erected a royal city in such a position. 2nd. The dwellings of Edhr'a possess all the characteristics of remote antiquity—massive walls, stone roofs, stone doors. 3rd. The name *Edrei*, "Strength," is not only descriptive of the site; but it corresponds more exactly to the Arabic *Edhr'a* than to *Der'a*. In opposition to those we have the statement of Eusebius (*Onom.* s. v. *Edrei* and *Astaroth*) that Edrei was in his day called *Adara*, and was 24 Rom. m. distant from Bostra. There can be no doubt that he refers to Der'a, which, as lying on a great road, was probably better known to him than Edhr'a, and thus he was led hastily to identify it with the Edrei of Scripture.

It was on the plain near this city that the decisive battle was fought between the Israelites and Amorites, in which Og was slain (*Num.* xxi. 33-35; *Deut.* iii. 1-4). Edrei fell into the hands of the conquerors, and was allotted, with the whole kingdom of Bashan, to the half tribe of Manasseh (*Josh.* xiii. 30, 31). It probably did not remain long in their possession, for the name does not again occur in Scripture. May it not be that, in consequence of its position on the borders of a wild region infested by robber bands, it was abandoned by the Israelites? I have above stated that the Lejah was the "retreat" of the Geshurites, and they perhaps subsequently occupied Edrei (*Josh.* xii. 4, 5). The monuments now existing show that it must have been an important place from the time the Romans took possession of Bashan; and that it, and not Der'a, was the episcopal city of *Adraa*, which ranked next to Bostra (*Rehund, Pal.*, pp. 219, 223, 548). In A.D. 1142 the crusaders under Baldwin III. made a sudden attack upon Adras, then popularly called *Civitas Bernardi de Stampis*; but they encountered such obstacles in the difficult nature of the ground, the scarcity of water, and the valour of the inhabitants, that they were unsuc-

cessful. The historian of the Crusades, in his account of this incident, refers to the immense subterranean cisterns that abound in the neighbourhood of the city, among the rocks; and the modern traveller is astonished at the extent and number of reservoirs, not only here but in all the other towns and villages in the Lejah, and in Jebol Hauran (Will. Tyr. in *Gesta Dei*, pp. 895-6). The population of Edhr'a has within the last few years been largely augmented by colonies of Christians, who fearing the Druzes, fled from their former homes in the mountains of Hauran, and sought an asylum here under the protection of Ahmed et Turk, the governor of Fashmiskin.

Such as wish to see more of the Hauran may turn eastward from Edhr'a, along the southern border of the Lejah, and visit the following places. There is little to be seen in them to call special attention.

Busr el-Hariry (1 h. 40 min.).—This was once a considerable town. It stands in the midst of the rocks just within the border of the Lejah. It may probably be the *Bosor* of 1 Mac. v. 26.

Kirâlah, a ruined town on a rocky Tell near the Lejah. Beside it is a copious spring. The remains of a large ch. exist, with a Greek inscription on the door. This may be the site of *Cheroë*, one of the ecclesiastical cities in the province of Arabia (Re-land, *Pal.*, p. 218). About 1 m. S. of Kirâlah is the village of Dûr, which seems from an inscription on one of its houses to retain its ancient name.

Nejrân ($\frac{3}{4}$ h.) was once a large and important town, but both ancient name and history are unknown. The ruins are about 2 m. in circumference, and stand amid a wilderness of rocks not far within the Lejah. The most important building remaining is a ch. with two high towers. On the walls are several Greek inscriptions. One of them has the date 458, A.D. 564. Nejrân is the residence of one of the principal Druze sheikhs. There is

still a large population of Druzes and Christians.

Sijn (1 $\frac{1}{2}$ h.), a small Druze village situated on a low hill, contains some old houses of great solidity.

Mejdé (1 h.) is a much larger village, and is rich in Greek inscriptions. Burckhardt copied six and saw some others. They all appear to be epitaphs, and of no historical value.

Kafr el-Laka is 40 min. N. of the latter, and situated on the banks of Wady Kunawât. Here is an old ch. and near it a rotunda. Over the door of the latter is a long Greek inscription.

Rimch is $\frac{1}{2}$ h. farther N. On its southern side is a mausoleum resembling those at Palmyra. Over the door is a long inscription recording the erection of a sanctuary to Pluto by a certain Celestine. Upon an isolated hill $\frac{3}{4}$ h. S.E. of Rimch is *Deir el-Leben*, "the Convent of Milk," where are the ruins of a large rectangular building, with small cells within, probably a "Convent," as the name *Deir* would imply. Over the door of one of these is an inscription, important as containing the ancient names of two neighbouring villages, Rimch and Mûrdûk; the former was called *Rimea*, and the latter *Mardoché*.

Nearly 2 h. W. of Edhr'a is Dilly, a village on the Haj road, built on the borders of a large marsh. At this spot we observe the commencement of an ancient aqueduct which was carried southward along the plain, to the E. of Fashmiskin, past the ruins of Der'a, and then, sweeping westward, along the northern base of the mountain chain of Ajlûn. It crossed deep wadys and ravines, on arches, sometimes in double and triple ranges, like the *Pont de Gard*. It has never yet, so far as I know, been traced to its termination; nor have we any certain evidence of its age. It may probably

have been built to convey water to one or other of the Roman towns of northern Gilead—perhaps *Gadara*.

From Edhr'a we turn N. towards Damascus. Our road lies along the borders of the Lejah, having a fertile plain stretching to the horizon on the l. Both to the rt. among the rocks, and to the l. on the plain, are numerous dark villages, and here and there conical tells. Shukrah, Mujeidel, and Tibny are passed in succession, and after a 5 h. march we reach

Sunomein, “the Two Idols,” which may perhaps have got its present name from the two high towers which form a conspicuous landmark from every part of the surrounding plain. Here are the remains of several large and beautiful buildings, and some of the houses are in the best style of Haurān architecture; massive walls, stone doors, stone roofs, and even stone window-shutters. The most striking building is a temple, more recently used as a ch. It is built of limestone, and forms a marked contrast to the dark basalt around it. The style is Corinthian, and it is profusely ornamented. Near it are the ruins of other temples or public buildings, in one of which we can see an old oil-press, though there is not now a single olive-tree in the Haurān. From a Greek inscription we learn that one of the temples was dedicated to the goddess *Fortuna*, the *Ayaθη Τυχη* of Bostra, and was built during the reign of *Neverus* (A.D. 222-235), who is represented as a benefactor of the people of *Ere*. Here then we have the ancient name of the place, and are able to identify a station mentioned in the *Itinerary of Antonine*, on the road from Damascus to Neve and Capitolias. *Ere* is given at 32 Rom. m. S. of Damascus, and 30 N. of Neve. The former distance is correct; but the latter is erroneous, doubtless owing to the carelessness of a transcriber. *Nawa* is only 15 Rom. m. from Sunamein.

Sunamein is on the Haj route, and its inhabitants are all Moslems. The Haj road from Mezarib to about 10 m. S. of Sunamein forms the boundary [Syria and Palestine.]

between the provinces of Haurān and Jaulān; and from thence northward to Jebel Khiyārah it divides the former from Jedūr, the ancient Ituræa.

From Sunamein to Damascus there is nothing of interest on the road; and the ride is dreary enough. In 1½ h. we reach Ghubāghib, a village of some 20 houses, with a large tank, and the remains of a fortified khan. N. of this place the plain is strown with large blocks of basalt, which give it a wild and forbidding aspect. An hour from Ghubāghib we come to a low, bleak, basalt ridge which runs to the S.E. The road skirts its western side; but there is an isolated section of it still farther westward crowned by a ruin called *Kuer Far'on*, ‘Pharaoh's Castle.’ We now cross a bleak plateau, with some spots of cultivation, to Khān Denūn, a large ruinous caravansary, where the Haj usually spends its second night after leaving Damascus. The plain is called Khiyārah, and there is a ruined village of the same name to the rt. of the road. Jebel Māni'a rises on the rt., dark and bare. The highest peak is a truncated cone crowned by the ruins of a castle.

Kesweh, a Moslem village of 500 Inhab., is ¾ h. from Khān Denūn, and 4½ h. from Sunamein. It is beautifully situated on the l. bank of the 'Awaj, the ancient *Pharpar*, here spanned by a substantial bridge. The glen through which the river winds is deep and tortuous, filled with thickets of poplars and willows, and bordered by green meadows and corn-fields. The stream is deep and rapid, about ¼ the size of the Barada, though two large canals are taken from it higher up—one to convey a contribution to the plain of Damascus, and the other to irrigate the plain of Khiyārah, where it may be seen flowing eastward past Khān Denūn. On leaving Kesweh we have a pleasing view to the rt. down the vale of the 'Awaj. In ½ h. we cross the low ridge of Jebel el-Aswad, “the black hill,” and then the plain of Damascus bursts upon our view, with the city itself rising bright and

beautiful from the midst of its forest gardens. A 2 h. ride brings us to the "Gate of God."

as are prevented from visiting it have much cause for regret.

There is another circumstance which gives additional interest to this excursion,—we are brought into contact with the purest specimens of Bedawy life and character. An escort is absolutely necessary, and it must be taken from the Sab'a, a branch of the 'Anazeh. The 'Anazeh are probably the most powerful of the Arab tribes. They cover the desert from the Euphrates to the borders of Syria, and from Aleppo to the plateau of Nejd—in winter migrating to the Euphrates, and sometimes spreading over Mesopotamia; and in spring coming up "like locusta for multitude" along the frontier of Syria. It is said to be only about 1 $\frac{1}{2}$ centy. since the 'Anazeh issued from their native place in Nejd; and now they can bring into the field 10,000 horsemen, and nearly 90,000 camel-riders, and they are lords of a district 40,000 square miles in area. The father of the race, tradition informs us, was a patriarch called Wail (others say his name was 'Anazeh), who secured the blessings of extraordinary fruitfulness both to his posterity and their flocks. The way in which this was done is thus related by Arab annalists. Having by good fortune discovered the exact moment of the *Lailat el-Kadr*, "Night of Power," when Ullah complies with every request of the "faithful," he prayed in true Oriental style "that his seed might be as the stars of heaven, and their camels as the sand of the desert," and so it was. The 'Anazeh are now divided into 4 great tribes (*Kabiyil*, sing. *Kabibiyat*), which, though they call each other brethren, are not unfrequently at war. They do not acknowledge any one chief. These tribes are—1. The *Wailid' Aly*, who invade the Hauran in early spring, and spend a great part of the summer near the lakes of Damascus. They have a nominal chief sheikh, *et-Tayyib*, styled "Father of the 'Anazeh;" but the most powerful chief is Mohammed *et-Dhuliy ibn Ismaïr*, who derives his influence from an intimate connection

ROUTE 35.

EXCURSION TO PALMYRA.

	H.	M.
Damascus to Kuteifeh	6	0
Mu'addamiyeh	0	45
Jerid, Geroda	1	45
'Atny	1	0
Kuryetein, Carocea	10	0
<i>Palmyra</i>	20	0
Total	39	30

A trip to Palmyra forms one of the most interesting episodes in Syrian travel. Difficult of access, encompassed by arid wastes, infested by fierce Bedawin, it becomes afeat to reach it at all. And the extent and splendour of its ruins, round which so much of the romance of history clings, invest it with unwonted attractions. On the whole no ruins in the country can bear comparison with those of Palmyra. The Temple of the Sun, with its spacious court, would itself repay the fatigue and danger of the journey; but to this we must add the great colonnade, nearly a mile in length, the triumphal arch, the multitudes of temples scattered over the city, and the remarkable mausoleums, with their fretted and painted ceilings and rich sculptures. Palmyra is in fact one of the gems of Syria; and such

with the Pasha of Damascus, to whom he furnishes annually a large number of camels for the Haj. The Wulid 'Aly are subdivided into 5 tribes ('Ash'ar, sing. 'Ash'rah); and each of these again into several smaller tribes (*Tābi'ī*, sing. *Tābi'ah*), following independent sheikhs. 2. The *Rudā*, who encamp to the S. of the Wulid 'Aly. They have 10 sub-tribes, all rich in horses, and celebrated for their daring. 3. The *Hazārah*, famous for courage and hospitality. Their favourite summer camping-ground is E. of Hums. They have 12 sub-tribes; but they are neither so numerous nor so influential as either of the former. 4. *El-Besher*, the most numerous of the 'Anazeh tribes. To these belong the powerful sub-tribes called *el-Fedān*, and *et-Sab'a*, containing many Tawāif. A large Tawāif of the Sab'a is called *el-Misrab*; the name of the sheikh is Mohammed; and his younger brother *Miguel* (called by the Damascenes *Miguel*) is the best and safest chief with whom to negotiate for an escort to Palmyra. He is a noble specimen of the Bedawin. His terms are high, and he drives a hard bargain; but he will be found kind, generous, and faithful, the moment the contract is concluded. I have known him since the time I was a prisoner in his brother's tent in 1851, and I have known many who have travelled under his escort; and I have never heard a single complaint; on the contrary, all have spoken in the highest terms of his attention to their wants and comforts, and of the honourable way in which he has fulfilled his contracts. To the native dignity of his race Miguel adds something of the polish of an English gentleman. And there is also something of romance now attached to him, for he is married to an English lady of rank, with whose sad and singular history recent books of travel, both in Greece and Syria, have been largely garnished. One would have supposed that men of education might have found enough of objects among the classic ruins of Greece, and the sacred sites of Syria, wherewith to amuse and instruct their readers, with-

out raking up the wrongs and the misfortunes of an unhappy English-woman, and harrowing the feelings of her relatives.

Sheikh Miguel's usual demand for an escort is from 20*l.* to 30*l.* a head. This is exorbitant. The journey only takes 10 or 11 days, and, as the road lies through the territory of his tribe, there is little risk of robbery. Of course where travellers ride horses, and take trains of servants, and tents, and equipages, they must pay for them. They attract more attention, hold out a more tempting bait to prowling Bedawin; and therefore run more risk, and require a larger escort. But for such as will ride dromedaries, and be content to rough it for a few days, 10*l.* a head ought to be sufficient to cover all expenses, except food. Where one is going alone 15*l.* or even 20*l.* may not be too much. Travellers should bear in mind, however, that dragomans have a particular aversion to Palmyra. The proud 'Anazeh are not inclined to tolerate any blustering, without which the dragoman can scarcely live. It is the interest of the latter, therefore, to put impediments in the way. The demands of Sheikh Miguel are usually *doubled* in the translation; and unless the dragoman can pocket a good round sum, his master must give up Palmyra. It is not easy to avoid this species of imposition; but possibly, if the traveller could in any way communicate directly to the sheikh the amount which he will actually pay into his, not the dragoman's, hand, he will find it much easier to come to an agreement. Whatever agreement is made, it should be understood that the sheikh is to provide dromedaries, and pay all expenses, except the small *bakhshish* to the Sheikhs of Tadmor (about 50 piastres a head, or 200 for a party), and food and lodging at the stopping-places.

The pleasantest time for a trip to Tadmor is from the middle of April to the middle of May. Then the mountains and plains have a comparatively fresh look; and here and there

are gay and bright, spangled with wild flowers. Then too the intervening country is filled with Arabs; and the traveller enjoys a rare opportunity of seeing those sons of the desert. In every camp he will meet a hearty welcome and generous hospitality. He will see their black tents, their famous mares, their fleet *débâts*, and their vast flocks of camels covering the plain for miles. If he wish, he will hear their music, their gossip, their tales of love and war. He will have opportunities, too, more or less, of studying their costume, their manners, their domestic economy, and their mode of life. During an excursion to Palmyra in April, 1851, I was hospitably entertained in the tents of six different Arab tribes; all Tawâif of the Sab'a. This added immensely to the interest of the journey.

The dress of the 'Anazeh consists of an under garment of calico, gray or blue, reaching to the midleg, and fastened round the waist by a leathern girdle. The sleeves are wide and have very long pendant points. Over this is thrown the abba of goat's hair, having usually broad vertical stripes of white and brown. On the head is the *kofiyeh*, put on in the usual way, and bound with a double rope of camel's hair. Often the headdress is so old that it is impossible to tell what were its original colours; and occasionally it is gay and bright, with a deep fringe of plaited cords. The richer men, and all who have been successful in their forms, sometimes put a silken robe (*kumbâz*) over the under garment. The sheikhs are distinguished by a short scarlet pelisse lined with fur or sheepskin. The Bedawin generally walk barefooted, but when the ground is hard and stony they put on sandals of untanned hide. The sheikhs wear large red boots, the product of the Damascus bazaars. Though the 'Anazeh Bedawy is of small stature—seldom exceeding 5 ft. 6 in.—and spare in form, yet his personal appearance is commanding, especially when seen in his native desert.

His person is erect, his step light, and all his movements graceful. The expression of the countenance betokens a wild and free nature. The piercing, fitful, daring flash of the eye makes one start; and the abrupt address, almost like the suppressed bark of a dog, does not tend to allay uneasy feelings. The features are sharp; the nose aquiline; the eyes small, dark, and deeply set, but occasionally large and lustrous; the forehead low; the beard thin and short; and the hair long, and worn in greasy plaits down each side of the face. Their colour is a dark rich olive.

The 'Anazeh women are almost all handsome when young. In form and feature many of them are models. But not being blessed with the sweetest of tempers, and being oppressed from girlhood with hard work, they soon lose all freshness and beauty. Their dress is very simple, consisting of a wide loose robe of blue calico, fastened round the neck, and sweeping the ground. On the head is a large black veil, usually of silk; but it is seldom used to cover the face. They are fond of ornaments; and strangely enough their husbands are anxious to gratify them to the utmost of their means. Rings, earrings, bracelets, and anklets, of glass, copper, silver, and gold, are worn in great abundance. 5 or 6 bracelets are often seen on a single dark arm, while rings of all shapes and sizes cover the fingers. Nose-rings are rare among the 'Anazeh women; but all of them follow that strange custom, universal I believe in the desert, of staining the under lip a dark blue colour; adding 2 or 3 little spots on the chin and bosom.

The principal weapon of the 'Anazeh is the lance (*rûmâk*). The horsemen universally carry it, and are very dexterous in using it. It is made of cane which grows near Baghdad, is about 12 ft. long, with a steel point, and usually a tuft of black ostrich feathers where the steel joins the cane. The opposite end has also a sharp iron spike attached to it for fastening it in the ground. In a charge the lance

with the Pasha of Damascus, to whom he furnished annually a large number of camels for the Haj. The Wulid 'Aly are subdivided into 5 tribes ('Ash'ar, sing. 'Ash'reh); and each of these again into several smaller tribes (*Tawif*, sing. *Tâifeh*), following independent sheikhs. 2. The *Ru'a*, who encamp to the S. of the Wulid 'Aly. They have 10 sub-tribes, all rich in horses, and celebrated for their daring. 3. The *Hedâneh*, famous for courage and hospitality. Their favourite summer camping-ground is E. of Huma. They have 12 sub-tribes; but they are neither so numerous nor so influential as either of the former. 4. *El-Besher*, the most numerous of the 'Anazeh tribes. To these belong the powerful sub-tribes called *el-Fedân*, and *es-Sab'a*, containing many *Tawif*. A large *Tâifeh* of the *Sab'a* is called *el-Misrab*; the name of the sheikh is Mohammed; and his younger brother *Miguel* (called by the Damascenes *Mijuel*) is the best and safest chief with whom to negotiate for an escort to Palmyra. He is a noble specimen of the Bedawin. His terms are high, and he drives a hard bargain; but he will be found kind, generous, and faithful, the moment the contract is concluded. I have known him since the time I was a prisoner in his brother's tent in 1851, and I have known many who have travelled under his escort; and I have never heard a single complaint; on the contrary, all have spoken in the highest terms of his attention to their wants and comforts, and of the honourable way in which he has fulfilled his contracts. To the native dignity of his race Miguel adds something of the polish of an English gentleman. And there is also something of romance now attached to him, for he is married to an English lady of rank, with whose sad and singular history recent books of travel, both in Greece and Syria, have been largely garnished. One would have supposed that men of education might have found enough of objects among the classic ruins of Greece, and the sacred sites of Syria, wherewith to amuse and instruct their readers, with-

out raking up the wrongs and the misfortunes of an unhappy Englishwoman, and harrowing the feelings of her relatives.

Sheikh Miguel's usual demand for an escort is from 20*l.* to 30*l.* a head. This is exorbitant. The journey only takes 10 or 11 days, and, as the road lies through the territory of his tribe, there is little risk of robbery. Of course where travellers ride horses, and take trains of servants, and tents, and equipages, they must pay for them. They attract more attention, hold out a more tempting bait to prowling Bedawin; and therefore run more risk, and require a larger escort. But for such as will ride dromedaries, and be content to rough it for a few days, 10*l.* a head ought to be sufficient to cover all expenses, except food. Where one is going alone 15*l.* or even 20*l.* may not be too much. Travellers should bear in mind, however, that dragomans have a particular aversion to Palmyra. The proud 'Anazeh are not inclined to tolerate any blustering, without which the dragoman can scarcely live. It is the interest of the latter, therefore, to put impediments in the way. The demands of Sheikh Miguel are usually *doubled* in the translation; and unless the dragoman can pocket a good round sum, his master must give up Palmyra. It is not easy to avoid this species of imposition; but possibly, if the traveller could in any way communicate directly to the sheikh the amount which he will actually pay into his, not the dragoman's, hand, he will find it much easier to come to an agreement. Whatever agreement is made, it should be understood that the sheikh is to provide dromedaries, and pay all expenses, except the small *bakuhish* to the Sheikh of Tadmor (about 50 piastres a head, or 200 for a party), and food and lodging at the stopping-places.

The pleasantest time for a trip to Tadmor is from the middle of April to the middle of May. Then the mountains and plains have a comparatively fresh look; and here and there

are gay and bright, spangled with wild flowers. Then too the intervening country is filled with Arabs; and the traveller enjoys a rare opportunity of seeing those sons of the desert. In every camp he will meet a hearty welcome and generous hospitality. He will see their black tents, their famous mares, their fleet *delâlî*, and their vast flocks of camels covering the plain for miles. If he wish, he will hear their music, their gossip, their tales of love and war. He will have opportunities, too, more or less, of studying their costume, their manners, their domestic economy, and their mode of life. During an excursion to Palmyra in April, 1851, I was hospitably entertained in the tents of six different Arab tribes; all Tawâif of the Sab'a. This added immensely to the interest of the journey.

The dress of the 'Anazeh consists of an under garment of calico, gray or blue, reaching to the midleg, and fastened round the waist by a leather girdle. The sleeves are wide and have very long pendant points. Over this is thrown the abba of goat's hair, having usually broad vertical stripes of white and brown. On the head is the *kefîyeh*, put on in the usual way, and bound with a double rope of camel's hair. Often the headdress is so old that it is impossible to tell what were its original colours; and occasionally it is gay and bright, with a deep fringe of plaited cords. The richer men, and all who have been successful in their forays, sometimes put a silken robe (*kumbîz*) over the under garment. The sheikhs are distinguished by a short scarlet pelisse lined with fur or sheepskin. The Bedawin generally walk barefooted, but when the ground is hard and stony they put on sandals of untanned hide. The sheikhs wear large red boots, the product of the Damascus bazaars. Though the 'Anazeh Bedawy is of small stature—seldom exceeding 5 ft. 6 in.—and spare in form, yet his personal appearance is commanding, especially when seen in his native desert.

His person is erect, his step light, and all his movements graceful. The expression of the countenance betokens a wild and free nature. The piercing, fitful, daring flash of the eye makes one start; and the abrupt address, almost like the suppressed bark of a dog, does not tend to allay uneasy feelings. The features are sharp; the nose aquiline; the eyes small, dark, and deeply set, but occasionally large and lustrous; the forehead low; the beard thin and short; and the hair long, and worn in greasy plaits down each side of the face. Their colour is a dark rich olive.

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is held above the head, and just before striking it is shaken so as to make it quiver from end to end. When an Arab is in pursuit of an enemy, and gets near him but is unable to reach him, he sometimes throws the lance, and thus brings him to the ground. This, however, is a dangerous experiment, for, should he miss his aim, he is at the mercy of the other. All the 'Anazeh horsemen carry a sword, but in the use of this weapon they would have no chance with an English dragoon. Many of them now carry pistols in their belts, and a crooked knife or dagger. Next to the cavalier (*kheiyâle* in Arabic), the *mardif* is the most formidable in regular warfare or in plundering excursions. This is a dromedary with two men mounted upon it; the man in front carrying a short spear, and having a club or mace at the saddle-bow, the other armed with a matchlock. The footmen are armed with a short lance, like a boar-spear, or a matchlock.

The Arabs seldom fight pitched battles. Guerrilla warfare is their forte. To fall upon the enemy suddenly, sweep off a large amount of booty, and get back to their own territory again ere rescue or reprisal can be effected, is the Arab style. War parties, and plundering parties, called *ghuzzas*, often go to a distance of 8 or 10 days' journey. Every Arab rides his mare, but each horseman takes with him a companion mounted on a young and strong dromedary (*délé*) to carry provisions and water. The latter remain at a known place of rendezvous, while the horsemen make the attack. Plundering *ghuzzas* are chary of bloodshed. The Bedawy never kills an unresisting foe, except prompted by blood-revenge. He takes his horse, his arms, and his clothes, and lets him go free. On such occasions a few resolute men with muskets may turn back a score of Bedawin. They do not like to risk the lives of their precious mares in a fight for mere plunder.

The hospitality of the Bedawin is proverbial. No man ever leaves the

black tent hungry or thirsty; the best its owner can afford is set before him. In the sheikh's tent the coffee-pot is constantly on the fire, and numbers of strangers every evening gather round the immense dish of *pilau* or *burghul*, or the fragments of a newly-slaughtered kid. The stranger, on entering an encampment, becomes a guest in the first tent he meets; it would be an insult to pass it. For this reason the sheikh always places his tent in the direction from which most guests are expected to arrive.

We now know something of our new friends the 'Anazeh, and under the guidance of Sheikh Miguel are prepared to set out for "Tadmor in the wilderness." The best way is to take dromedaries from Damascus, putting under us on the saddle what may serve for seat by day and bed by night. The Arab *abba* forms perhaps the most convenient cloak, and is useful in case of rain. Should the sheikh have difficulty in obtaining dromedaries in the city, we may ride our horses as far as Kuryctein (2 days), or even to his camp, should it be in the neighbourhood. Horses may be taken the whole way, but camels are then necessary to carry water for them, as between Kuryctein and Palmyra there are no springs.

On leaving the city we follow a paved road which runs in a N.E. direction across the plain through orchards and olive-groves. In about 3 h., having passed the large villages of Harista and Dûma, we emerge on the open plain, still cultivated, and abundantly irrigated from the Barada, but destitute of trees. The lowest ridge of Antilebanon is on the l., gray and bare; and on the rt. the plain stretches to the horizon. Here and there is seen a clump of trees, marking the position of a village. In another hour the village of 'Adhra is not far distant on the rt. We now turn northward up the hill-side, skirting the base of a rounded barren peak, called Jebel Tinfayah, "the hill of figs," the highest in the range, and having an elevation

of some 1700 ft. above the plain. An hour brings us to the summit of the pass, where a few columns and some heaps of hewn stones are strewn round a well—the only remains of an old caravansary. A plain is now before us, stretching E. as far as the eye can see, but bounded on the N. by a high ridge of bleak mountains. It is fertile, and the greater part of it is cultivated by the inhabitants of 5 villages, all of which are here in sight—Kuteifeh immediately below us, Muaddamiyah beyond it, Ruheibeh close to the hills on its southern side, and Jerid and 'Atny in the distance. Descending the easy slope, we reach

Kuteifeh, 6 h. from Damascus. This is a village of 60 or 70 houses, with a large khan and mosque, built by Senan Pasha nearly 3 centurics ago. It was intended for the accommodation of caravans on the road to Hums, Hammah, and Aleppo, which we have hitherto followed. This road continues northward, crossing the plain diagonally, then passing through the mountain chain by a wild narrow glen, and then following a higher plain or plateau to Nebk, Kārn, and Hums. The Palmyra road turns N.E. at Kuteifeh. In 4 h. we reach Muaddamiyah, a large village of mud houses; and soon afterwards the trees of Ruheibeh are on our rt., 2 m. distant, at the mouth of a valley which intersects the mountain range, and opens a passage for a little stream down to the village of Maksūra in the plain of Damascus. We here observe a subterranean aqueduct for the collection of water, similar to those on the plain of Damascus. The circular openings surrounded by low mounds of earth and stones, continue in a long line parallel to our path. On the N. side of the plain we can see the white mounds that mark the course of another aqueduct.

Jerid (1½ h. from Muaddamiyah) is a large and unusually clean village, the capital of a little province, and the residence of an *Agha*, or border chieftain, who has a force of 150 horse to keep the Bedawin in check. In the

house of the *agha* the traveller usually spends his first night, amidst a crowd of irregulars and guests from the desert tribes; but he will experience no rudeness or incivility; on the contrary, he is treated with respect and hospitality. The inhabitants of Jerid, and indeed of this whole region, are strong, hardy, and industrious—living in comfort on the produce of their fields and their flocks. Frequent struggles with Bedawy *ghazis*, give them a warlike and independent bearing; yet they are peaceable when left alone, and have none of that tendency to pilfering, plundering, and blustering which characterises so many of the villagers of Palestine. Most of them wear the *kufiyeh* and *abba*, like the Bedawin, but their under garments consist of wide *shroud*, and a short red or brown spencer. The soil of the plain is fertile and well cultivated, producing abundant crops of wheat and barley. On the E. side of the village is a large salt marsh, white and glistening like a sunlit lake. When the warm beams fall upon it, a white vapour rises, assuming strange fantastic forms. The salt is carried to Damascus, but, being slightly impregnated with nitre, it is scarcely fit for domestic use.

The name Jerid enables us to throw some light on one of the obscure routes in the itinerary of Antonine, which reads as follows:—

ITER AB EUMARI NEAPOLI M.P.
COXXVII.
GERODA M.P. XL.
THELESEA XVI.
DAMASCO XXIII.
&c.

No such name as *Eumari* is mentioned elsewhere, and it is differently spelled in different MSS. The sound of the word and the direction of the route seem to indicate that *Palmyra* is the city referred to. *Geroda* is doubtless *Jerid*. The distance from *Eumari* to *Geroda* is given at 40 Rom. m.; but if for *XL.* we write *LXX.*, we have about the true distance of *Palmyra* from *Jerid*. *Thelsea* I have already stated is probably identical with *Maksūra*, and the old

mud ran down the glen of the Mukub-rit past Ruheibeh.

An hour after leaving Jerid we pass the small village of 'Atny, and then sweep on eastward through a wide desolate valley, bounded on the rt. and l. by bleak grey hills. We are now in the desert. The ground is covered with small fragments of flint and limestone, through which a sickly grass tuft, or a half-withered weed, here and there springs up. Not a tree, not a green shrub appears within the range of vision, and animal life is equally rare, for, except chance throws in our way a troop of gazelles or a band of Bedawin, we travel for hours without seeing a living creature. A gravelly soil, an undulating plain, and naked mountain sides are ever around us, with an unclouded sky above, and a fiery sun pouring down burning rays upon the parched landscape from morning till night. Yet, desolate as the country is, we occasionally see traces of an ancient road, and at every few miles are the ruins of castles or caravansaries intended for the accommodation of a commerce long since annihilated.

Kuryetein is 10 h. from 'Atny. It is a large village; about two-thirds of the inhab. are Muslims, and the remainder Christians of the Jacobite Church. It is situated in the centre of the valley along which we have travelled, and which continues unbroken to Palmyra. A low spur from the southern mountain range runs out nearly to the village, and at its extremity are copious fountains. This, being spread over the soil by numerous canals and ducts, creates a little paradise in the midst of a dreary waste. But while the water thus dispenses blessings, it brings a curse and a spoiler, in the shape of flocks and herds of the Sab'a, with whom the neighbourhood of Kuryetein is a favourite camping-ground. Some broken columns and large hewn stones, built up in the walls of the modern houses, and strewn among the lanes and surrounding gardens, show that the place has

seen better days, and that it was the site of some ancient city. In the province of Damascus there was an episcopal city called *Koradza* (*Kopasza*), mentioned in connection with Palmyra, Jambruda, &c.; and in this we can easily recognise the name Kuryetein. Its copious fountains, the only ones which exist in a wide district, lead to the supposition that it may be that *Hazar-enan*, "Village of Fountains," which Ezekiel mentions as on the border of the territories of Damascus and Hamath towards the E. (Ez. xlvi. 17; xlviii. 1: comp. Num. xxxiv. 9, 10.)

The broad valley in which Kuryetein stands runs due E. to Palmyra, a distance of more than 40 m.; gradually increasing from about 4 to 8 or 9 m. in breadth. Its features are everywhere the same, bleak and bare; and the mountain ranges that shut it in on the rt. and l. are uniform. There is no water, and hence the difficulty of taking horses to Tadmor, a march of at least 15 h. (on horses) without well or fountain. The sheikh generally wishes to get over this part of the route as quickly as possible for two reasons—1st, because there is no resting-place; and 2nd, because it is a favourite road for *ghizas* coming from the E. to seek plunder along the borders of Syria. Under such circumstances we gladly yield to his wishes, and with a single rest of an hour or two to make a cup of coffee, and stretch our weary limbs, we perform our 20 hours' march on dromedaries.

This has probably been the leading route from Mesopotamia to Syria from the earliest ages. In such a region the line is necessarily regulated by the water; and the abundant fountains of Palmyra and Kuryetein must ever have been important to caravans and migrating tribes. When Palmyra was in its glory, along this route the wealth of Persia and India was conveyed to Syria and Europe. Palmyra is now a heap of ruins; and the channel of commerce is dried up.

8 hrs. from Kuryetein we reach a solitary ruin, like a tower, standing

in the open plain. It has an ornamented door; and the presence of several crosses among other ornaments show that it was at one time used as a convent. About 300 yds. to the N.E. is a circular reservoir, with the traces of an aqueduct running southwards towards the mountains. This was doubtless a station for caravans. In 10 hrs. more the mountain ridge on the rt. sweeps to the N.E. and runs diagonally across the mouth of the valley, leaving only a narrow opening near the centre. On the sides of this opening we perceive curious square towers, scattered about irregularly; some of them low down, others on the top of steep banks—these are the tombs of Palmyra. On the summit of the highest peak, about a mile to the E. of the opening, stands the castle. We enter the broad pass, and a few minutes brings us to a point where the city suddenly bursts upon our view. It is a strange scene. Syria has nothing to compare with it. Ruins so extensive, so desolate, so bare, exist nowhere else. Long lines of columns, irregular clumps, and single pillars, rising up out of huge piles of white stones; fragments of gateways, and arches, and walls, and porticos; and the vast pile of the Temple of the Sun away beyond them all. With all we have heard of Palmyra, we are so much astonished that we can scarcely believe it to be real. While we wonder, the dromedary sweeps on, ascends what seems to be a flight of steps in ruins, passes a massive but shattered and patched gateway, and, winding through some filthy lanes, kneels before the wretched dwelling of the Sheikh of Tadmor.

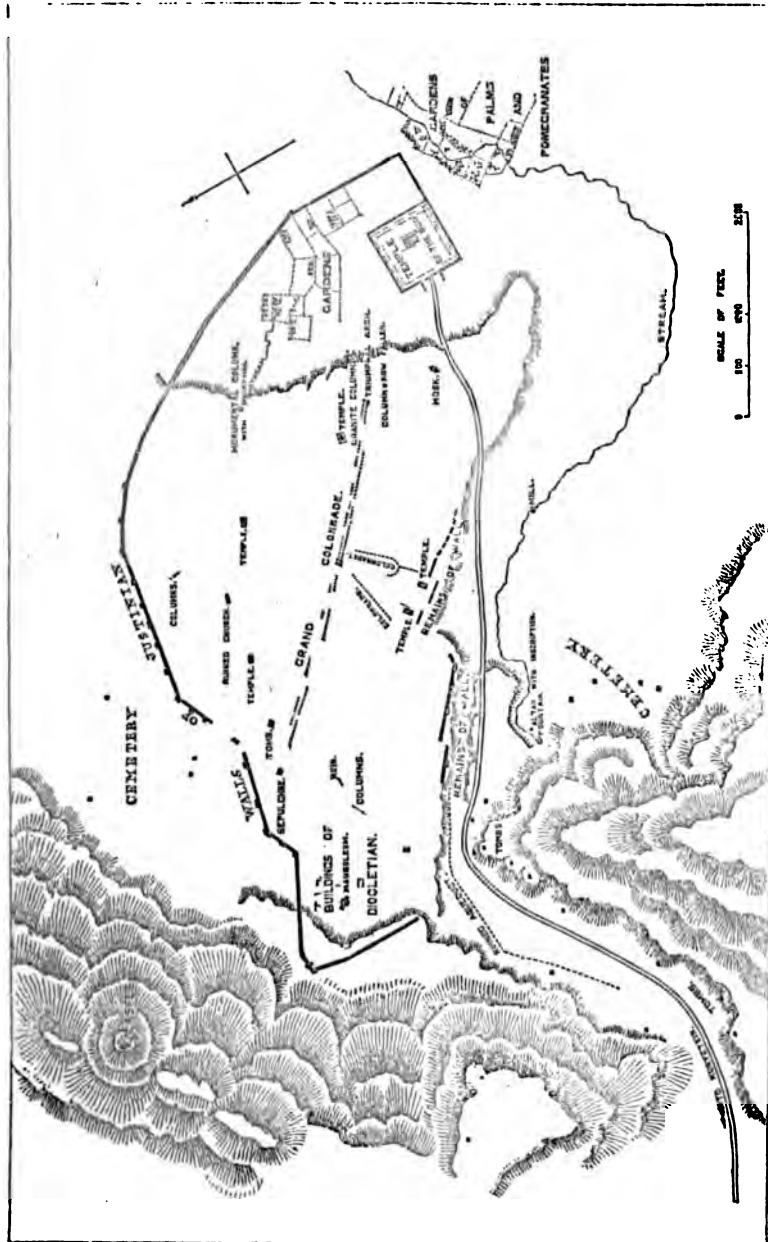
PALMYRA, OR TADMOR.

The situation of Palmyra resembles that of Damascus; but it wants an Abana and Pharpar to convert a desert into a paradise. It lies along the base of a white limestone ridge, which runs from S.W. to N.E. Opposite the ruins is a glen cutting through the

ridge into the valley of Kuryetain, and containing a torrent-bed so dry and parched that one would suppose no water had flowed in it for centuries. It runs for some distance into the plain, receiving a streamlet from a sulphureous fountain at the base of the hills, which irrigates a few gardens of palm-trees and pomegranates. On the undulating ground along the l. bank of this wady stands the city. On the E. and S. a desert plain, almost smooth as the sea, extends to the horizon; the only spot on its gray surface being a glistening salt marsh about 2 hrs. to the S.E.

Before proceeding to examine the remarkable ruins of this remarkable city, we shall glance at its history, that we may be able to understand the seeming mystery of so much splendour in the desert.

Historical Sketch.—Solomon king of Israel was a commercial monarch. His ships from Ezion-gober visited the eastern coast of Africa, and his traders traversed the deserts of Arabia, to convey the luxuries and wealth of foreign lands to his little kingdom. A secure route for the caravans that imported the treasures of India, Persia, and Mesopotamia was of great importance; he therefore built “Tadmor in the wilderness.” (1 Kings ix. 18; 2 Chron. viii. 4.) Its situation, about midway between the Euphrates and Syria, and its copious fountain, the first requisite in a desert station, rendered it a fit spot for the erection of a commercial dépôt and resting-place. Its importance would naturally vary with the fluctuations of commerce, but for nearly 1000 years subsequent to this period the name of Tadmor does not occur in history. Pliny mentions it. It was then a large city; and from the peculiarity of its situation in a desert, on the confines of the hostile empires of Rome and Persia, it had hitherto retained its independence. The beautiful tombs still existing prove that even in that age it was not wanting in architectural taste and skill. About the year A.D. 130 Palmyra submitted to the emperor Adrian,



and passed under the protection of Rome. Adrian adorned the city with many of those temples and colonnades which are so grand even in their ruin; he gave it his own name *Adrianopolis*, and raised it to the rank of a colony. From this period the influence and wealth of Palmyra rapidly increased. Though nominally subject to Rome, it had a government of its own, and was ruled by its own laws. The public affairs were directed by a senate chosen by the people; and most of its public monuments were built, as the inscriptions show, by "the senate and people." For nearly a century and a half this prosperity continued, and it was only checked at length by the pride it generated.

The story of the unfortunate Valerian is well known. Being captured by the Persians, his unworthy son did not use a single effort to release him from the hands of his conquerors. *Odeinathus*, one of the citizens of Palmyra, revenged the wrongs of the fallen emperor, and vindicated the majesty of Rome. He marched against the Persians, took the province of Mesopotamia, and defied Sapor beneath the walls of Ctesiphon (A.D. 260). The services thus rendered to Rome were so great that Odeinathus was associated in the sovereignty with Gallienus (A.D. 264). He enjoyed his dignity but a short period, being murdered by his nephew at a banquet in the city of Emesa, only 3 years afterwards. His reign was brief but brilliant. Not only was Sapor conquered, and Valerian revenged, but Syrian rebels, and the northern barbarians who now began their incursions into the Roman empire, felt the force of his arms.

He bequeathed his power to a worthy successor—*ZENOBIA* his widow; and the names of Zenobia and Palmyra will always be associated so long as history remains. The virtue, the wisdom, and the heroic spirit of this extraordinary woman have been seldom equalled. At first she was content with the title of regent during the minority of her son Vaballatus, but unfortunately ambition prompted

her to adopt the high-sounding title of "Queen of the East." She soon added Egypt to her possessions in Syria, Asia Minor, and Mesopotamia, and ruled over it during a period of 5 years. In A.D. 271 the Emperor Aurelian turned his arms against her; and having defeated her in a pitched battle near Antioch, and in another at Emea, he drove her back upon her desert home. He then marched his veterans across the parched plain and invested Palmyra, which capitulated after a brief struggle. Zenobia attempted to escape, but was captured on the banks of the Euphrates and brought back to the presence of the conqueror. She was taken to Rome, and there, covered with her jewels, and bound by fetters of gold, she was led along in front of the triumphant Aurelian. Zenobia deserved a better fate. If common humanity did not prevent the Roman citizens from exulting over an honourable though fallen foe, the memory of her husband's victories, and of his services rendered to the state, might have saved her from the indignity of appearing before a mob in chains.

Aurelian took Palmyra in A.D. 272, and left in it a small garrison, but soon after his departure the people rose and massacred them. On hearing of this the emperor returned, pillaged the city, and put the inhabitants to the sword. It was soon repaired by the orders of the conqueror, and the Temple of the Sun rebuilt; but it never recovered its former opulence. Twenty years later, under the reign of Diocletian, the walls of the city were rebuilt. The period of Palmyra's grandeur was now past, and we have scarcely a notice in history of its decline and fall. It became the seat of a bishop, and after its capture by the Saracens still remained for some centuries a strong town. From a very remote age—perhaps from the days of Solomon—it contained a large colony of Jews, and in the 12th centy. Benjamin of Tudela estimated their numbers at 4000. Now about 50 wretched hovels, built within the court of the Temple of the Sun, repre-

sent the city of Zenobia. The Jewish colony has long since disappeared.

The Temple of the Sun is the finest ruin in Palmyra, and for extent and grandeur is second to none in Syria. It consists of a square court, 740 ft. on each side, encompassed by a wall 70 ft. high. Externally this wall has a projecting base, and a range of pilasters supporting a plain frieze and cornice. A considerable part of it remains perfect. The entrance was on the western side through a triple gateway, ornamented by a portico of 10 columns now destroyed. The central door was 32 ft. high and 16 wide. Its sides and lintel were monoliths richly sculptured with garlands of fruit and flowers. They still remain, though greatly shattered and half concealed by Saracen additions, built when the temple was converted into a fortress. Round the interior ran a double colonnade, each pillar of which had a bracket for a statue. Noble cloisters were thus formed similar to those in the Temple of Jerusalem. Nearly 100 of these columns still stand, some of them with their entablatures.

At a little distance from the centre, towards the south-eastern angle of this court, stands the temple, or *naos*. It is a remarkable building, I believe unique in design. A single row of fluted Corinthian columns 64 ft. high, with bronze capitals, encompassed the shrine, supporting an unbroken entablature ornamented by festoons of fruit and flowers, held up at intervals by winged figures. A doorway is curiously placed between two columns in the W. side, not in the centre of the building. Opposite this door is the entrance to the cell, and in a line with the two is the main door of the court. The sculptures on the door of the cell resemble those of the temple at Ba'albek, and are not inferior in design or execution. On the soffit is an eagle with expanded wings. The walls have pilasters opposite the columns, and windows between them; while at each end, in addition to the

pilasters, are two Ionic semicolumns. The interior has been much defaced, apparently by converting it into a mosque. The roof is gone; but at each end is a small chamber or recess with a monolithic ceiling richly sculptured. That on the N. side is remarkable as having the signs of the Zodiac in relief round the circumference of a circle, within which seem to have been figures of the principal deities. The persevering efforts of fanatical Muslems have well-nigh obliterated them. The view of this court gained from the top of the wall near the N.W. angle is one of the most remarkable in Syria. The confused masses of ruins; the immense number of columns, some with their shafts broken midway, others standing perfect but all alone, others again surmounted by their entablature; and the temple itself rising in the centre of all, shattered but still magnificent in its ruins; and then the modern huts clinging like swallows' nests to the sides of massive wall and pillar. What a compound of grandeur, desolation, and wretchedness!

The Great Colonnade is the next wonder of Palmyra. In going to it we pass the fragments of a large monumental column which a French antiquarian blew up, or rather *down*, some years ago. What his object could have been in this act of vandalism it is impossible to tell. The colonnade commences, as may be seen from the plan, about 300 yds. from the N.W. angle of the court of the Great Temple; and here stand the remains of a triumphal arch, too profusely decorated perhaps for strict classic taste. There were originally 4 rows of columns in the colonnade, or at least such was the design, as may be seen from the plan of the arch; thus forming a central and two side avenues, which extended through the city a distance of about 4000 ft. Each column had on its inner side a bracket for a statue. When this colonnade was complete it must have contained above 1500 columns; of these more than 150 still occupy their places, and long ranges

lies prostrate. The height of the order, including base and capital, is 57 ft. The proportions are good, but the details are not finished with the same taste or skill as those of the Temple of the Sun. One remarkable feature of the colonnade is, that it is bent slightly in the middle; and this adds wonderfully to the perspective effect. At the bend stand 4 square piers, probably where another street crossed; and on the S. side are ranges of columns that seem to have been connected with a forum. The age of the colonnade it is impossible accurately to fix; but it is highly probable that it and the other buildings immediately adjoining formed part of a magnificent plan of the Emperor Adrian. There is evidence from inscriptions that it was constructed before A.D. 238, as this date is found underneath one of the brackets.

Near the triumphal arch are 2 or 3 shafts of red granite; one measures 30 ft. in length, and is 3 ft. in diameter. How it was brought here is a mystery.

A monumental column stands alone a few hundred yards N. of the triumphal arch. It is of the Corinthian order, about 60 ft. high, with a long Greek inscription on the pedestal, recording its erection by the Senate and people in honour of *Alilamis*, in the year 450, A.D. 138.

From hence we proceed westward through heaps of rubbish and piles of stones, leaving the ruins of several temples or public buildings to the rt. and l. On the portico of one of these, near the colonnade, is a Hebrew inscription: the structure may have been a synagogue. The immense number of columns attracts attention; here standing singly, there in groups of two or three, as if they had been attached to a building; while in other places they are seen in broken rows, as if in the line of streets. Hundreds of them strew the ground in fragments mingled with the sculptured stones of their entablatures. The city wall runs in a zigzag line at some dis-

tance to the rt.; it is in places still 10 or 12 ft. high, but mostly almost level with the ground. Beyond it, in the plain, is a large cemetery, consisting of a few tower-like mausoleums, and a vast number of subterranean tombs, whose positions are indicated by the gentle undulations of the surface. The latter would repay excavation. It is highly probable that many of them have escaped the hands of the destroyer, and contain interesting, if not valuable, relics of the old Palmyrenes.

Near the western end of the Great Colonnade are two beautiful mausoleums. One, a little to the N., had a portico of which only two columns are *in situ*, and these are worn by the action of the weather. In the interior is a large sarcophagus richly ornamented with satyrs and garlands of flowers and fruits: the other faces the termination of the colonnade, and thus occupies a noble site, of which it is worthy, for it is one of the finest buildings in the city. There is a portico of 6 columns, each a monolith: the cell is nearly square, and round three sides of the interior are *loculi* for bodies. Between the tiers of *loculi* are semicolonnades supporting a frieze and cornice, ornamented with garlands.

A little farther to the westward is a remarkable group of buildings on the lower slope of the hill, overlooking the city and the plain. The highest structure is, like some others in Palmyra, unique in design. It is impossible to tell whether it was intended for a temple or a mausoleum. In front was a portico of 4 columns, only one of which remains; but at each side were porches like wings supported on 5 rows of columns, 4 in each row. The cell is about 100 feet long, with a semicircular recess at the far end; it is nearly prostrate, but the foundations can be traced. We are struck with the richness of the scroll-work on the frieze, and the beautiful finish of the acanthi on the capitals, still perfect. Upon a broken architrave is a fragment of a Latin inscription, con-

taining the names of Diocletian and the Caesars Constantius and Maximianus, proving that the building was erected between A.D. 292 and 305.

Just below this are the ruins of a smaller temple of great beauty. Several fragments of fluted columns occupy their places. Piles of hewn stones and columns and architraves cover the ground, showing how rich this corner of the city was in public buildings. It is strange to see so complete an overthrow, and yet how gently time has dealt with the materials. The sculptures and carving are in many places as fresh and sharp as when finished, and the stones are square and perfect. Time has not been the destroyer here; nothing but the earthquake's shock could accomplish such a work.

In descending from this place into the valley we pass the ruins of an aqueduct which runs through the glen and across the great valley beyond in a N.W. direction. It doubtless brought a supply of water to the city from some source in or near *Jobel el-Abiad*.

The *tombs* of Palmyra are among the most interesting of its monuments: they are scattered round the city,—in the plain, on the lower slopes of the hills, on both sides of the glen, and two or three are perched on high summits. Rock-tombs, so common throughout Syria and Edom, are unknown. These tower-like structures take their place, and seem to be peculiar to the Palmyrenes, being only found here and in the Hauran, where, as we learn from inscriptions, some Palmyrenes were settled. The most beautiful of the tombs stands in the glen near the road to Kuryetoin; and it may serve as a specimen of the whole, though there are many others deserving of a careful examination.

This tomb is a square tower, 30 ft. on each side, and about 80 ft. high, divided into 4 stories, and slightly tapering. A handsome door with a deep moulding and pediment admits to the interior. Over it is an arched window, beneath which, on a projecting slab,

is a recumbent figure. A Greek and Palmyrene inscription on a tablet informs us that this monument was built as a family tomb by *Elablos*, in the year 414 (A.D. 102). We first enter a chamber 27 ft. by 10, and about 20 high. Along each side are 4 fluted Corinthian pilasters, with tiers of *loculi* between them for the reception of bodies. Opposite the door is a shallow recess with a simicolumn on each side supporting a plain cornice. Within the recess are 5 busts in relief, each having a short Palmyrene inscription attached to it. Over the cornice is a projecting slab like the lid of a sarcophagus above which are 4 other busts with inscriptions. The interior of the doorway is ornamented with pilasters, and has a large bust over it. Beside the door, to the l., is a narrow staircase, leading to the upper stories; and above the opening are 5 busts in 2 rows. The ceiling is rich and beautiful; it consists of heavy slabs of stone, panelling and painted. Each of the outer line of panels has a white flower in relief, and each of the central ones a bust on a blue ground. The colours are fresh, but the busts are all mutilated. The plan of the upper stories is the same as that described, but there is less ornament. The mode of sepulture seems to have been to embalm the body, place it in one of the *loculi*, and then seal up the opening. Fragments of mummy-linen have been discovered, similar to that in the tombs of Egypt.

This singular and beautiful building is a specimen of the mausoleums of Palmyra: more than 100 similar are seen along the mountain sides, and in the plain at their base—many of them heaps of ruin; some with the walls standing, but the interior destroyed; while a few are almost perfect. One, not far distant from that described, has a Greek and Palmyrene inscription recording its erection by *Giechos* in the year 314. (A.D. 2.) They all seem to be of an earlier date than the Roman conquest; and the style must therefore be regarded as purely Palmyrene.

The greater part of them contain

inscriptions in the Palmyrene character *only*, and these seem to be older than those that have a Greek translation attached. The inscriptions in the interior are exclusively Palmyrene, and probably contain only the name of the deceased with a date. Perfect transcripts of all these inscriptions would form a most interesting collection.

We now descend to the fountain at the base of the hill on the right side of the mouth of the valley. From a cave-like opening, which seems to run some distance under the hill, issues a fine stream : the water is slightly tepid, emits a whitish vapour, and is impregnated with sulphur; but after flowing half a mile it becomes palatable. This fountain is considerably below the level of the city, and the water could never have been conducted except by artificial means within the walls of Justinian; neither is the supply sufficient for the wants of a large population. Beside the fountain, on an altar-shaped stone, is a Greek inscription, recording the erection or dedication of something "to the most sublime, powerful, and propitious Jove," in the year of the Seleucidae 474, A.D. 162. To the S. of this lies a large cemetery. There are 15 or 20 tower-tombs of an older type than that above described. In one of them are two mutilated statues, life size, with flowing robes, and close jackets curiously and elaborately plaited and laced over the chest. The heads and arms are gone, but the outlines of the figures show boldness and freedom of execution. Near this place are many subterranean tombs; a few of them open, but most of them, apparently, as they were left after receiving their last tenant; their positions being only indicated by the undulations of the ground. One of them was accidentally opened a few years ago by the roof giving way while a camel was passing over it. The interior is cruciform, with 8 tiers of *loculi* in each compartment. It was hewn in the soft rock, arched overhead, and shut by folding doors of stone ; the passage

to the door was probably an inclined plane, and filled up with earth : several statuettes and other ornaments were discovered in it. There is something here to tempt the enterprising antiquary. Neither Bedawin nor villagers seem to suspect the existence of these sepulchral chambers, though a glance at the ground shows their position. In one of them Cyril Graham, Esq., found a small boldly-executed bas-relief of female figures offering sacrifice, with a Palmyrene inscription below.

The walls of the city shown on the plan are of the age of the emperor Justinian, who fortified Palmyra long after it had begun to decline. On the N.W. and N. they are in the best preservation, and here one or two of the old gates may be made out. They sweep round in a zigzag line till they join the N.E. angle of the Great Temple. Thence they were carried along the N. bank of the wady; but now, except in one or two places, no trace of them remains. They are about 3 m. in circumference. Beyond them, however, on the N. and S., are many, though indistinct, traces of buildings, and some few marks of older fortifications, which show that the city in its best days occupied a much larger area. The buildings, columns, and walls are all of compact limestone, with the exception of the few granite shafts already referred to. It is so fine and firm in texture that it receives a polish almost equal to marble. It is of a yellowish white colour.

The Castle deserves a visit on account of the view it commands. It occupies the summit of one of the highest peaks of the mountain range. A deep moat, hewn in the rock, surrounds it; and as the bridge is broken down, it is no easy task to effect an entrance. The interior is in a tolerable state of preservation, and might still be defended by a few resolute men against a host of Arabs. It is of recent date—certainly not earlier than the time of Tamerlane; but there are no inscriptions and no trustworthy data to

determine either the age or name of its founder. Tradition ascribes it to some Druze prince who built it as a refuge in case of defeat and banishment. This story was told to the Aleppo merchants, the first Europeans who visited Palmyra in modern times. (A.D. 1691.) Some repairs and patch-work in the city walls appear to be of the same date as the castle; and probably we may ascribe them to the Turks under Sultan Selsim, immediately after the capture of this country. (A.D. 1519.) Be this as it may, the place forms an important outpost for the defence of the Syrian border against the Bedawin, and for the protection of the line of traffic to Persia. A few light guns mounted on the walls, and served by a brave garrison, would keep all the tribes of the desert in check. In summer the fountain is one of the principal watering-places of the Sab'a. Tons of thousands of their camels must perish if cut off from it. Any government, therefore, possessed of wisdom and energy, would at once occupy Palmyra.

The view from the castle is wide and desolate. Turning E., the ruins of the city lie at our feet; and beyond them is the great desert. Turning W., bare white mountain-chains are before us, with a long valley between them, equally bare and white, opening like a vista, and revealing in the far distance the pale blue summits of Lebanon.

The gardens lie on the S. side of the temple. They are enclosed by high mud walls, and have diminutive stone doors, rifled from the crypts and tombs of other days. The villagers thus endeavour to keep their dates, pomegranates, and vegetables from the all-devouring Arabs. It is seldom, however, with all their precautions, they can gather their fruit in peace.

The name *Tadmor*, as well as *Palmyra*, is generally supposed to signify "Palm," or "City of Palms;" and after all that has been said and conjectured on the subject, the supposi-

tion seems to be the most probable. The root is *Tamar*, which in both Hebrew and Arabic signifies "Palm;" and *Tadmor* is perhaps a corruption of *Tatmor*, "City of Palms," of which the Latin *Palmyra* is a translation; the modern Arabic, pronounced *Tadmur*, is a mere copy of the Hebrew.

Instead of returning direct to Damascus we may make a détour to Hums, the ancient Emesa—that is, if time be no object, and if Sheikh Miguel will consent. From Palmyra to Hums direct is about 80 h. fast riding on a dromedary, through a dreary waste. A march along this route will give us some idea of the enterprise and spirit of the Romans who pursued and captured Zenobius. Another and more interesting, but longer route, is to Kuryetein; thence to Hawarin (3 h.), a small Mualem village containing the ruins of a square tower and two churches built of old materials. Some Corinthian capitals and a few bases of white marble tell a tale of better days. Thence to *Siddid* (3 h.), a village of Jacobite Christians. There are no remains of antiquity here, though there cannot be a doubt that this is the site of *Zedad*, a city on the N.E. border of the "Land of Promise." (Num. xxxiv. 8; Esek. xlvi. 15.) The place is important, as tending to fix, in connexion with Riblah, Ain, and one or two other places, a much-disputed boundary (see below, Rte. 40). *Siddid* is the head-quarters of the Jacobite Church in Syria. The people are brave, spirited, and industrious; and though hated by all other Christian sects, encompassed by Bedawin, and oppressed by the government, they live and prosper. Many little colonies have gone out from them and settled in Hums, and two or three villages in its neighbourhood. Arabic is their only spoken language; but many of them read Syriac, and the Church service is conducted in that language. From *Siddid* to Hums is about 10 h. across an undulating

plain, now desolate to within a few miles of the latter city.

For a description of Hums see below, Rte. 46.

In going from hence to Damascus we follow the post route. It runs due S. over an open fertile plain, partially cultivated, passing two small villages, Shinshar and Shemain, built within the walls of old khana. This part of the road is infested by Bedawy robbers, who often plunder large caravans.

Hasya is the first station (6 h.). It also stands within the walls of a caravansary. An agha resides here with a nominal force of 150 horsemen to keep the Beduwin in check, and guard the road. Occasionally, when the enmity of some desert tribe is roused, the office is no sinecure. A few years ago the agha was attacked by a war party of the Wulid 'Aly, and he and 18 of his men were left dead on the plain. The present agha is a liberal and enlightened man, and he exerted himself nobly to defend the Christian inhabitants in his district during the massacre of 1860.

A few miles to the N.W. of *Hasya* the main ridge of Antilebanon sinks suddenly into the plain of Hums. The northern end of it is intersected by a wady, through which a road passes from *Hasyah* to *Riblah*, 3½ h. distant.

Kara is the next station (6 h.). In going to it we pass *Bureij*, a small village within a fortified khan, built on a spur of Antilebanon. High walls, and an iron-plated door, keep the inhabitants in safety; but their flocks often suffer from sudden raids. A few miles farther on, in a shallow wady, is a cluster of springs called 'Ayún el-'Alak—a famous spot for plunderers. Along this road, on elevated sites, are the ruins of watch-towers; proving that at one time the country had a government interested in the protection of life and property.

Kara is a large village with a mixed population of Moslems and Christians, and having an *Agha* for its chief. It contains two khana, fast falling to

ruin; and among the houses we can see large hewn stones and a few columns. It is the site of *Comechara*, which is several times mentioned as the seat of a bishop in the early centuries of our era. It has one ruined church, and another converted into a mosque. Upon the wall of the latter is a mutilated Greek inscription, of which we can make out the words ΑΘΑΝΑΣΙΟΣ ΕΠΙΣΚΟΠΟΣ—"Athanasius, bishop."

Nebk, 2½ h., Pop. about 2000, one-third Christians. The inhabitants, Christians and Moslems, are a sturdy, independent, and industrious race; their houses are neater and more comfortable than one usually meets with among the villages of Syria; and their fields and gardens are well cultivated. A bishop of the Syrian Catholic Church resides in the village; and a branch of the Protestant mission at Damascus has been established. Public worship in the Arabic language is regularly conducted every Sunday, and schools are maintained by the mission both in *Nebk* and *Deir 'Atiyeh*, a village 1½ h. N.E.

Yabrud 1½ h., Pop. about 3000; nearly one-third Christians; the seat of a bishop. This is one of the most prosperous villages in Antilebanon. The houses are large and substantial; the fields, orchards, and vineyards patterns of neatness; and the whole aspect of the place thriving. Madder-root is extensively cultivated both here and in *Nebk*. It is carried to the markets of Antioch and Damascus, where it is sold to the agents of European houses. The government by a suicidal policy lays a duty upon it. In *Yabrud* is a very ancient church, remodelled in modern times. There are also two or three curious old square towers now half ruinous. Fragments of columns are seen in the streets and walls of the houses; and in the cliffs of the beautiful glen to the W. are many excavated sepulchres and sarcophagi. *Yabrud* is evidently a very old site, and we have little difficulty in recognising in the name *Yabrud* the

Jabrud of Ptolemy, and the episcopal city *Jambruda*, whose bishop, Genadius, was present at the Council of Nice. The situation is pleasant and salubrious—at the eastern base of one of the side ranges of Antilebanon, and in the mouth of a romantic glen which divides the ridge, and is filled with the foliage of the apricot, walnut, and vine.

M'aldū is for situation one of the most romantic villages in the country. It is 3 hrs. from Yabrud, and lies at the base of the same ridge. The houses cling to the side of a lofty cliff at the mouth of a sublime ravine, which reminds one of the Sik at Petra. It cuts quite through the mountain range; its sides are perpendicular, and in places so close to each other that a horse cannot pass. The surrounding cliffs are honeycombed with tombs, and on some of the large fragments of rock are rude figures in relief, with illegible Greek inscriptions. Some few ruins are scattered about among the houses of the village, and the orchards below. Beneath, and indeed partly under, one of the highest cliffs is the Greek convent of St. Thecla, and on the top of another cliff is a small Catholic convent. The whole population, Muslims as well as Christians, speak the Syriac language, though they also know Arabic; and they retain in their marriage and funeral ceremonies many of the rites peculiar to the Jacobite church, clearly showing their origin. Two other small villages—Ain et-Tinch, ½ h. down the glen, and Bukhā, 1. h. distant on the heights above—though now inhabited solely by Muslims, also use Syriac; these are the only places in Syria where that language is the vernacular. M'aldū is the site of the ancient *Magluda*, an episcopal city subject to the metropolitan of Damascus. An hour distant S.W. in a wild cleft of the mountains stands the hamlet of Jubb 'Adīn; the rocks round it, like those of M'aldū, are filled with tombs.

The road from M'aldū to Damascus leads along a parched and dreary

plain, varied here and there by a few vineyards and fig-orchards. Leaving the small villages of Tawāñy and Akrauber on the l., we reach Ma'arrā in 4½ hrs., inhabited by Christians. It is about 2 m. S.E. of Saïdnāya. Crossing two bleak ridges, we descend to the plain of Damascus beside Burzeh (2 hrs.), and then an hour's pleasant ride brings us to Bab Tūma.

ROUTE 36.

DAMASCUS TO BEYROUT DIRECT.

By diligence 13½ hours.

The new road constructed a few years ago by a French company, and still managed by them, makes the journey from Damascus to Beyrout comparatively easy and pleasant. The horses are good; the diligence tolerable, though very hot in summer, and cold in winter; and the road itself not worse than some of the Swiss mountain-roads. The diligence starts from Damascus and Beyrout every morning, and during the summer an additional small carriage is put on every second day. To prevent disappointment it is well to secure seats two or three days beforehand, as passengers are numerous and the accommodation limited. The fare for the *coupé* is 145 piastres (about 21s.), and for the interior and banquette 101 piastres (17s.). From Damascus to Beyrout the journey is usually accomplished in 13½ hrs.;

but from Beyrouth to Damascus requires 14½, owing to the difference in elevation.

The new road passes up the sublime gorge of the Abana, across the desert plain of Sahra, past Dimas, and through the ravine to Khan Meithelon, as described in Rte. 32. It then crosses a low ridge and enters *Wady el-Kurn*, "The Valley of the Horn," one of the wildest passes in Antilebanon, and formerly one of the most dangerous. It was a favourite haunt for robbers. The ravine is nearly 3 miles long, and varies from 50 to 100 yds. in width. The bottom is a rocky torrent-bed, and the sides are naked cliffs and jagged rocks, whose fissures are filled with dwarf oaks, wild plum, and other trees and shrubs.

To *Wady el-Kurn* succeeds a little upland plain called *Sahl Judeideh*, crossing which, and a low ridge beyond it, the road enters the long glen of *Wady Harfr*, which leads down, by many a picturesque winding, into the plain of *Buk'a*'s. On reaching the mouth of the glen *Mejdel* is before us on the opposite border of a little side plain, lying close to the base of a low line of tell. One of these tells, immediately above the village, is crowned by the ruins of a beautiful temple, which well deserves a visit. The walls of the cell are almost entire, and consist of a projecting basement of enormous stones, some of them measuring 24 ft. by 6; over this rises the superstructure of bevelled masonry. The portico is gone; but the columns lie about in huge fragments. One piece is 24 ft. long, and 4 ft. in diameter. The doorway is much shattered, though the massive monolithic jambs have almost defied time and the destroyer. The interior was ornamented with fluted semi-columns of the Ionic order, supporting a deep cornice, and having intervening niches for statues. The style is simple, chaste, and massive; and the building is evidently of earlier date than the temples of Ba'albek and Palmyra. The view it commands is magnificent, embracing nearly the whole plain of *Buk'a*'s, with the mountain-chains on

each side. The *Buk'a*'s is smooth as a lake; and the artificial mounds which here and there dot its surface might pass for islands. The snowy summit of Hermon is seen on the S. rising high above intervening hills.

Chalcis.—40 min. N.E. of Mejdel, near the base of the mountains, lie the ruins of this old city. They cover a rectangular space of about a square mile, surrounded by a prostrate wall. In the interior are a few mounds of rubbish, out of which some fragments of columns here and there project; and 2 or 3 miserable hovels are now the only representatives of a royal city. Less than ½ m. N. is the great fountain of 'Anjar, from which the water was formerly conveyed in an aqueduct to the city. Of the origin of the city nothing is known; and there are no ruins from which we might form a conjecture as to the age of its erection. Ptolemy the son of Mennaeus is mentioned by Strabo as ruler of a province of which Chalcis was capital. It appears to have included Heliopolis and Ituræa, with the mountain region lying between; but the proper territory of Chalcis was the rich plain of Marsyas, embracing the southern part of the *Buk'a*'s, and probably *Wady et-Teim* and *Merj 'Aydn*.

After Syria was "annexed" by the Romans, Ptolemy continued to hold his possessions. He was succeeded by his son Lysanias, who transferred the seat of government to Abila; and upon his murder by order of Mark Antony the province passed for a time into the hands of Zenodorus. The little territory of Chalcis was now detached from the other districts held by Ptolemy, but it does not appear who was its ruler until the Emperor Claudius gave it to Herod, grandson of Herod the Great (A.D. 41). On his death Chalcis fell to Herod Agrippa II., who held it for 4 yrs. He was succeeded by Aristobulus. This is the last notice of it as a separate principality. It was subsequently united to the Roman province, and received the name of Flavia.

The temple at Mejdel doubtless

owes its origin to some of the princes of Chalcis. It was the usual policy pursued by members of the Herodian family to erect temples or found cities in honour of their imperial patrons. Perhaps Herod Agrippa II., whose taste for architecture is well known, constructed this building as a monument of his gratitude to Claudius.

From Chalcis the road runs over the rich plain crossing the river 'Anjar, a deep stream which rises near Chalcis. From this spot the road is carried nearly due W. past the village of Bir Elias, situated on a high mound, then across the main stream of the Litany, and in a straight course to the foot of Lebanon. Here, about a mile to the l., is seen the village of Kubb Elias, with gardens and orchards. Adjoining it, on a spur of the mountain, is an old castle, said to have been built by one of the Druzo princes of Lebanon. In the side of the cliff near it are several tombs.

A few miles to the r., at the foot of the mountain, the orchards of Mual-lakah are seen at the mouth of a gorge. A short distance up the gorge is Zah-leh, the largest town in Lebanon, and inhabited by Christians.

The road now winds by a series of zigzags and long steep slopes to the summit of Lebanon. The scenery as we ascend is bare, rugged, and uninteresting; but on gaining the summit a scene of singular grandeur suddenly bursts upon the view. We stand on the brow of a magnificent glen; the upper part is like a basin 8 or 9 m. across, the bottom dotted with villages, and the rocky sides sprinkled with pines. Beyond this the glen contracts to a dark wild gorge which descends between lofty peaks to the promontory of Beyrouth; through it we got a peep of the beautiful city—a bright speck, surrounded by dark foliage, and having away beyond it the boundless sea. Wady Hammâna is the name of this glen; and the village of Hammâna, where Lamartine spent a few months during his eastern tour, lies in it at our feet, in the midst of mulberry plantations.

The road descends along the brow of the ridge that bounds the glen of Hammâna on the S. The scenery on the r. and l. is wild and grand. Many large villages are seen clothing the mountain side, and embowered in orchards. Vineyards clothe the valleys and run high up among the rocks and cliffs.

The following elevations, taken by an aneroid, will give some idea of the gradients on this, the only road in Syria:—Watershed of Lebanon, 5600 ft. Centre of Bukt'a, 2578 ft.; distance from watershed about 7 m. Watershed of Antilebanon at the head of Wady Harfr, 3600 ft.; distance from el-Merj, 7 m. Dimas, 3200 ft.; distance from watershed about 8½ m. Damascus, 2200 ft.; distance from Dimas about 11 m. These distances are as the crow flies, and the miles geographical.

ROUTE 37.

DAMASCUS TO BA'ALBEK.

	N. N.
Damascus to Dummar	1 0
Ain Fijch	2 50
Suk Wady Barada, Abila	1 40
Zobdâny	3 0
Surghâya	2 0
Ba'albek	4 90
Total	<u>15 0</u>

This route cannot be accomplished profitably and pleasantly in less than 3 days. The first evening we pitch

our tents by the fountain of Fijeh : the second at Surghays ; and by an early start on the third morning we may get into Ba'albek at noon. The objects of special interest are the scenery and sources of the Abana, and the site of Abila.

We follow the Beyrouth road as far as Dummur, where we turn to the rt. and wind for 45 min. among bare chalk hills, almost white as snow. To these succeed the flinty plain of Salra for nearly an hour more. We then reach the head of a beautiful glen down which we turn to the l., amid terraced vineyards and fig-orchards. Up in the mountain side to the rt. rock tombs may be noticed, one of which has an imperfect Greek inscription. The scenery becomes wilder and grander as we descend. The mountain to the rt. rises in broken cliffs to a height of more than 2000 ft. ; while on the l. is a steep gravelly scree surmounted by a wall of naked rock. In front is the ravine of the Barada filled with foliage, and overshadowed by precipices. The village of Beesima is perched on a mound on the brink of the torrent. Immediately below it the river enters a cleft so narrow that there is not space even for a foot-path along its banks. Here may be seen an old aqueduct tunneled through the side of the cliff ; it seems to have been intended to convey water from the fountain of Fijeh to Damascus. It now serves as a pathway of communication between Beesima and Ashrafyeh, a small village $\frac{1}{2}$ h. down the glen. An old tradition ascribes its construction to some "daughter of a king," Zenobia perhaps, who wished to convey the waters of 'Ain Fijeh to Palmyra.

We now wind up the sublime glen by a path hewn along the bank of the stream. It is everywhere narrow, sometimes rugged, and occasionally dangerous where it passes a projecting cliff on the very brink of the torrent. The winding of the glen affords great variety of scenery, like the moving pictures of a diorama. No description could convey a full impression of the grandeur of this pass. Leaving behind a fountain with a miniature meadow

beside it, we reach the groves and orchards of Fijeh, which line the river, and straggle up the terraces on the steep mountain side. The spreading branches of the walnut cover the path, and poplars rise like spires high above them : while the apricot, apple, and cherry form a dense underwood. We at length reach the hamlet of Fijeh, consisting of some 30 houses, and in 5 min. more we dismount beside the fountain.

The *Fountain of Fijeh* is one of the largest and most remarkable in Syria. It bursts from a narrow cave, under an old temple, at the base of a shelving cliff. The mouth of the cave is small, and partly filled by massive blocks of stone ; through this the pent-up water leaps and foams with a roar like a cataract. It forms at once a rapid torrent, 30 ft. wide, and 3 or 4 deep, which rushes over a rocky bed for 70 or 80 yds., and then joins the Barada. Though not the highest, 'Ain Fijeh is the principal source of the river, its volume being 2 or 3 times that of the other stream. Just over the fountain is a small platform of heavy masonry, and behind it the ruins of a temple, with massive walls, but without any kind of ornament. To the rt. of the fountain is a singular building, 37 ft. by 27, open to the S. ; the walls are 6 ft. thick, built of huge stones, and it was formerly covered by a vaulted roof. The structure is manifestly of remote antiquity.

The valley is about 200 yds. wide ; the bottom along the banks of the stream filled with orchards and poplar groves ; above these are a few vineyards, carried up the shelving mountain sides as far as man can gain a footing ; to these succeed jagged cliffs, which rise to the height of 1000 ft. or more above the river's bed. It is a sweet spot for an encampment. One can spread his carpet upon the little platform over the foaming waters, and muse in peace, lulled by their voice ; or look up at the beams of the evening sun slanting down the glen, tipping with gold the tops of the poplars and the projecting cliffs. No officious cic-

rone will intrude upon his privacy—no sturdy amateur bandit will demand *bakhahish*. Some village girl in her picturesque costume may pause for a moment to look at the stranger, or offer him a blushing apricot from the little basket she poised so gracefully on her head; but from other visitors he feels secure.

Leaving this wild retreat, we wind along the mountain side, high above the stream. The valley soon expands, and the belt of orchards becomes wider; while the hills, being less precipitous, are cultivated in terraces. The effects of irrigation are seen. As far up as the canals and ducts are carried all is fresh and verdant; but above the line all is white and parched. White limestone rocks, and a white soil composed of disintegrated limestone, make the hills look more barren than they really are. Passing Deir Mukurriin and Kefr ez-Zeit, we come, in 1 h. 20 min., to Kefr el-Awamid, a small hamlet with a ruin, apparently of a temple, on the acclivity above it. It gives a name to the village beside it—Kefr el-Awamid, “the village of the columns.” We now cross the river by a modern bridge, and then wind up the right bank for about 20 min. to Sük.

Sük Wady Barada, Abila.—The situation of this village is picturesque, and the scenery round it exceedingly wild. It stands on the rt. bank of the river in the midst of orchards. Above it the glen intersects the central ridge of Antilebanon; but as it makes a sharp turn, we can only see an immense recess in the mountain side, surrounded by cliffs from 300 to 400 ft. high, filled with excavated tombs. In the mouth of this recess lie the ruins of the ancient city of Abila: and in the rocks and cliffs overhead are its cemeteries. No buildings remain entire. In the modern village, and in the walls of the gardens and orchards, are many large hewn stones and fragments of columns: portions of the cliff, too, have been cut away as if to give more space for building. On the opposite bank of the river the remains are more extensive, extending along it for

1 m. 10 min. above Sük a modern bridge of a single arch spans the river, and the road crosses from the rt to the l. bank. This is the narrowest part of the gorge, and the cliffs that shut it in are not more than 100 ft. apart. Clambering up the mountain side on the left bank, we reach one of the most remarkable remains of antiquity—a road cut along and through the rock for a distance of 200 yds. The depth of the cutting is in places more than 20 ft., and the width 12. It terminates at the edge of a cliff, and was formerly carried along on an arched viaduct, or perhaps an embankment, the stones of which now strew the slope below. On the smooth wall of rock in the excavation are tablets containing two Latin inscriptions; each being repeated, with a slight variation, at the distance of a few yards. The larger and more important one informs us that the “Emperors Marcus Aurelius and Lucius Verus reconstructed the road carried away by the river, the mountain being cut through by the agency of Julius Verus, legate of Syria—at the expense of the inhabitants of Abilene.” The date is not given, but it must be about A.D. 164. The inscriptions, which are historically important, are as follows:—

IMICAEISMAVRGANTONINVS AVGARNEIACVBET IMPCAESIAVRELVRVSAVGAR MENIACVSIAM FLVMINIS VIABRVITAM INTERCGSO MONTE RESTITIVERT PBR IVLVERVM LAG PRPRPROVINC SYRETAMICVM SVVM IMPENDIISABILENORVM
--

2.

PROSALVTE IMAVGANTO NINIKTVERI MVOLVSVS	MAXIMVS LEXXVIFFQVI OPERIINSTITIVS
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Immediately below the road is an aqueduct, partly hewn and partly tunnelled in the rock: where tunnelled, it is 4½ ft. high and 2 wide. Beyond the cliff it is carried along the mountain side, and covered in places with large flat stones. Using the aqueduct as a pathway, we may visit the tombs in the precipice beyond. They are plain chambers, with loculi in the sides

and floors for bodies. They appear to have been closed by stone doors, one of which may be seen beside the river, containing a Greek name. Above the tombs on the top of the mountain are extensive quarries, to which a steep path ascends through a wild gorge.

On a high hill just above the modern village is the reputed tomb of Abel (*Kabr Habil*), nearly 30 ft. long. It is partly covered by a little domed building, and is a place of pilgrimage for Moslems. A few yards S., on the brow of the hill, are the ruins of a small temple. The columns of the portico have fallen down the mountain side, and the walls are almost prostrate. Under the E. end is a vault containing three loculi for bodies.

It has been well known to every student of sacred geography for more than 90 years that this is the site of the city of Abila. The ruins, the position, and the inscriptions sufficiently establish the fact. We have already seen (Rte. 36) that about 60 yrs. before the Christian era Ptolemy the son of Maenius was king of Chalcis. He was succeeded by his son Lysanias, who removed the seat of government to Abila, which for that reason, and to distinguish it from other cities of the same name, was called "*Abila of Lysanias*." Lysanias was murdered through the artifices of Cleopatra, who for a time drew the revenues of the kingdom of Chalcis. Subsequently Abila, with its province Abilene, was possessed by Philip the tetrarch, mentioned by Luke (iii. 1); by Agrippa, the grandson of Herod the Great; and finally by Herod Agrippa, the last of the Herodian family. (Joseph. *Ant.* xx. 7; 1.) It became an episcopal see, and its name is frequently mentioned in the decrees of councils.

In A.D. 634 Abila was captured and plundered by the Saracens. The circumstances attending this event are worthy of record, as throwing some light on the origin of its modern name. There lived at that time in a convent in this city a monk celebrated for his sanctity and learning. An annual fair, having something of the character of a pilgrimage, was held at his residence

at Easter. The Moslems had captured Damascus, and were looking round for another opportunity to extend their faith, and secure plunder, when the news reached them of the fair at Abila. Not a moment was lost. The Christian merchants were surprised and stripped of everything. Since that time the name of the place has been *Sâk Wady Barada*, "The Fair of Wady Barada." Perhaps we may recognise a trace of the old name in the *Kabr Habil*, (or *Abil*, an abbreviation of *Abila*) "Tomb of Abel."

On leaving Sâk we enter the sublime glen of the Barada, by which that river cuts through the central ridge of Antilebanon. The cliffs are several hundred ft. high, and the mountains rise over them a thousand more. After winding along it for $\frac{1}{2}$ h. we emerge on the upland plain of Zebdâny. On our left we see the river tumbling over a ledge of rock 20 ft. high. A few yds. above the waterfall are the ruins of 2 Roman bridges. Our road now leads along the side of the plain, which is at first narrow, with the Barada meandering through its centre; but it soon opens to a breadth of nearly 3 m., and the channel of the river sweeps round to the W., to a little lake at the foot of the opposite mountain range. This is the highest source of the Barada; and is about 1149 ft. above the plain of Damascus. The plain of Zebdâny is in the centre of Antilebanon. It is basin-shaped, about 8 m. long by 3 wide. The mountain range on the W. is steep and rugged, having an elevation of about 6000 ft.; the opposite ridge is higher, but the features are not so bold. The plain is cultivated, and well watered by numerous fountains and rills from the mountains. The upper end of the plain is covered with groves of mulberries and orchards, fenced by trim hedges. In the midst of these lies the village of Zebdâny, containing a mixed population of nearly 3000 souls. High up on the right, 1000 ft. above it, is Bludân, picturesquely situated—vineyards clinging to the steep acclivities; apricots and walnuts, olives and almond

trees, blending beautifully their variously tinted foliage; hedges of white roses winding out and in among the trees, and lining the narrow lanes; and rills of limpid water leaping and murmuring wherever we turn. The noble view it commands adds to the attractions of this mountain village. The highest summit of Antilebanon rises behind it to the height of 7000 ft.; the plain is spread out beneath it like a carpet; the mountain ranges shut it in on the right and left, and the cone of Hermon towers in front over a confused mass of lower peaks. Bludān is the summer residence of the Damascus Mission, the British Consul, and a few of the city merchants.

From Zebdāny we follow up a streamlet, a winter tributary to the Barada, to near its source beside the hamlet of 'Ain Hawār. The plain of Surghāya is now before us, about 3 m. long by 1 broad; stony and only partially cultivated. Here is the watershed between the plains of Damascus and Buka'a. The village of Surghāya is beautifully situated at its N.E. end; the highest peaks of Antilebanon towering over it, and a sweet vale, clothed with verdure and sprinkled with trees, winding away to the N. Following the vale for $\frac{1}{4}$ h. along the bank of a streamlet, we reach the spot where it falls into Nahr Yahfūsh, which descends from the mountains on the right, and winds through a sublime gorge westward to the Buka'a, conveying its contribution to the Litany. A Roman bridge crosses the Yahfūsh above the point of junction, showing that we are in the line of the old road from Damascus to Ba'albek. We have now our choice of three paths to the latter town—the first down Wady Yahfūsh for 1 h., then over a high ridge to Neby Shit, a village containing, as the name implies, the reputed tomb of the "prophet Seth," and thence by Bereithān and Taiyibah: it is long, and part of it very steep. The second across the Roman bridge, and up the mountain by a zigzag path, and then down a dreary slope; this is the shortest way. The third turns to the

rt. up the valley to a little village called M'arabīn, passing the ruins of a small temple; then it follows up a long winding glen. It afterwards crosses a wild ravine called Wady Shabāt, and descends gradually a rocky slope to Ba'albek. This is the line of the Roman road, traces of which are in several places visible; and though not the shortest, it is the easiest and pleasantest.

B'AALBEK, HELIOPOLIS.

Ba'albek has obtained a world-wide celebrity. The magnificence of its ruins has excited the wonder and admiration of every traveller who has been privileged to visit it. Its temples are among the chefs-d'œuvre of Grecian architecture. The temples of Athens may surpass them in strict classic taste and purity of style; but they fall far short of them in dimensions. The wonderful structures of Thebes exceed them in magnitude; but with the symmetry of their columns, and the richness of their sculptured friezes and doorways, they bear no comparison. The substructions of the Great Temple are themselves entitled to rank among the wonders of the world. Stones upwards of 60 ft. long by 18 ft. broad are employed in its construction, and have been raised to a height of more than 20 ft.!

Ba'albek is too poor to afford a hotel. Accommodations may be obtained in some of the private houses, but they are not inviting; and the tent is much more comfortable. It may be pitched in the court of the temple, the entrance to which at the S.W. angle is quite practicable for laden animals; and the ground within affords a smooth surface. Here we have the splendid structures all round us, and we can look at them in the full blaze of sunshine; and in the evening, when the level rays tinge the sculptured frieze and volutes of the capitals with gold; and in the pale

moonlight, when, perhaps, they present the most striking appearance.

Ba'albek is situated in the plain of Buk'a, at the northern end of a low range of bleak hills, about 1 mile from the base of Antilebanon. The city was irregular in form, and encompassed by walls with towers at intervals. These walls are 2 miles in circumference; but the modern village only consists of about 100 houses, huddled together in a corner of the old site. The S.W. angle of the wall, now the only part standing, runs up the ridge, and has a picturesque look with its broken battlements and cracked towers. 4 m. E. of the site is a noble fountain. It springs up in a large circular basin, surrounded by masonry; beside it is a roofless mosque, and foundations of other buildings. The stream from this fountain runs straight to the village, bordered by meadows. The whole space within the walls is encumbered with heaps of ruins and rubbish. On the N. side of the village is a mosque in ruins, containing some beautiful columns of granite and porphyry. But the main attractions of Ba'albek are its 3 temples. The first, which we may call "the Great Temple," consisted of a portico, of which only 6 columns remain; 2 courts, and a portico; all standing on an artificial platform, nearly 30 ft. high, and having vaults underneath. The second, which we may call "the Temple of the Sun," occupies a lower platform on the S. side of the former, and only a few feet distant. A large portion of it is in good preservation; and it forms the most imposing structure in Syria. The relative positions of these 2, with the courts, portico, and substructions of the former, will be seen on the accompanying plan. The third is "the Circular Temple," which stands alone about 200 yds. S.E. of the others. Though small, and now dilapidated, it is a gem. By following my descriptions, and taking an occasional glance at the plan, the visitor at Ba'albek will be able to obtain a view of these splendid ruins; and I trust also that even the stayer at home may acquire

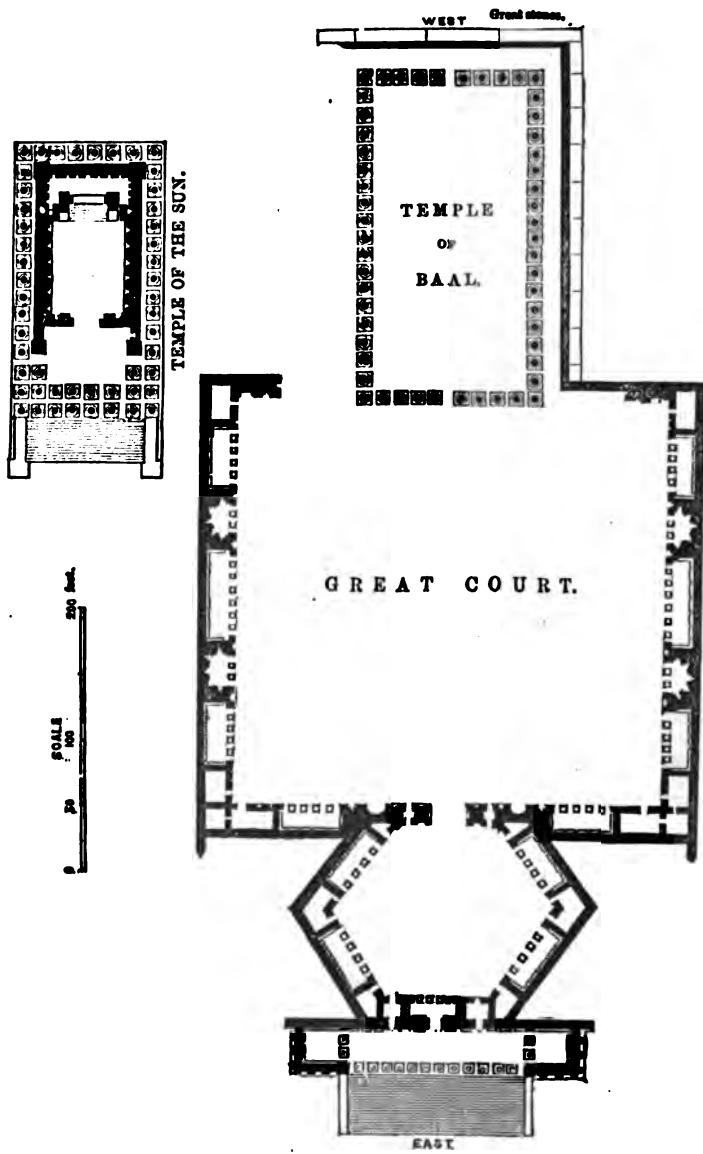
a tolerably clear idea of their character.

THE PORTICO AND COURTS.—We begin our examination at the portico on the E. side of the outer or hexagonal court. The portion is 180 ft. long by 37 deep, and consisted of 12 columns between wings ornamented with pilasters. The floor is elevated 20 ft., and the wall below is built of large undressed stones, indicating that there was originally an immense flight of steps leading up to it. The steps are gone; and the columns are gone with the exception of the bases, on 2 of which are the inscriptions given below; but the wings are almost perfect. The stones of which the latter are built would make destruction a work of immense labour. Some of them are 24 ft. long! In each wing, on the level of the portico and opening into it, is a chamber 31 ft. by 38, ornamented by pilasters supporting a deep cornice, and intervening niches. The back wall of the portico is also ornamented by pilasters and niches. The whole has been defaced in order to convert it into a fortress. The spaces between the pedestals have been built up and loopholed; and Saracen battlements have been erected on the top of the wings. At the base of the wings are doors opening into vaulted passages that run underneath the whole platform.

A triple gateway, with deep mouldings, opens into the first court, which is a hexagon, 200 ft. across. On all its sides except the W. were rectangular recesses with 4 columns in front of each. That on the E. formed a vestibule to the entrance from the portico. Between the recesses were smaller chambers. These are now almost completely ruined.

On the western side of the hexagon was a portal 50 ft. wide, and 2 side portals, each 10 ft., opening into the second or Great Court, in front of the temple itself. It is 440 ft. long and 370 wide, and is encompassed by recesses and niches, which even in their ruin are magnificent. The 2 sides

PLAN OF THE TEMPLES AT BA'ALEEK, RESTORED.
From Wood and Daubies.



exactly correspond, and in proceeding with our examination we shall take the S., as being in better preservation than the other. Next to the gateway on the E. is a niche 18 ft. wide, apparently intended for a colossal statue. Then comes a rectangular recess, with 4 columns in front, like those in the hexagon. Next follows a group of 8 chambers in the angle. On the S. side we have first a rectangular recess with 4 columns in front; then a semi-circular one with 2 columns; and next, occupying the middle of this side, a larger rectangular recess with 6 columns. Then follows, as before, in corresponding order, a semicircular *exedra* with 2 columns, a rectangular one with 4, and a chamber with an ornamented door next the corner. None of these recesses are perfect; a large section at the S.W., and another at the N.E. angle, are destroyed. The columns are all gone; the shafts were of red granite, and fragments of them are lying on the ground amid heaps of rubbish. The interior of each *exedra* was profusely ornamented with pilasters supporting a richly sculptured entablature, and with niches having either shell tops or pediments. Some of those are perfect. Over the recesses an uninterrupted entablature, the frieze covered with garlands of fruit and flowers, ran round the court.

THE GREAT TEMPLE, perhaps originally dedicated to *Baal*, or *Jupiter*.—Fronting this quadrangle, at its western end, was the great temple—a vast peristyle, measuring 290 ft. by 160. On each side were 19 columns, and at each end 10; 54 in all. The diameter of the columns at the base is 7 ft. 3 in., and at the top 6 ft. 6 in.; and their height, including base and capital, 75 ft.; over this rises the entablature, 14 ft. more. The shafts are composed of 3 pieces; the base of one, the capital of one, and the huge entablature reaching from column to column of one single block! The pieces were fastened together by massive iron cramps; and sometimes 2 of these were inserted, one round and the

[*Syria and Palestine.*]

other square. “One of the most revolting forms of the ruthless barbarism which these splendid ruins have suffered at the hands of the Turks is seen in the breaking away of the bottom of the columns still standing, in order to obtain these masses of iron!” The style is Corinthian; and the capitals are designed and executed with great skill. The entablature is scarcely surpassed in the world; the mouldings are deep, and filled up with the egg and dice ornaments; the frieze has garlands hung between projections, each of which is adorned with an acanthus-leaf and a bust. Critics may object to the profusion of sculpture and fretwork, and they may tell us that the whole is not in strictly classic taste; but the effect is splendid; and one never tires looking at those 6 noble columns, now the only remnant of the peristyle. The bases of most of the other columns are in their places; but there is not a trace of a *cella*.

The peristyle stood on massive walls nearly 50 ft. high; and the appearance of it from the surrounding plain must thus have been magnificent. The eastern wall rested against the platform of the court, from which there was probably an ascent by a flight of steps. The southern wall is nearly covered by rubbish. The northern is open and composed of huge bevelled stones, like those in the Temple at Jerusalem.

But the greatest wonders of Ba'albek are the immense exterior masses of masonry by which the walls supporting the peristyle are enclosed on the N. side and W. end. These are best seen from the outside. The western wall rises to the level of the bases of the columns, some 50 ft. above the surface of the ground; and in it are seen the 3 enormous stones, so long and so justly celebrated. Of these one is 64 ft. long; another 63 ft. 8 in.; and the third 63 ft.—in all 190 ft. 8 in. Their height is 13 ft., and their thickness about the same. They are 20 ft. above the ground. These stones mark the extent of a platform of unknown antiquity; but far older than the peristyle; and it was from them

the Great Temple took the name by which it was long called, *Tρίαστον*, “the Three-stoned.” The northern wall of this ancient platform is only 20 ft. high, and was never completed. The masonry is Cyclopean, but rough—probably the great stone still seen in the neighbouring quarry was intended for it. In this wall are 9 stones, each about 31 ft. long, 13 high, and 9 ft. 7 in. wide.

Such is the Great Temple, with its courts and substructions. The platform on which the courts stand is much too large for the superstructure, and is probably much more ancient; underneath it are long ranges of vaults and corridors with round arches, in which are some Latin inscriptions, which seem to indicate that the vaults were at one time used by Roman soldiers as magazines. In the vaults may be seen some mutilated busts. This platform may be of Phoenician origin, and perhaps supported a temple long prior to the Roman age.

In the Great Court may be traced the remains of a large basilica, perhaps that of Theodosius. It abuts on the western end of the peristyle. Recent excavations made by a French expedition have contributed to lay it open to the view of travellers.

THE TEMPLE OF JUPITER, or perhaps it might be more properly called the *Temple of the Sun, or Apollo*.—This is at once the most perfect and the most magnificent monument of ancient art in Syria. It stands on a platform, less than that of the Great Temple, but considerably lower. It is peripteral and faces the E. Its dimensions are 227 ft. by 117; being thus larger than the Parthenon at Athens. The style is Corinthian; and the character of the sculptured ornaments shows that it was coeval, or nearly so, with the Great Temple. The peristyle is composed of 42 columns, 15 on each side and 8 at each end. At the portico was an interior row of 6 fluted columns; and within these, opposite the ends of the *ante*, 2 others. The height of the columns is 63 ft., includ-

ing base and capital; and their diameter at the base 6 ft. 8 in., and at the top 5 ft. 8 in. Over this is a richly ornamented entablature about 12 ft. high. The entablature is connected with the walls of the cella by enormous slabs of stone: the under part, forming the soffit or ceiling, being slightly concave and exquisitely sculptured. In the centre of each slab is a hexagon with a figure, in high relief, of one of the ancient gods. Round this are 4 rhomboids containing busts with borders of tracery and scroll-work. Most of them are so much injured as scarcely to be distinguishable. The portico is destroyed, only a few pieces of the shafts remaining *in situ*; the flight of steps by which it was approached is also destroyed; and the front of the vestibule is encumbered by a wall of Saracen origin. Most of the columns of the peristyle have fallen. On the S. side 4 remain standing with their entablatures, adjoining the portico. At the W. end there are 6; and on the N. 9. One shaft has fallen against the S. wall, displacing several stones of the cella, and yet so strongly have the pieces of which it is composed been fastened together that it has remained in that position unbroken for more than a century. In A.D. 1751, when Wood and Dawkins made their drawings, the W. end was entire, and 9 columns still existed on the S. side. At that time also there were 9 columns remaining of the Great Temple. The earthquake of 1759 threw down the 3 columns of the Great Temple, and no less than 9 in the peristyle of the Temple of the Sun.

The dimensions of the cella are 160 ft. by 85. In front is a vestibule between *ante* 24½ ft. deep. A modern wall is built across it, the only entrance being by a low hole broken through it. Crawling through this, we have before us the gem of the structure—the *Great Portal*. It was 21 ft. wide, and 42 high; but a considerable portion of it is buried beneath masses of rubbish. The sides are each a single stone, and the lintel is composed of 3 huge blocks. Round the door is a border

in a peristyle. These seem to correspond to the greater and lesser temples. The legend upon them is "Colonia Heliopolis Jovi Optimo Maximo Heliopolitan."

In addition to this we have the inscriptions above referred to on the pedestals of the 2 outside columns in the grand portico. The characters are in the long, slender style which began to be used in the reign of Septimius Severus. The inscriptions have thus been restored by M. de Saulcy, who supposes them to be identical:—"M. Dñs HELIOPOL. PRO SALUTE DIVI ANTONINI PI. FEL. AUG. ET JULIAE AUG. MATRIS D. N. CAEST. SENAT. PATRIS CAPITA COLUMNARUM DUO ZERA AURQ. INLUMINATA SUA PECUNIA MX VOTO." This inscription, according to De Saulcy's view, is the written testimonial of a vow made for the health of Antoninus Caracalla, and his mother Julia Domna. As it gives the title *Divis* to the emperor, it was probably executed towards the close of his reign; and as no mention is made of Geta, who was assassinated in A.D. 212, we may conclude that the date of the inscription is between the years 212 and 217. A more minute examination of the inscriptions has convinced me that, though the same in import, they are not exactly identical. Mr. Hogg, in a very learned and able article upon Ba'albek, gives the following translation of them:—

1. "To the great Gods of Heliopolis, For the safety of the lord Ant. Pius Aug. and of Julia Aug., the mother of our lord of the Castra (and) Senate. A devoted (subject) of the sovereigns (caused) the capitals of the columns of Antoninus, whilst in the air (to be) embossed with gold at her own expense."

2. "To the great Gods of Heliopolis. The author (of the work) for those deities of the lord Antoninus Pius the Happy, Augustus, and of Julia Augusta, the mother of our lord of the Castra and Senate, caused the capitals of the columns of Antoninus, whilst (erected in the air) to be (embossed) with gold, at her (or his) own expense."

It seems that the Great Temple was

dedicated to all the gods of Heliopolis—*Magnis Diis Heliopolitanis*—and was thus a Pantheon in which Baal presided. This Julia Domna, whose name occurs on the inscription as mother of Caracalla, was wife of Septimius Severus, and daughter of Bassianus, priest of the Sun at Emesa. The inscriptions show that the temple existed in a perfect state in the reign of Caracalla, and had been erected previous to that time.

We learn from Macrobius that the Great Temple contained a golden statue of Jupiter, which on festival days was carried about in procession through the streets of the city. Those who carried the idol prepared themselves for the holy service by shaving the head, and making vows of chastity. Venus was also one of the deities of Heliopolis; and the beautiful little *rotunda*, or circular temple, was apparently dedicated to her lascivious worship. Eusebius states that Venus was worshipped at Heliopolis of Phoenicia, under the name of *Hedone*, "Pleasure." Licentiousness and superstition were as usual closely linked with intolerance. In the year A.D. 297, during the reign of Diocletian, Gelasius, a poor Christian convert, formerly an actor, was stoned to death in this city. These evil practices received a check under the emperor Constantine, who founded here an immense basilica, probably that the ruins of which are still visible in the court immediately in front of the great peristyle (Euseb. *Vit. Const.* iii. 58.) During the short reign of Julian (A.D. 361-363) the heathen rites and barbarities were revived; but in A.D. 379 an end was put to all such scenes of debauchery, and violence, when Theodosius ascended the throne. Of him we read in the *Paschal Chronicle*, that, "while Constantine only shut up the temples of the Greeks, he destroyed them; and likewise the temple of *Balanios* at Heliopolis, the great and renowned, the *Trilithon*, and converted it into a Christian church." The name *Balanios* is probably a corruption of *Baal Helios*. And *Trilithon*, "the three-stoned," has manifest reference to the three colossal

stones which form part of its substruction. Allusion seems to be made here to the Temple of Jupiter, which, from its proximity, may have been considered part of the real *Trilithon*.

When the city fell into the hands of the Muslims in the 7th centy. two important changes took place—the old name, *Ba'albek*, was revived; and the temples with their courts were converted into a fortress. From a large, flourishing, and splendid city, Ba'albek has gradually declined, until its temples have become ruinous, and its few hundred inhabitants have sought a home in wretched houses, amid the prostrate remains of ancient palaces. Ba'albek was an episcopal city from a very early age; and it is still the residence of a bishop of the Greek Church, who exercises authority over a few Christian families. The great body of the inhabitants are Metwlech, a wild and turbulent race; and their hereditary princes, the Emirs *Harfash*, have for many years been the pests of the country.

Some have supposed that Ba'albek is identical with the Bu'alath said to have been built by Solomon (1 K. ix. 6); but this is impossible, as Baalath was in the tribe of Dan, in southern Palestine. There is more probability in the conjecture that there is reference to Ba'albek in Amos i. 5, where the "plain of Aven" is mentioned. In Hebrew it is *Bikath Aven*, or *Aon*. Now *Ore* was the Egyptian name for *Helios*; and the "plain of Aven" may be the "plain of Heliopolis," or as it is called to this day, "the plain of Ba'albek."

ROUTE 38.

BA'ALEBK TO BEYABOUT DIRECT.

	H.M.
Ba'albek to Mu'allakah	6 0
Junction of Damascus road	2 0
Beyroud (see Rte. 36)	7 50
Total (<i>fast</i>)	15 50

This road has little to recommend it except its shortness. Rte. 40 will be selected instead so soon as the snow on Lebanon will permit a passage to the Cedars; and should the traveller be obliged to abandon the Cedars, then I recommend Rte. 39.

On leaving Ba'albek we pass close to a little white-domed *wely*, with a large cypress-tree in its court, which appears to have been as large a century ago as it is now. Leaving the quarries on our l. at the foot of the hill, we turn into the plain, and, in $\frac{1}{2}$ h. from Ba'albek, reach a ruin, composed of fragments of granite shafts rifled from the temples, set up on their ends in a circle; with a rude prayer-niche towards the S. It was probably intended for a *wely*. We now ride along the undulating plain. The soil, at first stony, gradually improves. Cultivation improved also, though we are astonished that there are so few inhabitants. We found them swarming along the wild glen of the Barada, and amid the uplands of Antilebanon; but here the rich plain is well nigh deserted. It is the old story—insecurity and oppression. There is here a wide field for improvement.

Our road crosses the plain diagonally, and in 5 h. smart riding we reach the base of Lebanon. To the rt. on the hill-side, about a mile from the road, is Kusurneba, with the ruins of a temple beside it. 2 m. farther S., in a deep glen, is Niha, where there is

another old temple, now in ruins. $\frac{1}{2}$ h. above it, on the side of a little upland plain, is another and more beautiful temple called Huan Niha. About 1 h. farther we pass through Kerak Nth, containing the reputed tomb of Noah, whence its name. This tomb measures about 70 yds. in length! It is probably an old aqueduct. In 5 min. more we enter the village of Mu'allakah, finely situated at the entrance of a sublime glen, through which rushes the Berduny, a foaming torrent, and one of the principal tributaries to the Litany. Below the village are orchards, and groves of poplar; and beyond these stretches out one of the richest and best cultivated sections of the Buks'a.

Zahleh is situated in the glen 1 m. above Mu'allakah. It is the largest village in Lebanon, containing a population of nearly 10,000 souls, all Christians, except a few families. The approach to it is splendid. The glen, at first narrow, opens into a basin, round the steep sides of which the houses are ranged in terraces; and being well built, and whitewashed, they have a gay and picturesque look. Through the midst the river flows, between borders of poplars, issuing from a dark cleft in the mountain side beyond. The acclivities above the village are carefully terraced and covered with vineyards. Here the traveller can see what Syria might become under a good government. The inhabitants of Zahleh are notorious for their pride and turbulence. They suffered severely during the massacres of 1860, the town having been captured by the Druzes. Priests are their advisers in peace, and sometimes their leaders in war.

At $1\frac{1}{2}$ h. from Mu'allakah, about $\frac{3}{4}$ m. to the rt. of the road, is the village of el-Jalitche, with a ruin apparently of a temple. On a large stone, perhaps an altar, is a Latin inscription recording the dedication of something to Juno for the health of the Emperor Antonius Plus. Here we begin to ascend Lebanon, and in some 20 min. more we join the Damascus road above the village of Meksch. For the remainder of the road see Rte. 36.

Another and much more interesting path leads over Lebanon direct from Zahleh; but it is little known to muleteers and dragomen, and it is in places rough and rugged. I shall give an itinerary.

Passing through Zahleh, we wind up the mountain-side among vineyards, and in $1\frac{1}{4}$ h. reach the summit. The view is sublime, whether we look back into the Buks'a, or forward to the Mediterranean. Jebel Sunnin, the second peak of Lebanon in altitude, rises on our rt., ribbed with snow; and on our l., at about an equal distance, is the rounded summit of Kensisah, or Kunciyisah. A deep glen, called Wady Tarshish, commences at our feet, and winds down westward like a rent in the mountain-side. Our road winds for a time along its rt. bank, and then along the summit of a narrow pine-clad ridge, which divides it from Wady Biskinta on the N. The scenery around us is among the grandest in Syria—the bottoms and sides of the glens terraced for the vine and the mulberry; and the steeper cliffs and hill-tops covered with pine forests, and having here and there a shrubbery of rhododendron mingled with the bracken. In $3\frac{1}{2}$ h. from the watershed we reach the hamlet of Meruj, so called from its plat of green "meadow." Another $\frac{1}{2}$ h. brings us to the top of a beautiful glen winding away down on the rt. to the upper part of Nahr el-Kelb. On its side, embowered in mulberry groves, is the large village of Shuweir; and on a projecting cliff to the W. is perched the Greek convent of Mar Elias.

Bukseya, 1 h. more, is one of the most picturesque villages in Lebanon. The houses are not huddled together like those in the plains, but scattered about among terraced gardens. In the centre stands the palace of the late Emir Hyder, governor of Lebanon. Frowning cliffs, to whose sides the dwarf oak clings, tower over the village; while below, the mountain-side descends, now in terraced slopes, now in precipices of rock, to the glen of Nahr el-Kelb.

From Buksiyya we can reach the sculptured cliffs at the mouth of the Dog River in 2 h., and Beyrouth in 2 more. See 'Rides round Beyrouth.'

separate excursion to them, this seems to me the best route to adopt.

The road from Ba'albek to Neb'a 'Anjar lies along the eastern side of the Buķā, close to the base of Anti-lebanon. In about 1½ h. we see the large Metwileh village of Bersitān, ½ m. on the l., situated in a cleft between 2 white hills. It contains many rock-tombs, on some of which are short Greek inscriptions. In 2½ h. more, after crossing a low spur of the mountain that runs out westward below Noby Shit, we reach the bank of Nahr Yahfūfah. We have already seen it higher up among the mountains (Rte. 37)—here it is deeper, but flows in a lazy current through a green vale into the great plain; it takes its name from a village a few miles up the gorge.

Masy, 10 min., stands on a low tell, and has on its W. side an old mosque, formerly a ch., containing a Latin inscription, of which the word *LONGINUS* is alone legible.

Deir el-Ghuzál, "the Convent of the Gazelle," is 50 min. farther, and in the interval is Raith. The former stands on the E. slope of a low ridge which here divides a narrow side valley from the Buķā. On the height above the village, commanding a beautiful prospect over the great plain, are the foundations of a temple. Many of the stones have rolled down to the valley beneath, and among them are the fragments of 2 large columns, and an altar with an illegible Greek inscription.

Kuseiyeh, ¾ h., is a large village situated on high ground, and having beside it a small ruin of hewn stone. Passing the hamlets of 'Ain and Kofr Zebd, and the fountain of Shemsin, we reach the great fountain of 'Anjar. For an account of the site and history of Chalcis see Rte. 36.

Passing on, and leaving Mejdel and its beautiful temple to the rt. (see Rte. 36), we proceed southward along the narrow valley, separated from the Buķā by the range of hills on which

ROUTE 39.

BA'ALBEK TO TYRE, BY CHALCIS AND KUL'AT ESH-SHUKIF.

	M.
Ba'albek to —	
Neb'a 'Anjar, <i>Chalcis</i>	8 0
Nuby Sūfū	7 0
El-Kuwéh (natural bridge) ..	2 15
Kul'at esh-Shukif (about) ..	5 30
Tyre (about)	8 0
Total	<hr/> 80 45

When the road to the Cedars is impracticable, and Tyre and Sidon yet unvisited, this is the route I recommend the traveller to take from Ba'albek to Beyrouth. It can be accomplished in six smart days' riding—*four* to Tyre, and *two* thence to Beyrouth; and it takes in the cream of this part of Syria. The scenery is splendid, the country safe, and we find old cities, temples, and castles, renowned in history and famous for their architecture, inviting inspection at every stage. A Syrian tour cannot be considered complete which excludes Tyre and Sidon; and, where time will not admit of a

the temple of Mejdel stands. Hummārah is left behind, and Sultān Yakūb, perched on the summit of a hill to the rt.; then in succession, 'Ain Fulūj, el-Bireh, el-Muheidith, Kaukab, and Kefr Mishkoh; and after a somewhat tedious ride of 7 h. we reach

Nebi Sūfā.—This village, also called Thelthāthū, lies in a gap of the ridge which bounds Wady et-Teim on the W. The object of attraction is an old temple, 72 ft. long by 35 in width. Only a portion of the northern wall, the N.E. angle, with its pilasters and entablature, and a fragment of the pediment, remain standing. The architecture is Ionic, evidently of high antiquity. The frieze is ornamented with the heads of rams and bulls placed alternately. The north wall is perfect, but the rest is in ruins. Beneath it are extensive crypts, resembling those below the platform at Ba'albek. It fronted the E., facing the snowy cone of Hermon, and in this latter respect resembled many other sacred buildings that cluster round the "old mountain." (See Rte. 32.) We now cross the low ridge in a S.W. direction, passing the little village of Libboiya, from which we obtain a fine view of Wady et-Teim behind us. Before us is a region of low hills and green vales, with corn-fields and vineyards scattered among them. This region, with Wady et-Teim on its eastern side, fills up the space between Lebanon and Anti-Lebanon. The Litāny cuts through it in a deep gorge, close to the base of the former ridge. In 1½ h. from Libboiya we reach Yuhmur, a Metawlich village, situated on the very brink of the chasm of the Litāny, which is 1000 ft. or more in depth. It is pleasant to sit on a projecting ledge and look down into that sublime glen—to follow with the eye the foaming torrent rushing on from rapid to rapid, dashing its spray over the cleanders that fringe its banks.

But our object in coming to this spot is to visit the *natural bridge* over the Litāny, called by the natives Kāwēh. It is ½ h. to the N.W. of Yuhmur, and is thus described by

Dr. Robinson:—"The scenery of the chasm is in the highest degree wild, picturesque, and grand. In descending, as one looks down into the stream far below, he sees immense caverns and arches in the opposite wall of rock, and above them are other caverns, partly artificial, which are said to have been formerly the haunts of robbers. When at the bottom the traveller is shut in by the perpendicular walls of the chasm, rising from 400 to 500 ft. above the bridge. Rocks from above have fallen into the stream, confining it to a narrower channel, and in some parts covering it quite over. Upon those rocks, in the course of time, there has accumulated a covering of earth, forming a broad bridge over a very contracted channel 22 ft. wide. The roadway is 10 ft. wide, formed like a chausée, and the height above the water is 105 ft."

"The opening towards the N. by which the stream enters is hidden by trees and bushes, as is also the southern exit, except as viewed from a point on the l. bank below the bridge. As there seen the rocks appear to form an angle over the channel, like the sharp roof of a Dutch house. This, too, is mostly covered with fig-trees. The river tumbles, foams, and roars over the rocks in its steep and rugged channel in the most picturesque manner. The high walls of the chasm are mostly naked; but at the bottom along the margin of the water are many trees, and among them fig-trees and vines intermingled with the gay blossoms of the oleander.

"It is difficult to reach the water below the bridge, where the chasm presents its grandest and most romantic features. To do so one must scramble along on the western side for a considerable distance, and pass under huge rocks of the overhanging strata, forming a large cavern. With some hazard one reaches the water, just where farther progress is arrested by perpendicular cliffs. Here the channel of the stream is contracted to 12 or 15 ft., and through it the water pours with great impetuosity. Just below a rock has fallen nearly across the

narrow channel, and another projects from the eastern side, leaving only a passage of 2 or 3 ft., and forming almost another natural bridge. The scenery here is magnificent."

Tristram says of this magnificent chasm: "Every chink was fresh with ferns. The maiden hair graced the rocks, and combined with the cool freshness to carry the fancy back to scenes where wood, water, and ferns are less rare than in Palestino."

Returning to Yuhmur we proceed southward near the chasm, which completely intersects the eastern spurs of Lebanon. The features of this chasm are very remarkable. On approaching it from the E. we observe no valley. The mountain-range melts gradually into low hills and undulations; but through all these the Litany has cut its way, forming a cleft varying from 100 to 1000 ft. in depth. Gradually, too, it inclines westward, encroaching more and more on Lebanon; although one would think its natural channel should be the bed of Wady et-Teim, along the base of Antilebanon. We keep as close as possible to the side of the chasm, and soon reach Kilya, a Metawilch village perched upon its brink. On the opposite brink is Lusail; and the inhabitants of the 2 villages can converse with each other across the gorge. Burghitz, a Druze village, is the next we come to. The banks here are lower, and a road to Jezzin and Deir el-Kamr crosses the river by a bridge. From hence we follow the brow of the chasm to Belât ($1\frac{1}{2}$ hour), along a dizzy and dangerous path. The Litany here intersects another offset from Lebanon, forming a cleft in some places 1200 ft. deep; its sides all but perpendicular, and its bottom barely sufficient for the torrent bed. Below the village the chasm becomes still narrower, and the river is at one spot not more than 3 ft. wide, rushing along between rocky walls: the whole chasm, in fact, has scarcely a parallel in the world.

From Belât we proceed S.W., join the main road at Dibbin in 20 min.,

and then continue along it till, descending into the valley of the Litany, we cross the river by a bridge called el-Khurdela (about $1\frac{1}{2}$ h.), and from thence clamber up, by the hamlet of Arnun, to Kul'at esh-Shukif (about 1 h.). The main road from Baniâs and the region of Huleh to Sidon crosses the bridge of Khurdela. From the bridge Sidon may be reached in about 7 hrs.

Kul'at esh-Shukif, Belfort, is situated on the summit of a "naked ridge, which rises almost perpendicularly from the rt. bank of the Litany to a height of more than 1500 ft.; and has an elevation above the level of the sea of about 2200 ft. It overtops the neighbouring hills, and commands an extensive view over the surrounding country, while it is itself a conspicuous object from afar. Eastward the snowy peaks of Hermon are in view. On the N.E. the eye follows the valley of the *Bal'a*, and we can now see how appropriate is its name, "cleft between mountains." To the l. of it the southern ridges of Lebanon, called *Jebel Rihân*, break down in dark masses between the glens of the Litany and Jermuk. On the E. we look across the low hills which enclose Merj 'Ayûn and Wady et-Teim, to the southern slopes of Hermon, where we see the castle of Baniâs. Towards the S. rise the mountains of Kedesh, once the inheritance of Naphtali. The chasm of the Litany, after running S. about 2 m., turns suddenly to the W., and cuts through the southern ridge of Lebanon to the Mediterranean.

The castle occupies the narrow crest of the ridge, and is 800 ft. long by from 100 to 300 in breadth. Its walls and towers are of immense strength, rising in places to a height of 60 or 80 ft. The main approach is from the S. where a large section of the rocky summit has been levelled to form an esplanade: on it are the ruins of an old village. Along the western side, and southern end of the castle is a deep moat hewn in the rock; the other sides are built on the edge of the cliff, and are inaccessible. The moat was crossed

by a drawbridge, and the narrow path from it was carried along a rocky ledge on the E., some 40 ft. below the main body of the fortress. Here are the remains of buildings, perhaps stables, erected by the Crusaders. Near the N.E. corner massive towers lean against the upper fortress, and through these is the main entrance. The whole approach was commanded from the walls above; and the surface of the acclivity between it and the fortress, where not naturally inaccessible, is covered with sloping masonry, apparently of great antiquity. The eastern side of the fortress seems to have been chiefly built by the Crusaders. About the middle of it is a chapel with groined ceiling, and Gothic portal opening into the interior court. The western side, with the angles of the N. and S., evidently belongs to a period long antecedent to the Crusades. It is built of bevelled stones; and there are several square projecting towers, with sloping substructions, resembling in form and style the tower of Hippicus at Jerusalem. At the S.W. angle is a beautiful circular tower; and adjoining it on the E. is a postern gate with a round arch of bevelled stones. The sections built and repaired by the Crusaders are easily distinguished.

When and by whom this fortress was founded no man knows. We have no historical notice of it earlier than the 12th centy. It is highly probable that, like the fortress of Baniā, it was erected by the Phoenicians. It commands the principal pass on the great road from Sidon to the Phoenician possessions at Laish (Jud. xviii. 7-10, 27, 28), and also to Damascus.

William of Tyre, the historian of the Crusades, is the first who mentions this castle under its Frank name, *Belfort*. The Christian knights, being defeated by Saladin near Baniā, took refuge in it. In A.D. 1189, about 2 yrs. after the fatal battle of Hattin, Saladin laid siege to Belfort. The siege was prolonged by the artifices of Raynald of Sidon, who visited the camp of Saladin, apparently in the character of a traitor, or at least a mediator;

but at length his object was discovered, he was sent in chains to Damascus, and the fortress reinvested. After a year's fighting and negotiations the garrison surrendered to Saladin on condition of being permitted to retire to Sidon, in company with Raynald. In A.D. 1260 the Templars obtained Sidon and Belfort by purchase; and they had still possession of it when Bibars, in A.D. 1268, suddenly appeared before the walls. The garrison was small, and unable to defend the fortress against the vigorous attacks of the enemy. After a few days' resistance they surrendered at discretion. The men were enslaved by the conqueror, and the women and children sent to Tyre. The fortress was repaired by the Mohammedans, and furnished with a garrison, a judge, and Imāms for the mosque. It appears to have been deserted soon afterwards; and so it still remains.

From Kul'at esh-Shukif to Tibnin is 7 hrs.; the road passing the Litāny in 2 hrs. by a bridge called K'ak'afiyeh. For Tibnin see Rte. 30.

The road from Kul'at esh-Shukif to Tyre passes through the wild mountain region on the N. bank of the Litāny, which here gets the name Naher el-Kāsimiyeh. There is nothing of interest except the scenery, which in places is very grand. We reach the coast at the mouth of the river in some 6½ hrs. and Tyre in 1½ more.

For the coast road from Tyre to Beyrouth, see Rte. 26.

ROUTE 40.

BA'ALBEK TO THE CEDARS.

1. Direct road.

	H. M.
Ba'albek to Deir el-Ahmar ..	2 30
'Ain 'Ata	2 30
Summit of Lebanon	1 30
Cedars	1 30
 Total	 8 0

The direct road from Ba'albek to the Cedars can be got over with a good horse, in favourable weather, in 7 hrs. Baggage animals will take 10 or 11 hrs. The best arrangement for the journey is, to leave Ba'albek about noon, having sent forward the luggage some hours previously—encamp for the night at 'Ain 'Ata, and then cross the main ridge early next morning. There is nothing of interest on the way; and except when pressed for time travellers ought to take the circuitous route described below.

The road leads diagonally across the plain of Buk'a. In $\frac{1}{2}$ hour we observe to the left an isolated column, standing in the midst of the plain. It is of the Corinthian order, 5 ft. in diameter, and nearly 60 high. There is a tablet for an inscription, but the letters have disappeared; and now it is without name or story. In another hour is Deir el-Ahmar, a poor hamlet situated at the base of Lebanon, and containing the ruins of a church. We here commence the ascent of Lebanon—not the main ridge, however, but a low side ridge covered with dwarf oak, hawthorn, and other bushes. The path winds through long valleys, and over low rocky ridges, till in $2\frac{1}{2}$ hrs. we reach 'Ain 'Ata, a little fountain with ruins near it, at the base of the central chain. The water is ice-cold.

The central ridge of Lebanon is smooth and bare; grand in its vastness, but without beauty. The sides are destitute of verdure, and covered with fragments of whitish limestone.

Here and there is a stunted pine. The ascent is steep and toilsome. In $1\frac{1}{2}$ hour the summit is gained, and we look down the rugged western slopes to the shore of the Mediterranean, 7500 ft. below us. Behind us lies the Buk'a, like a lake; with the ridge of Antilebanon running along its opposite side, and terminating to the S. in the snow-capped cone of Hermon. The ridge on which we stand runs in nearly a straight course from S.W. to N.E.; but a few miles to our rt. is the culminating point, called *Jebel Mukkmel*, or *J. el Arz*, which has an elevation of about 10,500 ft. It is the highest peak in Syria, and Hermon ranks second. Sunnah, farther S., in the range of Lebanon, is 9000 ft. high.

A rapid descent of $1\frac{1}{2}$ h. brings us to the grove of Cedars, situated on the mountain side, about 1000 ft. below the top of the pass.

2. Ba'albek to the Cedars, by Riblah
and Kul'at el-Husn.

	H. M.
Ba'albek to Nahleb ..	1 20
Lebweh, <i>Lydon</i>	4 20
Ras Ba'albek, <i>Connah</i>	2 15
'Ain el-'Asy, <i>Ain</i>	2 40
Pillar of Hurmul	1 0
Riblah, <i>Riblah</i>	2 45
Tell Mindau, <i>Laodicea ad Libanum</i>	2 15
Kul'at el-Husn	7 50
Deir Mar Jirjis	0 40
Jisr el-Abyd	4 0
Sheikh Mohammed	2 45
Arka, <i>Erek</i>	0 55
Turabulus, <i>Tripoli</i>	5 30
Cedars	10 0
 Total	 48 15

This tour, to use an Arab expression, seals the "Land of Promise." It takes us to 'Ain and Riblah, on the northern border; through the "entrance of Hamath," and by *Mount Hor*, to the shores of the "Great Sea" (Ezek. xlvi. 18-17). It gives us a view of that "goodly mountain," Lebanon, throughout its whole length. In fact, after completing this tour we

can return to England with a proud feeling of satisfaction that we have traversed, not merely the "Land of Possession," from Beersheba to Dan; but the "Land of Promise," from the "Waters of Strife in Kadesh" to the "entering in of Hamath" (*id.*, and Num. xxxiv. 1-12). The tour will occupy six days; and the student of Scripture geography will find that they have been well spent. This was the route followed by Dr. Robinson in 1852.

Should it be found impracticable to reach the Cedars even from the western side of the mountains, the traveller may go to Tripoli and thence to Beyrouth, which can be reached in 2 days extra.

On leaving Ba'albek our path leads N.E. along the base of Antilebanon. There is here an elevated tract, like a terrace, on the side of the great plain; almost covered with flinty gravel, bleak and barren. Spurs from the mountains run across it, divided by dry torrent-beds. In one of these, deeper than the rest, stands the little village of Nahleb (1 h. 20 min. from Ba'albek). The houses are poor, and cluster round the massive platform of an old temple, resembling that at Deir-el-'Aashayir. The platform is composed of three layers of stones, each 4½ ft. high; the upper layer having a projecting ledge, like a cornice. The eastern end of both platform and temple is broken away. The section of the *Naoe* still standing measures 78 ft. by 42. Some of the stones are 12 ft. long. On a rising ground to the E. are foundations of an ancient village, with many rock tombs. Beyond it may be seen the ruins of an aqueduct, which once brought water to Nahleb from a fountain some 2 m. off.

1 h.'s easy ride brings us to Yunin, a small village in a glen. S.E. of it, on the brow of a high hill, are the foundations of another temple. In 1½ h. more we surmount a gentle swell in the plain, and gain our first view northward. Far away on the horizon, near the centre of the valley, is seen

the monument of Hurmul, like a church steeple. Here is the watershed of the Buks'a—all southward is drained by the Litany, and all northward by the 'Asy. The elevation is about 3200 ft.

Lebwel, *Lyon* (3½ h. from Yunin), is situated on a mound in the centre of a shallow wady which crosses the Buks'a diagonally. Nearly 1 m. S. by E. of the village, at the head of the wady, a large fountain bursts from the base of Antilebanon. Its waters, divided by canals and ducts, spread verdure all around, making he spot a paradise in the midst of a desert. The greater part of the plain is stony and barren. One large canal is led from the fountain round the base of the hill northward, and conveys a supply of water to the plain round el-Kâ'a, 13 m. distant. This fountain is the highest source of the Orontes.

The ruins of Lebwel contain nothing of interest. The foundations of small temple stand on the N. side of the mound, all the rest of which is covered with heaps of rubbish. There cannot be a doubt that this is the site of the *Lyon* of the old 'Itineraries,' laid down on the route between Emesa and Heliopolis. The distance assigned to it, 32 Rom. m. from the latter, is probably an error of the transcriber—it is about 22.

From Lebwel we ride up an easy slope (50 min.) to 'Ain, a small village standing on a bleak spur of Antilebanon, and containing a few ruins and 2 or 3 rock tombs. 50 min. more bring us to Fikch, situated in the bottom of a deep chasm, and surrounded by gardens and orchards. It is one of the strongholds of the Harfush Emirs.

Er-Ras, or *Ras Ba'albek*, is 35 min. from Fikch, and lies in a glen between low spurs that shoot westward from Antilebanon. There are here the ruins of a little town strewn along the S. side of the glen. The foundations of 2 churches can be traced, one of them measuring 100 ft. by 50. A little to the eastward, up the glen, is a convent,

generally occupied by a single monk. He has large flocks of goats, and over these he rules; using every precaution against thieves. The walls of the convent are high and strong, and along the top of them are ranged rows of large loose stones, which a single touch would knock over. Should any robber attempt to scale the walls he would not fail to bring down a shower of these upon his head.

Dr. Robinson is probably right in his suggestion that er-Râs is the *Coma* of the 'Itinerary' of Antonine, laid down on the road from Emesa to Heliopolis, 32 Rom. m. from the latter; but I can see no analogy in the names *Coma* and *Chomokara* (*Xeudakapa*) that would lead one to regard the two as identical. The latter is given as an episcopal city between Laudicea and Jubruada, and is, I believe, represented by the modern *Kâra* (Rte. 35), where, on an old church, is a fragment of a Greek inscription containing the words *Abavarac Erikkoros*, "Athanasius Bishop." Dr. R. doubts this, and says that "if Kâra were even the seat of a bishop the name would correspond better to the *Kurotes* of the Latin *Notitia*." There can be no doubt that Kâra was a bishopric; and I have above shown that Karotea is identical with the modern Kuryetein. (See Rte. 35.)

From er-Râs we cross a bleak plain N. by W., and in 2 h. 40 min. reach 'Ain el-'Asy, the *Fountain of the Orontes*. The stream from the fountain at Lebweh flows diagonally across the Buktâ's till it strikes the eastern roots of Lebanon, and then continues along them in a northerly direction, through a narrow chasm, varying from 200 to 400 ft. in depth. In the bottom of this chasm, on the rt. bank of the stream, burst forth the waters of Neb'a el-'Asy. The distance between the 2 fountains is 10 m. as the crow flies. The river formed by the united waters is about equal to the Barada below Fijeh; and it is named el-'Asy, "the Rebellious," because it flows in an opposite direction to all the other rivers in the country.

This *Fountain* is most probably the *Ain*, "Fountain," mentioned in Scripture as situated on the northern border of the territory of the Israelites—"And the border shall go down from Shepham to Riblah, on the E. side of Ain (the fountain)." (Num. xxxiv. 11.) Riblah, as we shall see, is a few miles E.

½ m. from the fountain, in the side of a cliff on the rt. bank of the chasm, is a singular convent, excavated in the rock, now called *Deir Mér Marón*, but in Abulfeda's days *Mughârat er-Râhib*, "the Monk's Cave." The cliff is nearly 200 ft. high, and the cavern is more than half way up. It is approached by a narrow ledge from the W. The monks in their search for solitude, took advantage of a shelf over which the rock impeded; built up walls with loopholes in front; cut out cells and grottoes behind, and made themselves at home. The sanctuary is now not only deserted, but desecrated. Flocks of goats find a home in it; and it is noisome with filth, and swarming with fleas. Tradition has it that Mar Marón, the founder of the Maronite sect, once dwelt in this cave, teaching his disciples, and propagating his heresies. Hence its name.

Kam'da Hurmul.—Such is the name of the strange and solitary monument which stands in the midst of a barren plain, about 2½ m. E. of the fountain. It is situated on a rising ground, and commands the valley of the Orontes as far as Hama, with the plain that stretches out on both sides of it; and, as we have seen, it looks far down the Buktâ, revealing as through a vista the top of Hermon. It stands upon a pedestal composed of 8 layers of basalt stones, retreating so as to form steps. It has 3 stories—the first is 29½ ft. square, and about 26 high, with pilasters at the angles supporting a plain moulded cornice. The second is somewhat smaller, having 2 pilasters on each side, besides those at the angles. The third is a pyramid. The height of the monument is nearly 80 ft. The superstructure is limestone, and

apparently solid. The S.W. corner has fallen, and a few stones are gone from the top; the rest is rent as if by earthquakes. On the sides of the lower story are rude bas-reliefs, representing hunting scenes; time and rents have rendered them almost unintelligible. On the N. side are 2 stags, one standing, and the other lying. On the W. are 3 animals; the centro one resembles an elephant; that in front of it a bear *rampant*; and that behind a bull. On the S. is a wild boar attacked by dogs; 2 spears are sticking in his sides. On the S. is a dog seizing some animal behind; the head of the beast is gone, and the monument is much broken. Spears, arrows, and other weapons of the chase are grouped round the several figures. No inscriptions are visible; but probably if a careful search were made among the fallen stones some might be discovered. It is scarcely possible that such a monument would have been erected without a record of its object and founder. History is silent on the subject. We cannot form a plausible conjecture either as to its age or purpose. The plain around it is barren, strewn with fragments of basalt and flint. It is deserted except by gazelles, which find a home amid its solitudes, far from fear and danger.

We now ride across the plain to Riblah. In 1 h. the little village of Kā'a, with a large khan beside it, is 3 m. to the right, near the base of Antilebanon. We obtain occasional glimpses, too, from the rising grounds, of extensive ruins at the foot of the mountains, 5 m. farther N.E. This is the Jūsieh called *et-Kadimeh*, "the old," to distinguish it from a "new" Jūsieh near it. The ruins are about 2½ m. in circumference; but are completely prostrate, with the exception of a few square towers and the lower walls of a large fortress. The foundations of houses, and the lines of streets, can be traced; most of the stones of which the buildings were composed seem to have been removed, probably to build New Jūsieh. The fortress was square, 132 yds. on each side,

having towers at the angles. One of the gates remains; it has a square top, and is surrounded by a deep moulding. The masonry appears to be of the later Rom. age. Over the door of a tower in the city is a cross in relief. There is not a vestige of Saracenic architecture in the place—neither mosque, nor minaret, nor prayer niche. The city was probably deserted at, or before, the time of the Mohammedan conquest. Abulfeda mentions a Jūsieh; but it is undoubtedly that now distinguished as the *new*. It contains a large mosque, and other structures of Saracenic origin. Dr. Robinson has suggested the identity of these ruins with *Paradiesa*, a town which Ptolemy places in the district of *Laodicea*, between Laodicea and Jabruda, and which is mentioned by Strabo and Pliny. I think there can be little doubt that the suggestion is correct; though it is difficult to account for the name, *Paradiese*; for a more dreary and barren situation could scarcely be imagined. There is no stream or fountain within miles of it, and the inhabitants were dependent on wells and cisterns for a supply of water.

Riblah is 2½ h. from the monument of Hurmul. It is a poor mud village, situated upon the rt. bank of the Orontes, and surrounded by fertile fields. The only remains of antiquity are the ruins of a square tower, called by the people el-Kimiseh, "the Church." Riblah is first mentioned in connexion with the N.E. border of the Promised Land—"And ye shall point out your E. border from Hazar-enan to Shepham; and the coast shall go down from Shepham to Riblah, on the E. side of the fountain (Ain)." (Num. xxxiv. 10, 11.) The probable course here indicated I shall point out below. 800 yrs. later Pharaoh-Necho, king of Egypt, marching on an expedition against the Assyrians, slew king Josiah at Megiddo, and afterwards encamped at "Riblah, in the land of Hamath." Here Jehoahaz, the son of Josiah, was detained prisoner by the Egyptian monarch, and his brother Eliakim made king. (2 Kings xxiii. 29-37.)

Here also Nebuchadnezzar king of Babylon encamped, while his general captured Jerusalem. He took king Zedekiah, "and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." (2 Kings xxv. 6, 7.) With the unfortunate Zedekiah many of the nobles of Judah perished by the hand of a ruthless conqueror. (Id. ver. 20, 21, n.c. 588.) The glory of Riblah has long since passed away; but one can still see how suitable is the situation for the head-quarters of a great army. The rich plain, the salubrious air, the abundant waters, and the ready access by easy and open roads to every district of the country, whether maritime or inland, all unite in rendering Riblah a strategic position of the first importance. The military monarch of Babylon was evidently well acquainted with the geography of Syria and Palestine; and perfectly capable of applying his knowledge to the advancement of his ambitious designs.

The Orontes, after flowing N.E. from the fountain to Riblah, turns N. a little below the latter place, and continues in that direction till it falls into the lake of Hums, 9 m. beyond the bend. The elevation of the river above the sea at Riblah is about 1500 ft. The termination of the central ridge of Antilebanon is very distinctly seen. To the northward of Jisioh it rapidly decreases both in height and breadth; and finally sinks into the plain at a point 10 m. N.E. of Riblah. It is intersected by a curious pass about 3 m. from its termination. From Riblah we can look through the pass, along the line of road that leads to Hucy and Sardid. The Buka terminates at the monument of Hurmul, north of which is the plain of Hums—the "land of Hamath" of the Bible. (2 Kings xxv. 21.) The termination of Lebanon is also seen towards the N.W., about 10 m. distant.

Tell Mindau, Laodicea ad Libanum.—In going to this place we ford the Orontes at Riblah, and ride along its left bank over a level plain, cultivated in patches where irrigated by canals from the river. In $2\frac{1}{2}$ h. we reach the tell, situated between the Orontes and another stream which joins it, coming from a fountain called 'Ain el-Tannur, 3 m. S.W. A white wely crowns the summit, dedicated to Neby Mindau, a local prophet. The sides are covered with heaps of rubbish; and round the base are strewn many hewn stones and fragments of columns—all indicating a site of some importance. Some time after a visit to this place in 1853 I became convinced of its identity with the *Laudicia* of the 'Itinerary' of Antonine, and the *Laodicea ad Libanum* of Ptolemy. We now know the several stages in the following route of the Itinerary—

EMESA.
LAUDICIA . . . M. P. XVIII.
LIBO XXXII.
HELLAPOLI XXXII.

Emesa is Hums; *Laudicia* Tell Mindau; *Libo* Lebweh; and *Heliapolis* Ba'albek. Laodicea, according to Ptolemy, was the capital of a district, including the towns of Panulus and Jabruda. He also gives it the epithet *Sorbiosa*. Polybius mentions Laodicea as near a lake, probably referring to the lake of Hums, 3 m. distant. It was a Roman colony, and became the seat of a Christian bishop. Hums is only about 4 h. smart ride from Mindau.

From the tell we strike N.W. across a dreary plain covered with rounded fragments of trap-rock, and mostly uncultivated. In $2\frac{1}{2}$ h., after a gradual ascent, we reach the watershed between the Orontes and Nahr el-Kebir. The lake of Hums is visible on the right, and on the left we see the ground declining westward toward the Mediterranean. Not far distant is Wady Khalid, the highest tributary of Nahr el-Kebir, running in a deep crevass along the base of Lebanon.

Near this place is a ruined village called Harba'ana; and a short distance beyond it a remarkable tomb. It is a rude quadrangular enclosure, 6 ft. high, with walls 4 ft. thick. On the S. is a door leading into a broad passage; on each side of which, and at the far end, are 2 tiers of *loculi* for bodies. There are 10 *loculi* in each tier at the sides, and 8 at the end; 56 in all. The divisions between the *loculi* are formed of thin flags of black basalt, roughly dressed; the floor of the chamber is the same. On a stone beside the door, on the outside, is a Greek inscription, but illegible. The arrangement of this tomb resembles that of the mausoleums at Palmyra.

We now descend diagonally into Wady Khâlid, and the scenery becomes more pleasing. The lower spurs of Lebanon on the l. are clothed with cypresses. Following the glen for 45 min. we reach the spot where it opens in the plain of *Bukâ'a*, "the Little *Bukâ'a*." It is oval shaped, 10 m. long from E. to W. by 5 broad, and everywhere fertile. On its S. side the ridge of Lebanon terminates in a rounded bluff covered with dwarf oak. Along its base runs the stream from Wady Khâlid, making a sweep to the W. and disappearing through a deep gorge on its way to the Mediterranean: it here takes the name of Nahr el-Kebir. Spurs from the Nusairiyeh range on the N. run down to the side of the *Bukâ'a*.

From the mouth of Wady Khâlid a path leads direct across the plain to el-Husn, now a prominent object in front; but early in the season the plain is soft and marshy, and we are compelled to make a long détour to the rt.—this takes 4 h., while the direct way is only about 3 h. Following the circuitous route, we cross in $1\frac{1}{2}$ h. the caravan road from Hums to Tripoli, which traverses the northern part of the plain, then the low hills to the W., and descends to Jisr el-Ahyad, on Nahr el-Kebir. The distance from Hums to Tripoli is 2 long days. Our path runs through a rich and beautiful

country, well cultivated and well watered, to the foot of the hill on which el-Husn stands.

Kul'at el-Husn is situated on the summit of a hill at the southern end of the Nusairiyeh range, but separated from it by a deep, narrow valley. Through this valley runs the great road from Hums to Tripoli, and from Hums to Tortosa, its former seaport. To command the road the castle of el-Husn was erected. The fortress is nearly square, having a high wall strengthened with towers. The entrance is on the E., through vaulted passages. A poor village has been constructed in the courtyard, while the keep—itself a fortress with wall and moat—is the residence of the governor of a large district. On the S. side, and connected with the castle by a wall, is a square tower, probably of the crusaders' times. Over the arched portal are 2 lions sculptured. In the interior of the keep is a fine Gothic hall with a groined roof. The history of this castle reaches no farther back than the time of the crusaders, by whom it was called *Husn el-Akrâd*, "the Kurds' Castle;" and also *Urac*, a corruption of *Akrâd*. It is first mentioned in A.D. 1101, two years after the capture of Jerusalem, when an unsuccessful attack was made upon it by Raymond of Toulouse. It soon afterwards fell into the hands of the Franks, and was held by a garrison of the Hospitallers until they were obliged to surrender to Bâbars in A.D. 1271. Dr. Robinson suggests that it may be the site of the ancient city of *Mamouga*, mentioned by Ptolemy in connexion with *Antaradus*.

From the rampart of el-Husn we obtain a commanding view over the country lying between the northern end of Lebanon and the southern end of the Nusairiyeh range. Along it is the watershed between the valley of the Orontes and the Mediterranean. The elevation of the Orontes above the sea is about 1500 ft., and some parts of the watershed are not much, if at all, higher. The descent on the W. to the coast is gradual. Hero then

is the natural outlet for the produce of the whole north-eastern region of Syria—for the plains of Hums and Hamah, the Buḳā'a, and Damascus itself. The construction of a railway would not be a work of great difficulty; and it seems to me there is, or would soon be, enough of traffic to yield large returns. The effect upon the country would be wonderful.

The “entrance of Hamath,” and northern border of the Promised Land.—The boundaries of the Land of Promise are described in two places—first by Moses in the book of Numbers (xxxiv. 1-12), and second by Ezekiel (xlvi. 18-21, and xlviii.). The Mediterranean was the western border. The northern border is thus defined by Moses:—“From the great sea ye shall point out for you Mount Hor; from Mount Hor ye shall point out unto the entrance of Hamath; and the going forth of the border shall be to Zedad; and the border shall go on to Ziphron, and the going out of it shall be at Hazar-enan.” The following is Ezekiel’s description:—“This shall be the border of the land towards the north side, from the great sea, the way of Hethlon, as men go to Zedad: Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath.” And again, in giving the boundaries of Dan, he thus writes:—“From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath (for these are the sides east and west).” The Great Sea is the starting-point, and the first inland mark is Mount Hor, the “great mountain.” This is indefinite, and the position of this mountain must be determined by other circumstances. It is connected with the “entrance of Hamath,” which, as the starting-point is from the sea, must evidently mean the pass at el-Husn, between Lebanon

and the Nusairiyeh hills. The “entrance of Hamath” mentioned in Numbers, I conceive to be identical with the “way of Hethlon,” mentioned by Ezekiel. This “way of Hethlon” is said to be “as men go to Zedad,” in one place, and “as one goeth to Hamath” in another. Both are correct, for this pass is the natural, and indeed the *only* entrance from the coast, both to Zedad, the present Ṣūdād, and Hamath. The “great mountain” (Hor), therefore, is most probably the northern brow of Lebanon. The border-line ran across the plain from the coast towards the northern declivity of Lebanon, and then through the pass at el-Husn.

Having got so far, we learn from Ezekiel that Hamath was included in the land; but whether the *city* or *territory* is doubtful—most probably the city. The border may have run from the pass N.E. towards Hamath. The “goings forth” of the border are said to be “to Zedad,” and also “at Hazar-enan.” These expressions are indefinite; they may perhaps mean that both these places stood near the N.E. outskirts of the land. The site of the former is unquestionably the modern Ṣūdād (Rte. 35); and the latter we have conjectured to be at Kuryetein. (Id.) At any rate it must have been to the S.E. of Ṣūdād, as it was a landmark of the eastern border of the land (Num. xxxiv. 10); and also between the territories of Damascus and Hamath (Ezek. xlvi. 1). The border thus went down from Hamath towards Kuryetein, including the rich plains of Hamath and Hums.

The northern border is the same in Numbers and Ezekiel, but there is a difference in the eastern. (Comp. Num. xxxiv. 10, 11, with Ezek. xlvi. 18.) Ezekiel extended the eastern border much farther than Moses. The latter brings it from Hazar-enan to Ribleh and then down the Buḳā'a to the sea of Chinnereth (Tiberias); while the former draws it past Hauran, Damascus, and Gilead. Moses, in short leaves out the *whole territory of Damascus*; and Ezekiel includes both i and the country E. of the Jordan.

We now resume our route. Descending from el-Husn, we proceed N.W. down the valley to *Deir Mar Jérès*, "the Convent of St. George," 40 min. distant. It stands on the northern bank of the valley in the midst of olive-groves. The miracles said to be performed by its patron saint have made it one of the most famous shrines in Syria. It has considerable property; and alms flow to it not only from this country, but from Asia Minor and Greece. In return, travellers and pilgrims who pass and repass along this road, are fed gratis.

In 20 min. more we reach a large intermitting fountain, called *Fauwâr ed-Deir*, "Fountain of the Convent." It issues from the mouth of a cave at the base of the northern bank of the valley. The fountain flows very irregularly—sometimes 2 or 3 times a week it bursts out and continues for several hrs.; sometimes 20 days pass without any water. Josephus writes that Titus, when on his march from Beyrouth to Antioch, came to a river between *Aracea* ('Arka) and *Raphanea* (Barin), which flowed only every seventh day. (*Bell. Jud.* vii. 5, 1.) This is undoubtedly the fountain referred to. 'Arka is 17 m. S.W., and Barin stands on the N.E. at nearly the same distance. Of course the flowing of the fountain on the Jewish Sabbath was a popular belief, just like that which travellers may still hear from Moslems—that it only flows on Friday.

Soon after leaving the fountain we leave the valley, and ascend the southern bank. On reaching the top a glorious view opens before us. We look down the gentle slope to the Mediterranean, whose shore is seen winding away as far as Tripoli. In 2 hours from the fountain we descend into the plain that here skirts the coast. It is one of the richest in Syria, though intersected by low ridges, and tracts of undulating ground, on which the soil is not so productive. Several villages are seen to the rt. and l. as we ride along; and in 1½ h. we reach *Jisr el-Abiad*, "the white bridge," on *Nahr el-Kebir*, the ancient *Eleutherus*,

which Strabo mentions as the northern border of Coelestria and Phoenicia. It is still the boundary between the provinces of el-Husn and 'Akkâr. Soon after passing the bridge we leave the Tripoli road to the rt., and take that to the village of Sheikh Mohammed. Our path skirts the foot of Lebanon, which rises in dark rugged masses on our l. On the right is the splendid plain, watered by "streams from Lebanon;" it extends along the coast from Tripoli on the S. to Tartûs, the ancient *Aataradus*, on the N., varying from 2 to 6 miles in breadth. Sheikh Mohammed stands on high ground on the S. side of a ravine, 2½ hrs. from *Jisr el-Abiad*. It is the principal place in the district of 'Akkâr. This district takes its name from a ruined town, situated high upon the mountain side, 8 m. S.E. of Sheikh Mohammed. The buildings are substantial, but comparatively modern—most of them being Saracenic. There is a palace built of alternate layers of limestone and basalt, like many of the mosques in Damascus. An old castle stands on an isolated crag, S. of the town, and separated from it by a ravine. It is a picturesque ruin; and indeed the whole scenery around is grand and beautiful—the mountains clothed with forests of oak and pine, and the cliffs in the ravines, as well as the ruins, covered with ivy. 'Akkâr is said to have been destroyed during the rule of Fakhr ed-Dîn; now it is inhabited by about 20 families. The northern section of Lebanon is called *Jebel 'Akkâr*.

'Arka, 55 min. from Sheikh Mohammed.—This is a small village situated on the N. bank of a deep ravine through which a torrent rushes from Lebanon. To the W. is a tell about 100 ft. high, on the N. side of which are extensive ruins, covering a terrace, commanding a beautiful view of the plain and the sea. The ruins consist of small, roughly hewn stones, intermixed with fragments of granite columns. On the top of the tell is a level area of about 2 acres, now cultivated. Traces of an old wall are

seen encircling it; and there is one fine granite shaft. Close on its S. side is the deep torrent bed; and here are numbers of granite columns, which have been thrown down from above. The road passes round the W. side of the tell; and descends to a bridge across the river. Here is a mill, with a race tunneled through a high rock.

'Arka was one of the most ancient of the Phoenician cities; the seat of the *Arkites*, who were descended and named from a son of Canaan. (Gen. x. 17.) The name does not again occur in history until the commencement of our era, when both Pliny and Ptolemy mention it. Josephus speaks of 'Arka as visited by Titus, on his march from Beyrouth to Antioch, after the destruction of Jerusalem. The city subsequently got the name of *Cesarea of Lebanon*. We learn from Roman history that there was here a temple dedicated to Alexander the Great, in which an annual festival was held. In this temple, on the day of the festival, the Emperor Alexander Severus was born. The temple probably stood on the tell. 'Arka subsequently became the seat of a bishop, and was still so strong in the middle ages that it resisted the whole host of the crusaders during a siege of more than 2 months. While the army lay encamped before the city, the famous dispute about the Holy Spear occurred, with which it was said the Saviour's side had been pierced. It had been made known at Antioch to a certain monk called Peter; but doubts arose as to its genuineness, and Peter proposed to undergo the ordeal of fire on its behalf. The fire was prepared; and when the flames were at their height, the courageous monk, seizing the spear, walked through the midst of them unscathed! The soldiers in their wonder and veneration rushed upon him, tore his garments to shreds, to be preserved as relics, and so injured him that he died 12 days afterwards. Some affirm that the flames killed him.

From 'Arka we strike S.W. across the plain, and in 1½ h. reach the

shore. Nahr el-Bârid, "the cold river," is crossed by a bridge in 45 min. more. On its S. bank is a large mound covered with ruins, which may probably be the site of *Orthosia*, an ecclesiastical city, placed by geographers 12 Rom. m. N. of Tripoli. Tripoli is 2½ hrs distant.

TRIPOLI, now TARABULUS.—Tripoli is built on both sides of the river Kadisha, at the place where it issues from the roots of Lebanon. Its population consists of about 10,000 Moslems and 3000 Greek Christians. The general appearance of the town is picturesque. Orchards of orange, lemon, apricot, and apple trees encompass it. Water murmurs and sparkles everywhere, and covers the plain with verdure. The houses are large, and substantial; and the streets have a quaint antique look, winding under groined arches. On the N. side of the river, on the top of a mound, stands the tomb of Sheikh Abu Nasr; and opposite it, on the S. side, is the castle built by Count Raymond of Toulouse in the 12th centy. ¼ m. above the town, in Wady Kadisha, is a deserted building formerly occupied by derishes. It is beautifully situated. Some distance beyond it is an aqueduct carried across the ravine.

To the W. of the town lies a rich plain, in shape a triangle, its apex running into the sea. On the N. side of the promontory is a small town called el-Mina, "the Landing-place." It is about 1½ m. from Tripoli. Across the broad neck of the promontory, from shore to shore, we can trace an old wall, 18 ft. thick; and along the shore northwards is a line of towers, extending to the mouth of the Kadisha—about 1 m. Around these towers, on the beach, and in the sea at the Mina, are immense numbers of granite shafts. The whole promontory, also, westward of the wall is strewn with ruins. Here was situated the ancient city—the *Tripolia* of the Greeks and Romans; and the still earlier seaport (whatever name it had) of the Phoenicians. For centuries the site has been used as a quarry, and it is not

yet exhausted. The harbour, if such a place deserves the name, is formed by a line of small rocky islands, which run out from the point of the promontory into the sea, curving northward. The forts on the shore were intended for its defence, but the most formidable enemies of ships here are the winds and waves.

Tripoli, according to ancient writers (Diodorus Siculus, Pliny, and Strabo), originally consisted of three quarters, a stadium distant from each other, and founded respectively by colonies from Aradus, Sidon, and Tyre—hence its name, “the Triple City.” At the date of the first crusade the city stood on the promontory; but Raymond of Toulouse built the castle on the banks of the Kadisha for the protection of pilgrims; and around it the new town gradually sprang up. Arab historians speak of a splendid library which was collected here in the palmy days of Islam, amounting to 300,000 volumes! The whole, say they, was destroyed by the crusaders. The Arabs are given to exaggeration. There may probably have been a few hundred MSS.

The commerce of Tripoli is very limited. Beyrouth is rapidly monopolising the whole trade of the coast. A few bales of silk, and some boxes of sponges, form its chief exports. French mail steamers call at it in going to and returning from Constantinople. Consular agents of England, France, and Austria reside in Tripoli.

The road from Tripoli to Beyrouth is described in Rte. 41.

We now start for the Cedars. And a rugged road is before us as we have yet met with in our wanderings; but the scenery is glorious, the air bracing, and the streams from Lebanon are cool and refreshing.

Turning up the N. bank of the Kadisha, that “sacred” river which the Moslems have named Nahr Abu ‘Aly, we pass through the ridge of Jebel Turbul, which separates the plain of Tripoli from a higher one eastward. In $1\frac{1}{2}$ hr., after fording a stream called Nahr Iasha‘in, we reach the village of Zugharta, in a fertile

vale. Another hour is spent in crossing the undulating plain, and then Lebanon is before us, and our toil begins. What a road it is! In some spots it seems to have been intended for mountain goats only. It winds up sublime glens, and zigzags up rocky acclivities, and passes over stone-strown terraces. Villages are seen on every side, clinging to cliffs, and nestling in wooded dells; while convents, like feudal castles of bygone days, crown the peaks. After $4\frac{1}{2}$ hr. constant climbing we reach the beautiful village of Ehden—not Eden, as travellers are wont to write it—situated on a slope, abundantly watered, and surrounded with terraced vineyards, and orchards of figs and apricots, with walnut-trees scattered among them. Ehden has a name in literature from having been the birthplace of Gabriel Sionita, the editor of the Syrine version in the Paris Polyglott. It is 4750 ft. above the sea. At the convent of Mar Sarkis, a short distance from Ehden, is a small grove of cedars.

A ride of $2\frac{1}{2}$ hr. is still before us ere we reach the great Cedars. It affords us some glorious views of the ravine of the Kadisha on our rt. Villages are perched upon its sides where one would think the foot of man could scarcely find a resting-place. Terraces run up the acclivities; and each step has its row of mulberries or vines. The mountaineers of Lebanon are no sluggards. Were the country only cleared of monks, sheikhs, and Turkish pushas, it would prosper.

THE CEDARS.—At the head of Wady Kadisha there is a vast recess in the central ridge of Lebanon, some 8 m. in diameter. Above it rise the loftiest summits in Syria, streaked with perpetual snow. The summits are white and rounded, and the sides descend in naked uniform slopes, in the form of a semicircle. In the centre of this recess, on a little knoll, or rather group of knolls, stand the Cedars. They are alone. There is not another tree in sight. There is scarcely a bush or patch of verdure on the surrounding acclivities. “They stand at the apex,”

as Dean Stanley observes, "of the vegetable world. From the cedar tree that is in Lebanon downwards extends the knowledge of Solomon." When we see them from a distance we feel disappointment, for they look like a speck on the vast mountain. But on entering the grove feelings of disappointment vanish. Then the beautiful fan-like branches and graceful pyramidal forms of the younger trees; the huge trunks of the patriarchs, and their gnarled branches extending far on each side, and interlacing with their brethren; and the sombre shade they make in the midst of a blaze of light—all tend to excite feelings of highest admiration. And when we think of their antiquity, their ancient glory, the purposes to which they were applied, we can comprehend the wondrous attraction that has for centuries drawn numbers of pilgrims from the ends of the earth to this lonely spot.

The grove is now scarcely $\frac{1}{2}$ m. in circumference, and contains about 400 trees of all sizes—the young ones mostly on the outskirts, and the oldest in the centre. Only a few, perhaps a dozen, very ancient trees remain. There are, however, 30 or 40 others of very considerable dimensions; some of them 3, 4, and 5 feet in diameter. One or two of the oldest are upwards of 40 feet in girth; but the trunks are short and irregular. They are much broken and disfigured; partly by the snows of winter, but chiefly by the Vandals of visitors. The patriarchs, in fact, are all hacked and hewn—Tablets cut on their sides, with names inscribed on them—names known in history and literature; joined with others which nobody has ever heard of, or will ever hear of elsewhere. I shall feel that I have not written altogether in vain if my strong protest against such barbarity tend to save these last trees of a sacred forest from the knives of future pilgrims. The cones are fair game as relics; and any branch that the winter storms may have broken off may be bargained for; but deliberately to use knife or saw is an act that would disgrace a Bedawy.

"In ancient days," Dean Stanley says, "the grove must have been much more extensive, or rather, perhaps, the great trees then overspread the whole. Now they are huddled together on 2 or 3 of the central knolls, and the peculiar grace of the Cedar, as we see it in Europe, with its long sweeping branches, feathering down to the ground, is there unknown. In one or two instances the boughs of these aged trees are held up by a younger tree; others again of the smaller ones whose trunks are decayed, are actually supported in the gigantic arms of their elder brethren."

In past days one of the greatest charms of this little forest was its solitude; but that is gone. An unsightly chapel has been erected in the centre of the grove; and many a branch has been cut down to form its roof. Nightly, during the season, the monk guardian, and a godly train of idle boys and men who collect to see the strangers, kindle their fire of cedar-wool to boil their coffee, light their pipes, and temper the mountain-blasts. Even this is not all. In the beginning of August each year occurs the "Feast of the Cedars," when natives, lay and cleric, assemble in hundreds to spend a night in prayer and revelry around these venerable trees. Their branches are lopped off for fire-wood, and kindled beside the massive trunks, and upon the exposed roots, of the oldest trees!

The Cedars above described are not the only trees of this species on Lebanon. It was long a disputed point whether any others existed. This has now been definitely settled. Ehrenberg found the cedar growing abundantly on the higher slopes of Lebanon north of Wady Kadisha. I observed groves of what I believed to be cedar south of the Kadisha, near the village of Hasrin; and on the sides of the wild ravine north-west of Afka. Recent examination has discovered 2 extensive cedar groves near Hadeth. One is about half an hour from the village on the road to Niha; the other is a little higher up the mountain side. They are both deserving of a

visit, for in addition to the interest of the trees the scenery is splendid.

A much more important discovery has very recently been made; and for an accurate account of it I am indebted to the kindness of the Rev. S. Robson of Damascus.

High up on the western declivity of Lebanon, south of the French road, are three villages,—Ain Zahalteh, Burûk, and Maaser; near each of these villages, and on the otherwise bare mountain side above them, are cedar-groves well worthy of a visit. (See below Rte. 42.)

The Cedars of Lebanon are not merely interesting and venerable—they are “sacred.” In the Bible they are linked inalienably to God’s Temple in Jerusalem (1 Kings v. and vi.; Ezra iii. 7). Even independent of this, they seem to have been objects of almost religious reverence—they are called the “trees of the Lord,” “the Cedars of Lebanon which He hath planted” (Ps. civ. 16). They are the favourite emblems used by the sacred writers to symbolize majesty, grandeur, power, strength—“For the day of the Lord of Hosts shall be upon every one that is proud and lofty. . . Upon all the cedars of Lebanon that are high and lifted up” (Isa. ii. 12, 13. See also xxvii. 24). “Yet destroyed I the Amorite before them, whose height was like the height of the cedars” (Amos ii. 9). So too that beautiful image in Ezek. xxxi. 9-10—“The Assyrian was a cedar in Lebanon with fair branches, and with a shadowy shroud, and of an high stature,” &c., and the Psalmist’s magnificent description of a storm—“The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yes, the Lord breaketh the cedar of Lebanon” (xxix. 4, 5. See also xcii. 12).

Some poetical tourists have written of cedar beams, and cedar ceilings, and cedar floors in the palaces of Damascus—these only existed in their imagination. In ancient times cedar was prized for building purposes, even among heathen nations. It was employed in the construction

of their temples, as at Tyre and Ephesus; and also in their palaces at Persepolis. Diodorus Siculus tells us that Lebanon was full of cedars and pines. One thing is certain, that they had become very scarce even before the 6th centy.; for when Justinian built the Church of the Virgin at Jerusalem, there was great difficulty in obtaining timber for the roof; after much search a little grove of cedars was discovered (Procop. *de Aedif. Just.* 5, 6). It appears that cedar-wood was sometimes used for architectural purposes in Sidon during the middle ages.

ROUTE 41.

THE CEDARS TO BEYROUT, BY TRIPOLI AND THE COAST.

	H. M.
Cedars to Tripoli	10 0
Batrun, <i>Botrys</i>	6 15
Jebel, <i>Gabal</i>	3 0
Nahr Ibrahim, riv. <i>Adonis</i>	2 0
Nahr el-Kelb, riv. <i>Lycus</i>	4 0
Beyrouth	2 0
Total	<hr/> 27 15

Those who have travelled round the northern end of Lebanon will prefer to proceed to Beyrouth by Rte. 42, which is considerably shorter, and no less interesting than the present one. Or they may descend the mountain along the l. bank of the Kadisha, passing through the beautiful villages of Hasroun and Hadith, visit the cedar groves, and reach the coast near Batrun. In short, they may vary their route at pleasure. The two ways which I describe are the most interesting in a historical point of view.

The direct road to Tripoli by Ehden has already been described; we shall therefore descend the mountains by the great convent of Kanobin. Our

first stage is Bsherréh, 1 h. The village stands on a steep acclivity, where lawn, vineyard, and cliff diversify the view, and separate the cottages. Round it rise rocks and precipices; and beneath, through a dark ravine, flows the Kadisha. Every little dell, and every rocky ledge where a handful of soil will lie, has its mulberry-tree, or its vine, or its patch of wheat. Booths for the rearing of silkworms are seen here and there among the gardens. Some distance to the S., clinging to the side of a cliff, is the convent of Mar Serkis. Below Bsherréh the ravine of the Kadisha contracts and becomes a sublime chasm, with perpendicular walls of rock on each side more than 1000 ft. high. Here, on opposite sides, are the picturesque villages of Hasrón and Hadshit, whose inhabitants can converse across the chasm, while to pass from the one village to the other requires nearly 2 hrs. In a wild cleft a little to the eastward is a convent, which the sun's rays scarcely ever reach.

At 2½ h. from Bsherréh is the convent of Kanobin, *Canobium*. It is built on a ledge of the cliff, on the rt. bank of the Kadisha, and appears as if suspended in the air. The ch. is excavated in the rock, and dedicated to the Virgin. During the winter the peasants of the surrounding villages tie up the eggs of their silkworms in little bags, and attach them to the portrait of a favourite saint, and implore his influence for a plenteous harvest. As the privilege must be paid for, the convent derives a considerable income from this source. Kanobin is the principal residence of the Maronite patriarch.

From Kanobin to Ehden is about 2 hrs. Perhaps a road might be discovered down the sublime glen of the Kadisha, by which the traveller could proceed direct to Batrún, or Tripoli, without making the détour to Ehden.

For a description of Tripoli see last Route.

The road from Tripoli to Beyrouth follows the coast—now winding along the brow of stupendous cliffs, now following the sandy beach, and now

traversing hilly ground between the mountains and the sea. The itinerary is as follows:—

Kalmon, 1½ h., is a small modern village, surrounded by luxuriant gardens and orchards. About 2 hrs. farther the village of Euséh is on our rt., on the extremity of a headland. There are ruins beside it; some of them remains of churches. In 2 h. more we reach a rocky ridge which juts far into the sea, terminating in a bold cliff. This is the *Theoprosopon*, "Face of God," mentioned by Strabo. The pass over it is rugged and difficult. On the summit is a Maronite convent; and in a glen on the S. side of the hill is the castle of Musciliyah, now a ruin, but formerly a terror to all passengers, when occupied by a robber band of Metawilch. We soon afterwards reach the rocky coast at the village of Batrún.

Batrún is the *Botrys* of ancient geographers. It contains 8000 Inhab., all Christians. The remains of the old harbour can be seen on the S. of the houses; but there are no other traces of antiquity.

Amshit, 2½ h., is situated on a toll E. of the road. It contains the ruins of a convent and 2 churches; also a subterranean chapel, dedicated to St. Sophia. In the surrounding rocks are many excavated tombs.

Jebail, ¾ h., Pop. 600. Like many another ancient town in Syria, the ruins of Jebail far exceed in extent and grandeur the modern buildings. Immense numbers of granite columns are strewn about in the village, and over the surrounding fields; they are mostly small, varying from 1 ft. to 2 ft. in diameter. A large khan outside the walls has its corridor supported by them; and numerous others lie embedded in the sand of the harbour. The most remarkable ruin of Jebail is the citadel, the substructions of which are composed of massive bevelled masonry, proving its Phoenician origin. Some of the stones are very large; one measures 16 ft. in length, 5 ft. 9 in. in

depth, and 4 ft. in breadth. Another is 18 ft. long. The port is nearly choked up with sand and ruins.

Jebel is the *GIBEL* of Scripture. The two names are radically the same; *Jebel* being the diminutive of *Jobel*, "mountain," equivalent to the Hebrew *Gebal* (*Ezek. xxvii. 9*). Here dwelt the Giblites, mentioned by Joshua as occupying a part of Lebanon (ch. xiii. 5). They were employed by Hiram king of Tyre in preparing materials for Solomon's temple (1 Kings v. 18, marginal reading). The Greek name of the city was *Byblus*; and so the word is translated in the Septuagint. It was said to be the birthplace of Adonis.

Nahr Ibrahim, the river *Adonis*, is 2 h. from *Jebel*. The ruins of an aqueduct that once conveyed water from the river to the city are visible. The fabled Adonis of the Greeks is supposed to be identical with the Tammuz for whom Ezekiel represents the Jewish women as weeping (viii. 14). Hence the well-known lines of Milton:—

. . . Thammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day;
While smooth Adonis from his native rock
Ran purple to the sea, supped with blood
Of Thammuz, yearly wounded.

After every storm that breaks upon the brow of Lebanon the Adonis still "runs purple to the sea." The rushing waters tear from the banks red soil sufficient to give them a ruddy tinge, which poetical fancy, aided by popular credulity, converted into the blood of Thammuz. The fountain of this river I shall have occasion to describe in Rte. 42. The river is spanned by a bridge of a single arch.

Leaving the banks of the classic stream, we ride on along the rock-girt shore, and in 2 h. descend to the beautiful little bay of Jūneh, crossing a Roman bridge of a single arch, which spans a small mountain streamlet. 2 h. now bring us to the glen of *Nahr el-Kelb*, and 2 h. more to *Beyrouth*. (See "Rides round Beyrouth.")

[*Syria and Palestine.*]

ROUTE 42.

THE CEDARS TO BEYROUTH, BY AFKA.

	H. M.
Cedars to Hasrón	2 30
El-Akfarrah	7 20
Afka, Aphaco	2 15
Jiar el-Hajr, "natural bridge" ..	4 15
Fukra, ruined temple	0 45
Mouth of Nahr el-Kelb	7 80
Beyrouth	2 0
Total	26 85

This route takes us along near the summit of the mountain chain, from the Cedars to the fountains of *Nahr el-Kelb*. The scenery is Alpine. Such as wish to see that "goodly mountain," Lebanon, to perfection should follow this route. The road is in places bad enough; still it is passable even for baggage animals, whatever muleteers and dragoman may say.

Descending to Ihsirreh, as before (Rte. 41), we cross the Kadisha below the convent of Mar Serkis, and ride along the l. bank to *Bez'un* and *Hasrón*, beautiful villages, embowered in foliage, and looking down into the wild glen. The road now sweeps round to the S., ascending a lofty ridge which projects westward from the central chain. The views behind us into the Kadisha, up towards the Cedars, and westward to the sea, are very grand. On a ridge a little to the W. of the road may be seen a grove of cedars, and there is a much larger grove farther west, below the ridge. The trees are much smaller than those described above. An Alpine region is before us—deep glen, lofty ridge, shattered cliff,—and the highest peaks of Lebanon, rising over all, close on our l. They are so high that snow is often found lying across the path in heavy wreaths at mid-summer. After a fatiguing ride of 6

hrs. from Hasrûn we reach the brow of a ridge from which we look down into the valley of 'Akûrah; the snow-covered peak of Sunnin towering beyond it. A long and steep descent of 1½ hr. brings us to the village of 'Akûrah, situated at the head of the glen, and near a wall of rock more than 1000 ft. high. Through a chasm in this wall a road runs to Ba'albek—the ancient road from Byblus to that city. Crossing the torrent-bed by a natural bridge, and skirting a projecting ridge from the mountain on the l., we descend diagonally to Wady Afka, another branch of the same valley, and reach the great fountain in 2 hrs. 40 min. from 'Akûrah.

This is a spot of singular wildness and beauty. A semicircular wall of rock, nearly 1000 ft. high, shuts in the glen on the E. From a dark cave at its foot a stream bursts forth, which falls in sheets of foam over ledges of rock; and then rushes down a deep dark ravine. Groves of pine and oak trees, intermixed with the walnut and mulberry, overshadow the boiling waters and clothe the rugged banks. On a little mound beside the waterfall are the ruins of an old temple; heaps of hewn stones cover its top and sides, and many have rolled down into the torrent-bed below. This fountain is the principal source of the *Adonis*; and these ruins mark the site of the *Temple of Venus*. This wild nook was the scene of one of the most curious fables of heathen mythology, the loves of Venus and Adonis; and the tragic death of the latter, who was torn to pieces by a wild boar. His blood, the poets say, at certain seasons continued through future ages to tinge the waters of the river, which thus "ran purple to the sea." Byblus, near the mouth of the stream, was devoted to the worship of Adonis; while here, at its source, was a temple of Venus.

The place was called *Apheca*, and under the Arabic form *Afka* it still retains its name. Eusebius tells its story (*Vit. Const.* 3, 55), and a foul story it is. In this mountain retreat, round this idol fane, were practised the grossest impurities and licentiousness

of heathenism. The emperor Constantine considered such a nest of wickedness unworthy of the light of the sun, and gave orders for its total destruction. The order was obeyed, and the ruins are still here. A large granite column lies beside them; and its fellow is set up in the neighbouring village. By what means such blocks were conveyed up the mountain side from the coast it is not easy to understand.

The little village of Afka stands a few hundred yards from the fountain, on the S. bank of the ravine. Its Metawileh inhabitants have a bad name: they are idle and unsettled in their habits, and are notorious thieves. They present a marked contrast in their spare figures, fierce restless eyes, and abrupt address, to the staid dignity of their Christian neighbours.

From hence we ascend gradually and wind round a lofty shoulder of Sunnin, looking down into the sublime glen of Nahr Ibrahim, the modern name of the river Adonia. The scenery of this glen is not surpassed in Lebanon. On its opposite bank I have several times observed trees which appeared to me to be cedars. So far as I know they have never been visited. Perhaps some enterprising traveller will ere long explore the whole region. On reaching the summit we have before us the several wadys, which, descending from the loftiest peaks of Jebel Sunnin, form the upper basin of Nahr el-Kelb. It is not nearly so grand or picturesque as that of Afka: there is less foliage, less verdure, and much less cultivation. The mountain over it, though higher, is not so rugged.

In about 4 hrs. from Afka we reach Neb'a el-'Aas, "the honey fountain," one of the main sources of Nahr el-Kelb, springing up in a dreary mountain nook. 30 min. more bring us to the chasm through which the stream flows from Neb'a el-Leben, "the milk fountain," another source of the Dog River. This chasm is spanned by a gigantic *natural bridge*—one of the wonders of Lebanon. It is called *Jisr el-Hajr*, "the stone bridge." A traveller might easily pass over it without

observing it. Those who follow this route will require to ask specially to be taken to *Jisr el-Hajr*. The best view of it is obtained from below, in the bottom of the chasm, on the S. side. It here presents the appearance of a semicircular arch, slightly oblique, with regular abutments. The span is 163 ft., the height 80, the thickness above the arch 30, and the breadth of the roadway 120 to 160. The stream, after passing through the bridge, descends the mountain side through a glen like a huge fissure, and then dashes over a high ledge of rock in sheets of foam.

About 20 min. W. of the bridge we come to a group of ruins scattered along a rocky slope, called *Kula't Fuksa*. The first we reach is a square tower, of rude but massive masonry, probably a tomb. It has two Greek inscriptions: one contains a date, 355, A.D. 43; the other seems illegible, though some profess to have made out the name of the emperor Claudius, which certainly corresponds with the date. But the principal ruin is that of a large temple, about 300 yards farther S. It is situated amid a labyrinth of rocks. The rocks are cut away to a considerable depth so as to form a sunk rectangular area. The rocky walls thus formed constitute the sides of the court, the front being of masonry, with a portico of columns. The body of the temple stood farther back among the rocks, and somewhat elevated. It had a portico apparently of 6 Corinthian columns, 3 ft. 9 in. in diameter. Its dimensions are about 100 ft. by 50. Near it in an open field is a small enclosure surrounded by enormous stones—one measures 18 ft. long, 3 broad, and 1 ft. 10 in. thick. There are several other rude enclosures and a few excavated tombs in the surrounding cliffs. Farther S. are the ruins of a little town, without name or story.

We now turn our faces westward. In 1 h. we pass the straggling village of Mezra'ah, and then, after a rugged descent of 1 h. 25 min. more, reach the bridge over Nahr Sulib, a tributary of the Kelb. The scenery of this glen could scarcely be matched for wildness;

the banks, nearly 2000 ft. high, being formed of shattered cliffs of gray limestone. Ascending again for a time, our road winds down along the rt. bank of the river, passing Reifun (1 h. 25 min.); 'Ajiltún (35 min.), situated amid a wilderness of fantastic limestone rocks; Bellâneh (1 h. 10 min.); and the bridge at the mouth of Nahr el-Kelb (1 h. 35 min.). The rock sculptures of Nahr el-Kelb and the road thence to Beirut are described in the *Rides round Beyrouth*.

EXCURSION TO THE CEDARS OF BARUK AND MAASER

The easiest way of reaching these interesting cedar groves is to follow the new Damascus road to Khan Ruweisat el-Hamra (3½ hrs.); thence by a mountain path to Ain Zalaltéh (2½ hrs.), a prosperous village, containing a considerable Protestant population and a new church. Here it may be well to pass the night. Next morning a guide can be found to conduct the traveller up the mountain-side to the cedars, which are here called *abbâl*. The large trees have been all cut down to make pitch; but there is a vigorous growth of young trees. Hence we go direct (1 h.) to the Baruk grove, which contains thousands of fine trees, the largest about 20 ft. in girth. The path is level and easy, keeping high up along the bare mountain-side. Then, without descending, we ride southward to the grove at Maaser (about 1 h.), which is the most interesting. It contains many noble trees, almost equalling in size and age those near Ehden. Their number is about 300. There are at least 3 other small cedar groves in this region—one east of Baruk; and 2 on the eastern declivity of the main ridge of Lebanon, a little further north.

From Maaser a ride of about 3½ hrs., through a wild and magnificent country—the stronghold of the Druzes—brings the traveller to Bteidin, where he may spend the second night. It is a pleasant ride of 5 hrs. (described in Route 26) from Bteidin to Beyrouth.

SECTION V.

NORTHERN SYRIA.

PRELIMINARY INFORMATION.

1. HISTORICAL AND POLITICAL GEOGRAPHY.—*Phoenician Colonies*—
Present State of the Harbours—*The territory of Hamath*—*The kingdom of Zobah*—*Routes of Cyrus and Alexander the Great*—*The kingdom of the Seleucidae*—*Roman Political Divisions*—*Fatal effects of Mohammedan rule*. 2. THE INHABITANTS.—*The Nasairiyeh and Ismaileyeh, Druzes, Kurds, Turkman, and Yezideen*—*The People of the Cities*.

ROUTES.

ROUTE	PAGE	ROUTE	PAGE
43. Beyrouth to Antioch Aradus, Laodicea, and Seleucia;— Antioch.	558	45. Antioch to Aleppo ALEPPO.	574
44. Antioch to Iskanderun Iskanderun to Tarsus.	572	46. Aleppo to Hums Ruins in Jebel el-Ala—El-Bira— Sites of Apamea and Larissa;— Descriptions of Hammah and Hums.	581

1. HISTORICAL AND POLITICAL GEOGRAPHY.—Northern Syria, though not strictly sacred, is classic ground. The northern border of the "Land of Promise" appears to have been identical with that of Phoenicia and Colesyria. A line drawn along the river Eleutherus (*Nahr el-Kâbir*), through the "entrance of Hamath," and across the plain eastward by Hums, marks the southern boundary of the region we now propose to traverse.

Although Ptolemy makes Phoenicia terminata at the Eleutherus, we are not to suppose that the Phoenicians had no possessions farther north. These enterprising merchants were the prototypes of the modern Britons; they established colonies wherever commerce was sufficient to repay the expense of maintenance. Aradus was one of their earliest settlements; and we have reason to believe that Laodicea, Gabala, and Alexandria were founded by them. In fact, Herodotus says that Phoenicia adjoined the Myriandrian gulf (Iskanderun), which probably means that all the seaports south of it were in their hands. The section of Northern Syria which anciently belonged to the Phoenicians has sadly fallen. The harbours are in ruins; most of the towns are deserted; and the adjoining coast is almost without an inhabitant. The plain on the seaboard runs unbroken from the Eleutherus to the base of Cœsus, a length of more than 60 miles, with an average breadth of 5. The soil is rich, but not a tenth of it is under cultivation.

The territory of "the great Hamath" formed one of the most ancient divisions of Northern Syria. It embraced the fertile plain on both banks of the

Orontes; and probably the Nusafriyeh mountains, famed in Strabo's days for their vineyards. Zobah, whose king was David's rival, adjoined Hamath on the north, and extended to the Euphrates. The rich plains of Hamath and Zobah are now swept by the Bedawin; yet some remnants of industry and civilization linger round the walls of Aleppo, Hamâh, and Hums.

The march of Cyrus, as described by Xenophon, has made the northern section of the land classic ground. Entering by the "Cilician Gates," he followed the coast to Iskanderûn; then crossing the Boilân pass, he traversed the plain of Antioch, and the hilly region E. of it, to the banks of the Chalus, the modern Kowâik. From the Chalus he proceeded to Thapsacus on the Euphrates. Seventy years later Alexander the Great entered Syria by the same road, after defeating the Persians on the plain of Issus.

Northern Syria was the nucleus of the kingdom of the Seleucidae. Under that dynasty it attained its greatest prosperity and power. The enterprise, the arts, the luxuries, and the language of Greece were imported. Antioch, Seleucia, Apamea, Laodicea, and many other cities, sprang into existence. The country was regarded as an earthly paradise. The votaries of pleasure in every land longed for the groves of Daphne. The pure sky and enchanting scenery remain: and the ruins that dot the surface of the country bear testimony to the wealth and splendour of former days.

To the Seleucidae succeeded the Romans. Antioch was their first capital. Strabo, Pliny, and Ptolemy give details of the political geography of the country at that period. The mountain chain that joined Cilicia was called Amanus, and the country around it constituted the small and partially independent kingdom of *Commagene*. The inhabitants of Amanus were turbulent as they are yet, and Cicero, while governor of Cilicia, was obliged to make an expedition against them. The southern extremity of the range gave its distinctive name *Pieria* to the city of Seleucia which was built at its base. Opposite to it, on the south bank of the Orontes, rose the "naked" cone of Casius, and the long range of *Barykus* (now *Jebel en-Nusafriyeh*) extended thence to "the entrance of Hamath." The Romans gradually gave free constitutions to many of the chief cities. Antioch, Seleucia, Epiphania, Apamea, and others were ruled by popular councils, and administered their own revenues. When Hadrian divided Syria into three provinces, Antioch remained capital of the "First," which embraced the whole country now under consideration. In the end of the fourth century this was subdivided into two—*Syria Prima* with Antioch for metropolis; and *Syria Secunda* with Apamea for capital.

The decline of Northern Syria may be dated from the Saracenic conquest. Some of its cities were still populous when the crusaders marched through the land. The Mohainmedan rule has since been fatal to almost all. Seleucia is deserted, Apamia is deserted, Arethusa is deserted, Larissa is deserted, Laodicea ad Libanum is deserted, and Antioch itself has dwindled down to a town of 6000 inhab. A great part of the country is desert. Not one-tenth of the available soil is under cultivation.

2. THE INHABITANTS.—The modern inhabitants consist of several races, all hating each other, and uniting in a still deeper hatred of their common masters the Turks. The *Nusafriyeh* occupy the mountain-range from "the entrance of Hamath" to Antioch. They are wild and lawless, suspicious of all intruders, whether Frank or Syrian, noted for their plundering propensities, and more reckless of bloodshed than any other sect in the land. Travellers must be on their guard. It would be well to secure a safe-conduct from their sheikhs before entering their territory. A Protestant mission and schools were established among them some years ago by the labours of an earnest and devoted man, the Rev. Samuel Lyde. After his melancholy death, two American missionaries, the Rev. Messrs. Beattie and Doida, resumed the work, and are prosecuting it with considerable success. The headquarters of their mission is at Ladikiyeh.

On the eastern side of the mountain-range is a small remnant of a sect well known during the middle ages under the name of *Assassins*. They are now called *Ismāiliyah*. A few thousand *Druzes* find a home in Jebel el-'Ala, from whence the ancestors of many of their brethren in Haurān and Lebanon originally came. The sides of Casius and the surrounding hills are dotted with the tents of the pastoral *Kurds* and *Turkmān*. The shepherds of Amanus are hereditary robbers, famed as such since the days of Cicero. Among the ruined cities of Jebel Sim'an are some families of that singular sect the *Yazidees*, who are accused of paying undue respect to his Satanic Majesty. The great plain between Aleppo, Hamāh, and the Euphrates is swept by the 'Anazeh tribes, es-Sab'a, el-Fedlān, and el-Hesāneh; and adjoining them are the *Ahl esh-Shemāl*, "people of the north." They possess the Arab virtues of bravery and hospitality; but their horses are fleet, their lances keen, and their rapacity is only bounded by their ability.

The inhabitants of the principal towns of Northern Syria have long been famed for fanaticism. The *Sherifs* of Aleppo and Hamāh are inclined to show small courtesy to infidels. Their insolence is astonishing. It is only equalled by their ignorance. They are the sworn enemies of all reform; and from their hearts they lament the gradual lapse of that golden age when the Muslim lord kept a firm foot on the *Kāfir's* neck.

The following works may be consulted on the Geography, &c., of Northern Syria.—Strabo, *Geograph.*; Xenophon, *Anabasis*; Ainsworth, *Travels in the Track of the Ten Thousand*; Chesney, *Euphrates Expedition*; Pococke, *Travels in the East*; Portor, *Five Years in Damascus*; Ritter, *Palästina und Syrien*; Burckhardt, *Travels in Syria*; Maundrell, *Journey from Aleppo to Jerusalem*; Russell, *Natural History of Aleppo*; Lyde, *The Asian Mystery*.

ROUTE 43.

BEYROUTH TO ANTIOCH.

	M.	N.
Beyrouth to Tripoli .. .	17	15
Nahr el-Kebir, riv. <i>Eleutherus</i> .. .	6	0
'Ain el-Haiyeh, <i>Marathus</i> .. .	4	0
Tartus, <i>Antaraculus</i> .. .	1	0
Mirkub, <i>Margath</i> .. .	6	30
Baniās, <i>Balaneus</i> .. .	1	10
Jebeloh, <i>Gabula</i> .. .	4	5
Ladikiyeh, <i>Laodicea</i> .. .	5	0
Mouth of the Orontes .. .	20	0
Ruins of <i>Soleucia</i> .. .	1	15
Beit el-Ma, <i>Daphne</i> .. .	5	30
Antakieh, <i>Antioch</i> .. .	2	0
Total .. .	78	45

When the weather is fine the quickest and most agreeable way of performing this journey as far as Suweidiyah, at the mouth of the Orontes, is to hire a small coasting vessel; stow away in it the necessary supplies of food and

raiment; spread the sails to the breeze, and bound over the swelling waves along the rock-bound coast. 25 to 30 hrs. sail, with a fair wind, will take us to the mouth of the Orontes, and we can run into every little intervening harbour, to which the Phoenician galleys conveyed the merchandise of Europe thousands of years ago. We can wander a mile or two inland, wherever tomb or temple, city or fortress, invites inspection. The traveller who would not run the risk of an open boat, and yet would avoid the fatigue of a long land journey, may take the French steamer from Beyrouth to Iskanderūn, from which he can ride to Antioch in 11 hrs.

The coast is interesting as being the site of the ancient Phoenician settlements. I shall therefore describe the route along it from Beyrouth to the mouth of the Orontes.

As far as Tripoli we have already travelled (Rte. 41). At 40 min. from the town we may pause a moment to

inspect the Derwish college, called Kubbet el-Beidawy. It stands near a large fountain stocked with fish, which the saintly occupants of the college consider too holy to kill. In 1 h. 35 min. is Nahr el-Bârid, the "cold river," with the ruins of *Orthosia* on its S. bank; 25 min. beyond it the road to 'Arka strikes off to the rt. (Rte. 40). A plain is now before us, skirting the sea, and extending round the graceful sweep of the bay as far as Tartus. Nahr el-Kebir, the *Eleutherus* of ancient geographers, is crossed. It comes winding down from the E., through the "entrance of Hamath" (Rte. 40). A smaller stream, called el-Abrash, is next forded, and after a weary ride we reach 'Ain el-Haiyeh, "the serpent fountain," where we halt to examine some very curious remains of antiquity.

The fountain is about $\frac{1}{2}$ m. from the shore, and the ruins round it deserve a careful inspection. Our attention is first arrested by a square tower-like structure in the midst of a jungle near the road, about a mile S. of the fountain. It measures 32 ft. by $31\frac{1}{2}$ at the base. The superstructure is smaller, and from 30 to 35 ft. high. It is divided into 2 stories; the lower story composed of two layers of massive stones, each 14 ft. 9 in. long by 8 ft. 5 in. high. The second story has also 2 layers, and the whole is surmounted by a deep cornice. It contains 2 chambers, one over the other; and the roof of each is composed of 2 great slabs of stone placed side by side. It was evidently intended for a mausoleum; and, though ruder and much more massive, the form reminds us of the tombs of Palmyra.

We next come to a monument, and further on to 2 others of similar construction, which we may examine as specimens of the architecture of a very remote age. The first is composed of a pedestal 16 $\frac{1}{2}$ ft. square and 6 ft. high, with rudely sculptured lions at the angles. Upon this stands a block of stone 14 ft. high. The second has a pedestal 15 ft. square and 10 ft. high, upon which stands a huge cylindrical block;

and the whole is surmounted by another cone-shaped stone; the extreme height being 33 ft. Beneath each are several sepulchral chambers hewn in the rock, with *loculi* of a larger size than usual, measuring $8\frac{1}{2}$ ft. by $3\frac{1}{2}$. Were they intended for some of the giant Anakims? These singular monuments stand all alone in the midst of a desolate plain.

Next comes the fountain 'Ain el-Haiyeh, with heaps of ruins, ancient foundations, and shattered sarcophagi, round it—marking the site of a considerable town. Beside these, among the rocks, are extensive quarries; but where the stones were taken to in a mystery. On the N. side of the fountain is an excavation like a canal, 90 feet wide at the top, the sides sloping down in a series of steps. The length is about $\frac{1}{2}$ m., stretching from E. to W. But the most remarkable monument is a rude *excavated temple*. A court, 150 ft. square, has been cut in the rock, to the depth of 9 ft. Its N. side has been levelled so as to form an entrance. In the centre of the area a fragment of the rock has been left in its place, measuring 16 $\frac{1}{2}$ ft. square, and 9 in. height. Upon this is erected a massive *throne*, composed of 4 stones—one at each side, one at the back, and one over them like a canopy. The latter is 14 ft. long, 12 $\frac{1}{2}$ wide, and 7 thick, concave below; it has upon it a moulded cornice, such as is found on some of the tombs of Upper Egypt. On this rude throne once sat the idol god; the guardian of one of the principal watering-places of the ancient Arvadites.

The ruined town round 'Ain el-Haiyeh is called Amrit, which may either be the ancient form, or an Arabic corruption, of the Greek *Mara-thus*, mentioned by Strabo as a Phoenician city, and a port of Aradus.

Tartis, Antaradus, 1 h. Pop. about 1400; one-fifth Christians and the rest Moslems. The greater part of the inhabitants nestle within the walls of the castle, which is one of the most interesting structures along

the coast of Syria. It stands on a low rock, close to the sea. On the land side it was defended by a double wall with towers, and also by two moats hewn in the rock, one between the walls, the other round the outside. The walls are built of heavy bevelled stones, showing their Phoenician origin. The outer wall is still in one place more than 60 ft. high. The side towards the sea has only 1 wall, and along its base runs a sloping buttress of a later age, intended to defend the foundations from the action of the waves. The main entrance is at the N.W. angle, close to the sea, where a stone arch spans the moat; in Maundrell's days (A.D. 1607) there was a drawbridge. This leads to a spacious hall with a groined roof. Thence we cross the inner moat to the courtyard, passing on the L. a large chamber, 155 ft. long by 66 wide, its vaulted roof supported by 5 granite columns. In front of this chamber were 6 large windows; one of them is ornamented with Corinthian columns, and has over it the figure of a lamb. A short distance E. of it is a chapel, apparently of the same age. Both we may safely attribute to the crusaders, whose favourite emblem was the lamb. The old castle retains many a trace of English bullets; one of which may still be seen embedded in the wall over the western window of the great hall.

The town was of considerable extent, nearly square, and defended by a wall now in ruins. Desolation has done its work well; and the miserable hovels of the modern village are fit emblems of modern Syria, just as the massive ramparts of the castle are of ancient Syria.

About $\frac{1}{2}$ m. E. of the castle is the cathedral of Tartus, still nearly perfect. It is a Gothic building, 180 ft. long by 98 wide, divided into nave and aisles by 2 ranges of clustered pillars. The capitals are of a bastard Corinthian; and the style of architecture resembles that of the churches at Lydda and Samaria. The roof is gone, the walls are rent, grass waves in the altar

nicho; and the sanctuary is desecrated, having been converted into a fold for cattle.

Tartus, as the name suggests, is the *Tortosa* of the middle ages, and the *Antaradus* of the Greeks; an appellation derived from its situation on the mainland, "opposite Aradus" the island. It is of Phoenician origin, having been built by the people of Aradus to facilitate constant and easy communication with the shore. The Itinerary of Antonine places it 32 M.P. from Arca. It was rebuilt by the Emperor Constantius, A.D. 346, and called *Constantia*. It retained, however, its old name, as we find its bishops under both titles in some councils after this period. During the crusades it was still populous and strong; and is celebrated by Tasso. To the crusaders we owe the great cathedral, and the Gothic halls and chapel in the castle.

The *island of Ruad*, the site of ARADUS, lies about 2½ m. from the shore, a little S. of Tartus. It is about $\frac{1}{2}$ m. in circumference, and contains a population of 2000 souls, who find a home in the half-ruinous chambers of old palaces. On the margin of the sea are the remains of double Phoenician walls constructed of massive bevelled stones. In one place a fragment 30 ft. high, and 15 thick. The whole interior is a rock, filled with excavated cisterns, from which alone the inhabitants could, in times of danger, draw their supplies of water. Many columns of basalt are found scattered about, and on some of them are Greek inscriptions; most of them commencing, like those at Palmyra, with $\delta\ \text{Βουλή}\ \text{καὶ}\ \delta\ \text{Σῆμος}$, "The Senate and People." The harbour was on the N.E. side, and was formed by 2 moles built of huge stones. Another mole was built partly across the space thus enclosed near the centre, making an outer and an inner harbour.

Among the sons of Canaan, mentioned in Gen. x. 15-18, is *Arad*. The progenitor of the Arvadites. From him this island got its name; and here dwelt the Arvadites, who, after the Tyrians and Sidonians, were

the most celebrated navigators among the Phoenicians. 18 centuries after the island was occupied the prophet Eze-kiel mentions the inhabitants of Arvad as the most skilful mariners who navigated the ships of Tyre, and the bravest soldiers who manned her walls (ch. xxvii. 8-11). Like other cities of Phoenicia, Arvad was at first independent and possessed a strip of the adjoining coast. When Alexander the Great invaded Syria, the prince of Arvad, then called by the Greek name *Aradus*, was serving in the Persian fleet; and his son, who ruled in his absence, submitted to the conqueror. Aradus played an important part in the troubled history of the Seleucidae. With the rest of Syria it submitted successively to Romans and Saracens. Under the latter its ramparts and palaces fell to ruin; its commerce was annihilated; its population was reduced to a tithe of its former number; and its wealth eaten up by wasteful tyrannical rulers.

Setting out northward from the gate of Tartus, we reach in 20 min. the Mina or harbour; a small shallow basin. It is protected from the western winds and waves by a ledge of rocks extending 300 ft. northward, parallel to the coast-line. Along the top of the ledge are the remains of an ancient wall, and at its northern extremity are a number of granite columns. It is only fit for boats. About $\frac{1}{2}$ m. farther north there is a large fountain, called 'Ain Ibrahim, a few yards from the shore, boiling up beneath the waves.

Karmán is a ruined town on the coast, about 1 h. N. of Tartus, and is the site of the ancient *Carausus*. Continuing our route along the coast, we pass in succession Nahr Hussein (10 min.), a small stream which often swells into a foaming torrent; Zimroh (1 h. 30 min.), a ruined town; and Nahr Bôs (2 hrs. 15 min.), a rivulet, near which we turn to the rt. and ascend the mountain to Kul'at Markab.

The *Castle of Markab* stands on the summit of a volcanic hill, 1162 ft. in

height. The sides of the hill are steep and inaccessible, except on the S., where a narrow neck connects the peak with a low range. Here is a deep moat, and a round tower, 70 ft. high, with walls 16 ft. thick, to guard the entrance. On the neck is a large cistern, to which the water was formerly brought from the eastern mountains. The walls of the castle are carried round the brow of the hill, strengthened where necessary by deep cuttings in the rock without. The space enclosed contains halls, magazines, vaults, and stables, and might afford accommodation to a garrison of 8000 men. In the tower at the S. angle is a fine old Gothic chapel, now a mosque.

The age and name of the founder of this fortress are unknown. It was probably the citadel of the neighbouring town of Balanea. It was captured by the crusaders in the 11th cent., and long held by the Hospitallers. Being attacked in the year 1285 by Sultan Kalawün of Egypt, at the head of a large army, the garrison was too small to man the ramparts. The walls were mined and overthrown. The knights fought with all the courage of despair. Hundreds of their assailants fell dead in the breach; but fresh soldiers supplied their place, and the Hospitallers were at length overpowered. Markab is now the capital of a district containing 87 villages, chiefly inhabited by Nusairiyeh. The character of the Nusairiyeh is not good. They are wild, lawless, and jealous of all strangers. They are more reckless of life than either the villagers of Palestine or the Bedouin of the desert.

Banûds.—The descent from Markab to this ancient site occupies 1 h. 10 min. It is pleasantly situated on the shore, with the Nahr Bâniûds winding round it on the S. Heaps of hewn stones and rubbish cover the plain for some distance. The foundations of a ch. are visible; and on a spot near the sea are numbers of granite columns. This is the *Balanea* of Strabo and of the Itinerary of Antonine, and the

Balneæ of the Peutinger Tables. Its distance from Antarradus is given at 24 M.P. The name was probably derived from some famous "Baths" near it. It became an episcopal city, and was represented at the Council of Nice. Some Church historians tell us that the bishops of Balnea were forced, on account of the persecutions and insults of the Saracens, to remove their see to a neighbouring castle called *Margath*; the present Markab. Balnea is now deserted.

Baldeh, 2 hrs. 5 min.—There are here extensive ruins strewn along the marshy banks at the mouth of a deep stream, called Nahr es-Sin. Some granite columns first attract attention on the S. bank; then at the N. end of the bridge are the remains of a tower, probably intended as a guard-house. The whole plain beyond this is covered with ruins—heaps of stones and rubbish, granite columns, and foundations of walls. Towards the N. end of the site is the old harbour formerly sheltered by a mole. A ditch was cut from it across the neck of land to the river, converting a portion of the site into an island. Baldeh is unquestionably the *Paltos* of Strabo and Pliny, enumerated with the other cities along this coast.

Tell Sukâd, 40 min., stands on the N. side of a beautiful little bay, into which a streamlet flows. Here are ruins of some extent on a mound and on the surrounding plain. They have nothing of interest to detain the traveller; and the place seems to have been overlooked even by such a minute geographer as Strabo.

Jebeloh, *Gabala*, 1 h. 20 min., is now a wretched village, containing about 300 Inhab. It is built of old materials of every description, rifled from every quarter, and arranged without regard to symmetry or order. A mosque, with a tomb adjoining, containing all that was mortal of a certain Sultan Ibrahim, and a large bath near it, are the only objects of interest in modern Jebeloh. A number of excavated tombs in the rocks near the shore; the ruins of a theatre;

and the remains of a little harbour, show what the place was in more prosperous ages. Wealth, and taste, and luxury, and enterprise, have left their traces where poverty, filth, and laxness now reign. The *theatre* is a semicircle, 300 ft. in diameter. The portico and stage are gone; but the back wall and several rows of benches remain. It is encumbered with Arab hovels, which cling to it like swallows' nests. The harbour deserves a visit. Its piers are in the massive style of Phoenician architecture, formed of stones measuring 11 ft. by 6. More than 40 granite columns lie in the water beside it. This is the ancient *Gabala*, which the Itinerary of Antonine places 18 M.P. S. of Laodicea. Of its history nothing is known, except that it was rebuilt, along with Paltos, Balnea, &c., by the Emperor Justinian. It was probably founded by the commercial Phoenicians. The whole plain between the mountains and the sea is capable of cultivation, and many parts of it are exceedingly fertile. Now it is little better than a desert, infested by wild swine, hyenas, and jackals. There are extensive ruins strewn along the marshy banks at the mouth of a deep stream, called Nahr-es-Sin.

Ladikiyah, *Laodicea*.—From Jebeloh to this ancient city is a ride of 6h.—18 M.P. according to the Itin. of Antonine, through a plain literally without an inhabitant. In 1½ h. we pass Nahr er-Bûs, and observe on its bank a large artificial mound covered with ancient ruins, 1 m. in circuit, 2½ h. more bring us to Nahr el-Kebîr, a deep and rapid stream, from whence to Ladikiyah is 1 h. This is still a lively little town, though only a shadow of what it was in the days of Phoenicia's prosperity, yet presents a marked contrast to the almost universal desolation we have seen along the coast. It has 5000 Inhab., one-fifth Greek Christians, and the rest Moslems. It exports tobacco, silk, cotton, oil, and a few other articles—all of which might be increased a hundred-fold, if government could or would afford security for life and property. There is scarcely an acre of

the plain we have traversed since we left Tripoli but might be made to produce cotton; and the mountain sides adjoining are admirably adapted for the growth of the mulberry and vine.

Ladikiyeh stands upon a rocky promontory which projects 2 m. into the sea, and has an elevation of from 100 to 200 ft. Orchards of fruit-trees, including oranges and lemons, thinly cover the summit and sides; and from these the minarets of the town are seen from a distance to shoot up. The houses are substantial, but the lanes are very filthy; and the inhabitants pick their steps among dead dogs and cats, decaying offal, and other abominations. Here, amid the labyrinth of modern houses, are some remains of ancient grandeur. A square structure near the S.E. quarter is curious. It looks like a triumphal arch. Each side measures about 50 ft., and is pierced by a large arch; the angles are ornamented with pilasters. Above are a pediment, and entablature ornamented with representations of shields, helmets, coats of mail, &c. The arches are filled-in with modern masonry, and the whole is occupied as a dwelling.

Near this monument are 4 Corinthian columns, with their entablature perfect. The building to which they were attached is gone. In other parts of the town are granite columns and hewn stones in abundance. The surrounding rocks and cliffs are filled with rock-tombs, some of which are very large.

The harbour is at the N.W. angle of the promontory, nearly $\frac{1}{2}$ m. from the town. It is a deep oval-shaped cove, nearly encircled by high banks of rock. The narrow entrance is made still narrower by a pier on the one side, founded on granite columns; and a projecting Saracen tower on the other. French mail steamers call off the port every fortnight, in passing and repassing between Smyrna and Beyrouth.

Laodicea was built, perhaps only rebuilt, by Seleucus Nicator, the first

of the *Selucidae*, and named in honour of his mother (about B.C. 290). It was patronized by the Romans, and early became the seat of a Christian bishop. The Moslems treated it with more than usual tenderness; and it continued, until a late period, a populous and comparatively thriving town. Now the rich plain around it is gradually becoming a desert, its trade is languishing, and the amount of its exports diminishing. The fume of its tobacco gives it a name throughout the Levant. The climate of the village is salubrious; the soil is dry, and the sea breezes temper the great heat of summer. The plain around it is generally fertile and well watered; it is about 5 m. broad.

A mission was established among the Nusairiyeh by the late Rev. S. Lyde, whose early death was deeply lamented by all who felt an interest in the welfare of Syria. He devoted himself chiefly to the education of the young, and to the promotion of peace and habits of industry among these wild and warlike mountaineers. His book upon the religion and present state of the Nusairiyeh contains a large amount of valuable information. ('The Asian Mystery,' London, 1860.)

The mission which Mr. Lyde inaugurated is now carried on with considerable success by two American clergymen and a physician, whose head-quarters and schools are at Ladikiyeh.

LADIKIYEH TO ALEPOO.

There is a direct road from *Ladikiyeh* to *Aleppo* (*Haleb*); it was travelled by Maundrell, and several others have since followed in his route. There is nothing of interest to attract the tourist. The itinerary is as follows. *Bahluliyeh*, 6 h.; the road crosses the plain in a N.E. direction, keeping for an hour or more along the bank of *Nahr el-Kebir*; the country is almost deserted, only three poor hamlets appearing in a ride of 15 m. From *Bahluliyeh* we cross the mountains, here about 4000 ft. high, and descend into the valley of the

Orontes to a village called *as-Shughr*, which we reach in 11 h. Crossing the river by a bridge named after the village, we proceed to Aleppo in 16 h. The road ascends from the rich vale of the Orontes, passes a low line of hills into the fertile plain of Keflin, in which are many villages; thence it winds through an undulating country to Aleppo.

LADIKIYEH TO ANTIOCH.

From Ladikiyah there is also a direct road to Antioch (Arab. *Antakki*), taking about 25 h. The road follows the coast for 6 h. to Wady Kandil, up which it winds for some distance, and then strikes N.E. through wild upland scenery. The hills are wooded, the glens deep and rugged, and the country desolate. Before undertaking this journey it would be well to inquire of some responsible and trustworthy person regarding the state of the road, and of the people. The inhabitants of the whole mountain region between the entrance of Hamath and Antioch are lawless and treacherous. Except accompanied by a strong escort, or under the protection of an influential native chief, ordinary travellers would do well to avoid the mountains, and to use great caution when near them. Jebel Okr'a, *Mount Casius*, is the most prominent object in view, rising upon the L., a regular and beautiful cone. A low range of wooded hills connects it with Jebel on-Nusairiyeh; across the latter the road runs. In 8 h. from Wady Kandil is the large village of *Urdeh*, inhabited by 200 Christians and 1000 Moslems. From hence we reach *Beit el-Ma*, *Daphne*, in 9 h., and Antioch in 2 h. more.

We take a route nearer the coast, so as to strike the mouth of the Orontes, visit the site of Seleucia, and thence proceed to Antioch. Time is thus saved, and the cream of the country seen in a single tour. There is nothing of interest in the long march to the mouth of the Orontes, except a few

ruined towers and villages on the coast, and the wild scenery at the western base of Casius. About 1½ h. N. of Ladikiyah a low cape juts out into the sea, called *Ras Ibn el-Hanay*, on the N. side of which are ruins, and a little village called *Mina el-Burj*, "Tower Harbour." This probably marks the site of the *Heraclea* of Strabo. In 4½ h. more is the picturesque glen of Wady Kandil, with a mountain torrent winding through it. Here we commence the ascent of the Casius range. The scenery is rich and wild—the hills clothed thickly with the oak and the pine, and the glens verdant with the bright foliage of the myrtle and ilex. Casius itself, *Jebel Okr'a*, towers over all, a bare conical peak. There are some upland vales, green with herbage, and alive with flocks of sheep, watched by their Kurdish shepherds. The huts and tents of these shepherds are here and there seen in sequestered nooks; but these are almost the only signs of habitation. On our L., some miles distant, is a little bay at the S.W. base of Casius, with a village called *el-Buseit*, which is doubtless the ancient *Poseidion*, mentioned by Herodotus as standing on the borders of the Cilicians and Syrians; and by Strabo as between Casius and Heraclea.

We skirt the base of Casius, and at length reach a large village called *Kesab*, inhabited by Armenians, and now occupied as a station of the American Mission. Here the traveller will meet with a hearty welcome, and should he wish to climb Casius, or make excursions among the neighbouring mountains he will easily obtain active and trustworthy guides. Casius rises directly over Kesab, on the N.W., and the summit may be reached in about 3 h. 2 h. E. of it is Urdeh, on the direct route from Ladikiyah to Antioch. Kesab is about 8 h. march from Wady Kandil. From Kesab we cross the eastern spurs of Casius, on which stands the village of Berga, and descend through picturesque defiles to the ford of the Orontes, which we reach in 6 h.

Casius, now called *Jebel Okr'a*, “the Naked Mountain,” is an immense cone of limestone, rising abruptly from the sea to a height of 5700 ft. The upper part of the cone is bare; but the base and the ridges that branch out from it eastward are covered with forests of oak and pine. Its graceful form, and conspicuous position on the angle between the Valley of the Orontes and the Mediterranean, have rendered it famous in every age. Pliny says it is so high that a spectator on the summit, by simply turning his head about the hour of sunrise, could see both day and night! A temple dedicated to Casian Jupiter formerly stood on its side, about 400 ft. above the sea; and there an annual feast was held in honour of the god, in the month of August. Julian the Apostate, during his residence at Antioch, sacrificed in the temple. At the N. base of the mountain is a strip of plain, $\frac{1}{2}$ m. wide, extending some 3 m. in length to the mouth of the Orontes. Upon it probably stood the town of *Nymphaeum*. Strabo thus enumerates the places on the coast—“Selencia; then the mouth of the Orontes; then Nymphaeum; then Casius; then Poseidion; then Heraclea; then Laodicea.”

The *Orontes* is here a broad lazy river, almost as wide as the Thames at London Bridge, but only 9 ft. deep. In the channel is a little island, sometimes a peninsula; and at the mouth of the river is a bar of sand, preventing the entrance of all vessels drawing more than two or three feet of water, and even rendering it dangerous for them when the wind is blowing from the W.

Suweidiyeh.—On the N. side of the Orontes is a beautiful plain, covered with orchards and mulberry plantations. In this plain, about 1 h. from the river, and near the base of the hills that bound it on the N., stands the straggling village of *Suweidiyeh*. It is a lovely spot. European taste has been grafted on Oriental luxuriance, and has converted an ordinary tract of level ground into a paradise. One

hero sees what Syria might become under proper management. The industry and prosperity exhibited were mainly owing to the enterprising spirit of the late Mr. Barker, formerly English Consul in Egypt. He built a house, formed gardens, planted orchards and vineyards, and spent the last days of a long and active life in this his Eastern home. The plain, though low and abundantly watered, is healthy, owing probably to the strong W. wind that blows from the sea up the opening, dispelling alike heat and miasma.

Selucia.—The remarkable ruins of this ancient city stand at the north-western angle of the plain, about 3 m. from *Suweidiyeh*. The path to them winds through shrubberies of myrtle and oleander. Behind the city, on the N., rises a steep hill, now called *Jebel Mûsa*, but in ancient times *Pteria*, whence the name of the city, *Selucia Pteria*. Its rocky sides are filled with excavated tombs. The city stood partly on the plain and partly on the lower slope of the hill. At the S.E. corner are the remains of the “Antioch Gate” with pilasters and flanking towers. From hence the ground rises towards the N.E. into craggy summits, which encircle it on the N. and N.W., forming a line of natural ramparts. The whole site, formerly occupied by buildings, is about 4 m. in circuit. The harbour and mercantile suburb were on the level ground towards the W., and were defended by strong walls with flanking towers at intervals.

The Harbour is the most remarkable work of the kind along the Syrian coast. It is a great dock, excavated in the plain and connected by a canal with the open sea. Gen. Chesney thus describes it: “On the S. side of the entrance there is a substantial jetty, formed of large blocks of stone, secured by iron cramps. It runs N.W. for 70 yds. to the sea, and it may still be traced curving more to the N. under water, and overlapping the northern jetty, which is in a more ruinous state, but appears to have taken the direc-

tion of W.S.W., forming a kind of basin with a narrow entrance tolerably well protected, and altogether suited for Roman galleys. The ancient flood-gates are about 50 yds. E. of the S. pier. The passage for the galleys is cut through the solid rock, on which are the remains of a tower on each side, between which were the gates. Immediately on passing the gateway the passage widens to about 100 yds. It runs S.E. by E., between two solid walls of masonry for 350 yds., to the entrance of the great basin. This basin is an irregular oval of about 450 yds. long, by 350 wide at the S., and rather more than 200 at the N. The surrounding wall is formed of large hewn stones, now rising only about 7 ft. above the mud, which has accumulated in the basin to the depth of some 8 ft. The exterior side of the basin is about $\frac{1}{2}$ m. from the sea; and the interior is close to the foot of the hill."

But a still more remarkable work is an immense excavation through the side of the mountain, leading from the upper part of the ancient city to the sea. It is not easy to see what it was made for—perhaps to drain off the water which came down from the mountains, and thus protect both the city and shipping from the effects of floods. The following details of this wonderful tunnel will be read with interest:

"The first part of this work is a hollow way, 600 ft. long by 22 wide, and in places 120 high. The second is a tunnel, 203 ft. long, 22 wide, and 24 high; cut, like the preceding, through compact tertiary limestone. To the latter succeeds another hollow way, 204 ft. long and 22 wide; from the bottom of which, on the southern side, whilst the excavation itself descended more rapidly, a supply of water was carried along a channel 18 ft. wide, preserving the same level till it reached the exterior side of the hill, from whence it was carried southward into the city. In this portion of the work, which is 110 ft. high (deep), a narrow staircase descends along the side of the rock, from the top of the excava-

tion to within 14 ft. of the bottom, which, probably, was the ordinary level of the water. Another tunnel, 102 ft. in length, succeeds; and then another cutting of 1065 ft., the eastern part of which is crossed by an aqueduct supported by a single arch. In a recess near the western extremity are some rock tombs. So far the excavation runs westward; but now it sweeps round to the N., and at 322 ft. is crossed by an arch containing an obliterated inscription. At 588 ft. farther the cutting terminates abruptly without any steps, at the height of nearly 90 ft. above the sea." The whole is thus 3144 ft. in length, or a little more than $\frac{1}{2}$ a geog. m.! It reminds one of the Sik at Petra. At the eastern end is a torrent-bed, across which a strong dam has been built to direct the stream into the tunnel.

The mountain behind rises in precipices. The tombs in these are worth a visit. Some of them are enormous chambers—one measures 59 ft. by 27, and has 32 loculi for bodies; another room opens off it, having 14 loculi. The entrance is ornamented with semi-columns and a handsome facade.

Seleucus Nicator, the first of the Seleucidæ, had a mania for building cities. We read that on one occasion, while sacrificing to Jupiter on the summit of Mount Cœsus, an eagle seized a fragment of the flesh, and soared away with it through the air. The monarch watched the bird till it carried its prey to a point on the coast N. of the Orontes—there he founded a city, and called it by his own name, Seleucia. The city became the Ostia of Antioch. And it was not only a port, but a fortress. Here the great Seleucus was buried; and here, around his tomb, his successors contended for the key of Syria. The city was a place of great importance during the rule of the whole dynasty. Under the Romans, too, its prosperity continued; and in consequence of the brave resistance it made to Tigranes, after he had gained the whole surrounding country, Pompey constituted it a "Free City." To the little port of Seleucia a sacred interest is attached. From it the

great "Apostle of the Gentiles" sailed with Barnabas on his first missionary journey. At Antioch "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." (Acts xiii. 2-4.) After the conquest of Syria by the Mohammedans Seleucia gradually declined; but so late as the 15th centy. it was a strong fortress. Now it is completely desolate. The jackal, the fox, and the partridge are its only inhabitants. Its houses are waste; its walls prostrate; its port a quagmire; its tombs rifled; its excavations useless—destruction, in fact, has accomplished a perfect work.

A couple of miles S. of Seleucia is a conspicuous white wely, dedicated to el-Khudr (St. George), to which every passing mariner, Greek or Syrian, breathes a prayer, especially if the wind be contrary. Here, too, the villagers of the surrounding country annually assemble to celebrate their "harvest home."

Simon Stylites was connected with Seleucia—not the great Simon, the founder of the Stylites, or "Pillar saints;" but a junior member of the same sect. He was born at Antioch, placed in a convent near Seleucia, and while yet a child of 7 years had, as tradition affirms, a pillar erected, with a wooden cage at the top, and there he lived for 8 years! He then removed to a mountain called the "wonderful;" established a great monastery, erected another column for his domicilia, on which he spent 45 years! He was a scholar and a writer, and several treatises are ascribed to him. His Life, written by Nicephorus, Master of Antioch, may be seen in the *Acta Sanctorum*.

From the ruins of Seleucia to Antioch is a ride of 6½ hrs.; we shall make

a détour to Beit el-Ma, the ancient Daphne, which will take us 1 h. more. The direct road—most probably that which Paul and Barnabas followed—keeps along the rt. bank of the Orontes; passing over wild cliffs, and diving into ravines, all fresh and fragrant with the myrtle and oleander. The rocky Pierian range rises on the l. in frowning masses; and on the rt. the "rebellious" Orontes sweeps along in its narrow tortuous bed. The distance by land is only 16½ m., while the course of the river, in consequence of its numerous coils, is no less than 41 miles in length. Its current is rapid, and it is impeded towards Antioch by weirs; if these were cleared away it might possibly be navigated by small steamers of high power. The road along the bank, which was in former times crowded with passengers, and which formed the chief highway for the commerce of a great capital is now deserted. In traversing it one rarely meets or sees a living being. There is not a village—there is not a human habitation between the plain of Suweidiyeh and the gate of Antioch.

In going to Daphne we may keep along the rt. bank of the Orontes, where a bridle-path winds through luxuriant shrubberies. Tangled thickets of myrtle, oleander, and other flowering shrubs make a gorgeous border to the stream. Ere we proceed far, a mass of purple rocks dips into the water, barring the passage. Here we make a wide circuit up into the mountain, and come down on the river a few miles higher; then crossing a ferry we ascend a steep pass to Beit el-Ma.

Daphne, now *Beit el-Ma*, "the House of the Water," is situated in a secluded glen, overhung by mountains. Several streams, issuing from fragrant thickets, dash down the slope—here struggling with projecting rocks, and there forcing a way through clumps of oleander, and diffusing a delicious freshness even in the sultriest summer day. No temples now adorn the spot; no sacred groves cast a grateful shade; but enough remains to show that the

poets and writers of olden times did not greatly exaggerate when they extolled the beauties of Daphne. Where temples stood a few dilapidated mills now nestle. To the sweet strains of music and the voice of song have succeeded the clatter of water-wheels and the grating of millstones. No place on earth has been so disenchanted as Daphne.

Daphne was founded by Seleucus Nicator, the first of the dynasty of the Seleucidae. It was intended to be at once an agreeable resort, and a place of devotion for the luxurious inhabitants of the Syrian capital. A recent writer has thus described its appearance in the days of its grandeur:—"A magnificent temple rose in honour of the God of Light, and his capacious figure almost filled the capacious sanctuary, which was enriched with gold and gems, and adorned by the skill of the Grecian artists. The deity was represented in a bending attitude, as if he supplicated the venerable mother to give to his arms the cold and beauteous Daphne. The ancient rites of Greece were imitated by the royal colony of Antioch. A stream of prophecy which rivalled the truth and reputation of the Delphic oracle, flowed from the *Custodian* fountain of Daphne." In the adjoining fields a stadium was constructed, and the Olympic games were celebrated at the expense of the capital. The temple was embosomed in a grove of laurels and cypresses; numerous streams issuing from the hills shed freshness and verdure around; the songs of pilgrims were gratified with harmonious sounds and aromatic odours; and the grove was consecrated to health and joy, to luxury and love. When Christianity was established in the empire the licentious revels of Daphne were abolished. Julian the Apostate made an attempt to re-establish them; but the spirit of the age was against him. When he marched from Antioch, in solemn procession, to offer, as he imagined, victims, libations, and incense, all he could find, on reaching the spot, was a solitary goose. Before Julian's days the bones of a martyred Bishop of Antioch were

buried in the midst of the sacred grove of Daphne, and a church erected as a funeral monument. The priests of Apollo retired in wrath and indignation. Julian caused the ashes of the martyr to be carried back to Antioch, and the place to be purified; but that same night the temple of Apollo was burned to the ground. The Christians attributed the act to the wrath of St. Babylus—the emperor to the malice of the Christians. To discover the suspected criminals several ecclesiastics were tortured; and a presbyter, named Theodore, was beheaded. But the glory of Daphne was gone for ever.

From Boit el-Ma we wind along a mountain path—as wild and lonely now as if crowds of devotees had never trodden it—till we suddenly behold Antioch at our feet. Its situation is beautiful. The broad valley of the Orontes is bounded on the S. by a range of lofty crags, from which the ground sinks gradually to the river. Extending along the top of these crags are the shattered fragments of the old walls, with numerous flanking towers, now forming such picturesque groups as the artist delights in. Down the hill-sides the walls descend in zigzags to the river. The modern town stands in a corner of the old site. Gardens, and orchards, and fields of grain intervene between them and the houses. We descend the steep stony path, pass beneath one of the huge tottering towers, scramble over the prostrate wall, and stand within the city of Antioch.

ANTIOCH.

Antioch, the proud capital of the Seleucidae, the third city in the Roman empire, famous for the splendour of its palaces, the richness of its architecture, the vastness of its wealth, the luxurious refinement of its inhabitants—has dwindled down to a fifth-rate Arab town of 6000 inhabitants. The name CHRISTIAN, invented here 18 centuries ago, is still borne by a few hundreds of its people; though the

spirit of Apostolical Christianity has long since deserted it. Nothing, in fact, seems to remain of the Antioch of olden times but that wanton licentiousness for which it was celebrated; and the name, in its Arabic form, Antakieh.

The situation of Antioch is worthy of a royal city. The river Orontes, from its source in the valley of Cœlesyria flows northward for 120 m.; and then making a bold sweep, first westward, and afterwards W. by S., it forces its way to the sea through the sublime defile between the mountain ranges of Casius and Amanus. At the bend is a spacious alluvial plain, having a lake and morass on its northern border. This plain gradually narrows towards the defile, the river winding through the midst of it. In the plain on the l. bank of the Orontes, near the mouth of the defile, stands Antioch. It has easy communication with the sea-coast through the defile, with southern Syria up the valley of the Orontes, with Mesopotamia and the East by Aleppo and the Euphrates, and with Cilicia and Asia Minor through the Beilan Pass, which crosses the ridge of Amanus to the plain of Isma. The Orontes receives a large tributary from the lake on the N., about 3 m. above the city. Great changes seem to have taken place in its bed. An important part of ancient Antioch stood upon an island—now there is no trace of an island. Probably the island was formed by a canal. The distance between the bank of the river and the mountain on the S. is about 14 m.; and the city stood partly on the level ground and partly on the acclivity. In this acclivity two projecting peaks are conspicuous; they were called Mount Silpius. The western peak is high, and breaks down abruptly; the other has a more gentle descent. Between them is a deep ravine, with a torrent-bed. Along the rugged crags on the summits of Silpius the ancient wall was carried, which is still so conspicuous not only *in situ*, but in every sketch of modern Antioch. The village—it scarcely deserves the name of town—which represents the former

capital of Syria, stands on the level ground near the bank of the river and the N.W. angle of the ancient site.

The antiquities of Antioch are few and uninteresting, considering the extent and splendour of the ancient city. Its temples, palaces, and colonnades have disappeared. The shocks of numerous earthquakes, and the hands of numerous conquerors, have alike contributed to their utter ruin. A single walk round the line of the old walls will enable us to see all that remains of Antioch; and will bring before us, too, some of the most striking pictures in Syria—perhaps in the world. We commence on the W. near the river, and ascend at once the zig-zag line of battlements and towers that are carried up the dizzy heights of Mount Silpius. Here are perhaps some of the finest existing specimens of Roman fortification. Owing to the steepness of the acclivity, the ordinary platform along the top of the wall is a series of steps between the towers, which stand at short intervals, and have a story rising above the wall, to protect the intervening portions from the commanding ground outside. The towers are each about 30 ft. square, projecting on both sides of the wall. The wall is from 50 to 60 ft. high, and 8 ft. wide at the top. Low doors open from the towers along the parapet, affording a passage all round; so that the whole is in reality a chain of castles connected by a curtain. Some of the towers have toppled over in huge fragments; others are rent from top to bottom; others are undermined, and seem almost suspended in the air; but many are in excellent preservation. Winding along the summit we reach a wild ravine, across which the wall is carried, being built up from the depths below. This is a triumph of mural architecture. Proceeding some distance further, the wall turns to the l., and descends to the plain. At the place where it crosses the Aleppo road is a gate, in tolerable preservation, called *Bab Bâlis*, "Paul's Gate." And not far from it are some ruins, supposed to mark the site of the Church of St. John. That portion of the wall

which skirts the bank of the river is apparently the most ancient. The whole circuit enclosed is about 7 m. The greater part of the interior is cultivated; and here and there amid the garrisons one sees a granite shaft or a marble capital. In the precipices on the hill-side are a number of excavated tombs.

History.—Antioch was the most famous of the cities built by that royal architect Seleucus Nicator. It was on the 23rd of April, b.c. 301, Seleucus watched the eagle from the top of Casius, and founded the city of Seleucia. Again, on the 1st of May of the same year, he sacrificed on the hill *Silpius*: he afterwards repeated the ceremony, and watched the auguries at the city of Antigonia, which his vanquished rival Antigonus had begun a little further up the Orontes, but left unfinished. An eagle again decided that this was not to be his own metropolis, by carrying the flesh to the foot of the hill Silpius. His Greek followers were immediately ordered to convey the materials of Antigonia down the river; the city was founded and named after his father, *Antioch*. Seleucus showed his affection for his nearest relatives by building cities, and calling them by their names. He is said to have erected 9 Seleucias to perpetuate his own name; 16 Antiochs in honour of his father, perhaps also of his son; 6 Laodiceas to commemorate his mother; and an Apamea to show his affection for his wife.

The principal quarter of Antioch was built on the plain and sloping ground between the Orontes and Mount Silpius. Three other quarters were subsequently added, each surrounded by its own wall: so that Antioch became, as Strabo says, *Tetrapolis*. To encourage the settlement of strangers, Seleucus endowed all the inhabitants, of whatever nation, with the rights of citizenship. Jews had the same political privileges as Greeks. The citizens were divided into 18 tribes, distributed locally; and there was a common assembly (*δῆμος*), which held its meetings in the theatre. Antiochus Soter,

the son of Seleucus, adorned the city with temples and other public edifices. Seleucus Callinicus, the fourth of the dynasty, built a new city on an island, which was connected with the old city by 5 bridges. Ancient authors give so full a description of this quarter that architects have been able to construct a plan. The arrangement of the streets was simple and symmetrical. At the intersection of the two principal streets was a four-faced arch, such as we have seen at Shuhba in the Hauran, and at Gerasa. On its N. side, close to the river, stood the palace. Another quarter was added to Antioch by Antiochus Epiphanes (about b.c. 170); who also erected a senate-house, a temple of Jupiter, and a magnificent street with double colonnades, which traversed the city from E. to W. Other streets crossed it at rt. angles, reaching to the river on the one side, and to the garrisons on the hill-side on the other. At the intersection of the two principal streets was a monument with a statue of Apollo; and where this leading cross street touched the river was the *Nymphaeum*. No great change appears to have been made in the city from this time until Tigranes King of Armenia seized the kingdom of the Seleucidae (b.c. 83). When he was compelled to evacuate Syria, Antioch was restored by the Romans to Antiochus Philopater, who built a *museum* on Mount Silpius. It was at this time the city reached its highest pitch of literary fame.

In b.c. 64, when Syria was reduced to a province, Pompey gave to Antioch the privilege of autonomy. The already splendid city was adorned with new temples, theatres, aqueducts, baths, and a basilica called *Cesarium*. Herod the Great contributed a road lined with colonnades, running eastward from the city gate towards Aleppo. But the connexion of the city with the lives of the Apostles, and the planting of the Christian Church, forms the most interesting episode in its history. The persecution in which Stephen suffered was the means of driving some "men of Cyprus and Cyrene" to Antioch, "where they spake unto the

Grecians, preaching the Lord Jesus" (Acts xi. 19, 20). Tidings of their success reached Jerusalem, and Barnabas was sent to take charge of the new mission field. His work prospered; and, wishing for an associate, he travelled over the ridge of Amanus, and round the head of the Gulf of Isium, to Tarsus, from whence he brought Paul, the great apostle of the Gentiles, whose learning and eloquence peculiarly fitted him for preaching the Gospel to the polished and philosophic inhabitants of Antioch. Then it was that the disciples were first called Christians in Antioch. While they were engaged in evangelising the capital, certain prophets came down from Jerusalem, one of whom announced that a time of famine was at hand. The new Gentile converts knew their duty, and contributed for the relief of their brethren. Barnabas and Saul were selected to convey the funds to Jerusalem (id. ver. 22-30). After their return the church at Antioch set them apart to another and more important work; and from this place they set out on their first great mission to the Gentile world; travelling down to Seleucia, and there embarking for Cyprus (Acts xiii: 1-4). When they finished their work, they returned and gave an account of their labours (id. xiv. 26). A dispute having arisen in the church in this city in consequence of the intrigues of Judaizing teachers, who found fault with Paul's "free gospel," it was determined "that Paul and Barnabas, with certain others, should go up to Jerusalem unto the Apostles and elders about this question." The result of their mission was the well-known decision of James, who presided at the council (Acts xv.). The church thus planted by the Apostles continued to increase in importance, until Antioch was recognised as the capital of Christendom. The attention of Rome was attracted by the new sect; and the good Ignatius was dragged by Trajan to Rome to be thrown to the lions in the Colosseum. Yet even the high-toned morality and powerful influences of Christianity were unable to eradicate the vices and

follies for which Antioch had long been celebrated. Its beautiful climate and delicious environs attracted to it the votaries of pleasure from Greece and Rome. Some elevating thoughts are here and there, associated with its schools; some noble names are found in its history; but its population was for the most part a worthless rabble. The amusements of the theatre were the occupations of their life. Their passion for races wasted their time and dissipated their energies. The Oriental element of superstition and imposture was not less active. Here Chaldean astrologers and Jewish impostors found their most credulous disciples. Licentiousness seemed to triumph over all. At Daphne, under the glorious sun of Syria, and the patronage of imperial Rome, all that was beautiful in nature and art had created a sanctuary for a perpetual festival of vice.

During the reign of Trajan Antioch suffered three great calamities—the martyrdom of its bishop Ignatius; the ravages of the earthquakes, during which the emperor, then in the city, fled to the Circus; and the capture of the city by the Persians under Sapor. On this last occasion the citizens were in the theatre; and the enemy surprised them from the rocks above. After the founding of Constantinople the power of Antioch began to decline. Constantine erected a magnificent basilica, and a hospice near it for the reception of travellers. Antioch was the home of two of the most distinguished scholars and writers of the 4th century—*Libanus* and *Chrysostom*—and to them we are chiefly indebted for our minute knowledge of their native city. The latter gives the population at 200,000, of whom one-half were Christians. The city was almost destroyed by an earthquake in the reign of Justin, A.D. 526. Under Justinian it was rising to new splendour, but was again shaken by an earthquake (A.D. 583), and soon afterwards it was desolated by the Persians under Chosroes. It was rebuilt, but on a smaller scale.

The history of Antioch during the

middle ages was one of varied fortunes, but on the whole of gradual decay. It was captured by the Saracens in A.D. 635; it was recaptured by the Greeks in the 10th centy. under Nicephorus Phocas; it was taken by the Seljûks in 1084; it was stormed by the crusaders on June 3rd, 1099; and it fell again under Muslim rule in 1268. Since then it has rapidly declined. Now, though it gives titles to two *Patriarche*, its whole Christian population might be gathered into a good-sized house.

For a full description of ancient Antioch consult the writings of *Liberius*. The best modern work on the history and antiquities is Müller's '*Antiquitates Antiochenæ*' Ritter's '*Palæstina und Syrien*' (vol. iv. part 2) contains a good summary of the descriptions of modern travellers.

our rt. Soon the lake itself comes into view, with its marshy border. It is called *Bahr d'Abyad*, "the White Lake," and also *Bahr Antakieh*, "the Lake of Antioch." We are on the line of a Roman road, traces of which are visible, with the ruins of bridges across the streams that descend from the mountain range on the l. In about 5 hrs. we turn to the l., and enter the defiles of Amanus. After proceeding about a mile we observe the ruins of a strong fortress on a hill above the road. It may probably be the *Mansio Pangrius* of the ancient *Itineraries*. Some 24 hrs. more bring us to the summit of the pass where stands the village of *Beilâs*, from which the pass takes its name. The Itinerary of Antonine enables us to identify the place with the *Mutatio Pictana*, on the borders of Syria and Cilicia, elsewhere called "the Syrian Gates." The route is thus given—

MANSIO ALEXANDRIA SCABIOSA	.. .. .. .. .. M.
MUTATIO PICTANUS	.. M. IX.
FINES CILICIA ET SYRIA	
MANSIO PANGRIOS	.. .. M. VIII.
CIVITAS ANTIOCHIA	.. M. XVI.

There is here a mosque built by Sultan Selim, and a khan erected by Suleimân the Magnificent. Higher up the mountain, on the N., are the remains of an old ch. Portions of the Roman road are very distinct; and there are also traces of an aqueduct. The road is cut in the rock for some distance, and at the end of the cutting are walls and buttresses, apparently a gateway. This is doubtless the site of the "Syrian Gates;" and in passing them we pass the bounds of our allotted province. Here, therefore, I bid adieu to the traveller, recommending him in his journey westward or northward for other guidance.

It was by this pass Alexander the Great entered Syria, after defeating Darius on the plain of Issus below. It was along this road Barnabas went from Antioch "to Tarsus, to see Saul" (Acts xi. 25). It was along it the crusaders defiled after the

ROUTE 44.

ANTIOCH TO ISKANDERÙN.

11 hrs.

Iskanderún is now the port of Aleppo, and a French mail-steamer station; it forms, therefore, the most convenient point for such Syrian tourists as wish to embark for Stamboul, Greece, or western Europe; and this road, across the defile of the Amanus, is now, as of yore, the main entrance—indeed the only practicable one—from Syria to Cilicia.

We cross the Orontes opposite Antioch, and strike northward over the plain near the base of the mountains. The river which flows from the lake to the Orontes is from 1 m. to 1½ m. on

wearied march through Asia Minor. And along it now caravans pass and repass between Aleppo and Iskanderün.

Iskanderün is a wretched village with two or three houses of a better class inhabited by European consular agents. It stands close upon the sandy beach, and has behind it a pestilential marsh, extending to the foot of the mountains, about 1 m. distant. It is one of the most unhealthy spots in Syria. The scenery of Amanus, which bounds the little plain on the E., is bold and grand. The mountains rise steeply, and their sides are seamed with dark torrent-beds, and clothed with the evergreen foliage of the prickly oak. A poor hamlet is here and there seen amid the forests; the inhabitants have a bad name, and the traveller will do well to avoid them. Some miles southward the mountains turn westward, and dip into the sea, forming a bold promontory called Râs el-Khanzir, which bounds the plain, and cuts off access by land to the ruins of Seleucia.

Iskanderün is the *Alexandria Scabiosa* of Antonine's 'Itinerary,' otherwise called *Alexandria ad Issum*, from the plain of Issus adjoining it. The *Myriandrus* of Xenophon probably occupied the same site, and received the name Alexandria in honour of Alexander the Great.

Arüs.—A few miles S. of Iskanderün, at the N. base of Râs el-Khanzir, there is a long aqueduct, with some ruins beside it, called Arüs.

This is the site of the *Rhosus* of Strabo, from which the promontory took its name.

Amanus.—The mountain range which bounds the Gulf of Iskanderün on the E. was in ancient times called Amanus. The highest peaks have an elevation of about 5300 ft. On the N. the range joins the Taurus, and on the S. it terminates abruptly in the promontory of Râs el-Khanzir, the ancient Rhosus. There is another short range which shoots out from it southward,

skirting the shore between Râs el-Khanzir and the mouth of the Orontes. This is the *Pieria* of Strabo, from which Seleucia took its distinctive name *Pieria*. The modern name of the latter is Jebel Mûsa, and of the Amanus Jâwar Dagh. Cicero was at one time governor of Cilicia, and waged a sharp guerilla warfare with the mountaineers of Amanus, who appear to have been no better then than they are now.

ISKANDERÜN TO TARSOS.

From Iskanderün we can reach the birthplace of Paul, "Tarsus of Cilicia," now called Tarsus, in 8 days. The route is thus laid down in the Itinerary of Antonine:—

CIVITAS THARBO	..	..	M.
MUTATIO PARGAIS	..	..	XIII.
CIVITAS ADANA	..	..	XIV.
CIVITAS MANSISTA	..	..	XVIII.
MUTATIO TARDEQUIA	..	..	XV.
MANSIO CATAVOLOMIS	..	..	XVI.
MANSIO BAIZ	..	..	XVII.
MANSIO ALEXANDRIA SCABIOSA	..	..	XVI.

The little bay of Iskanderün sweeps in a curve from the village to the foot of the mountains, and round it the road leads. At its eastern side, where the mountain dips into the sea, the road is carried over a promontory; and on the summit of the pass are the remains of an ancient arch. Immediately on its N. side the plain begins to expand, and here, on the top of a hill, stands the village of Merkez. 1 m. farther is a stone wall crossing the plain from the mountains to the sea, where it terminates in a tower. On the N. side of this is a large rivulet descending from Amanus. This rivulet is the ancient *Kerasus*; and the wall and gates S. of it are probably the "Syrian Gates" mentioned by Xenophon in his description of the march of Cyrus. It was through them Alexander marched back from Myriandrus to give battle to Darius, who had descended upon Issus farther N., and thus put himself in the rear of the

Greeks. About 6 m. N. of the Kersus is *Bayas*, now a small village, but anciently a considerable town. It is the *Baia* of the old geographers, and it still gives a title to a bishop of the Greek Church. 5 m. farther is the stream *Deli Khai*, the ancient *Pinarus*, near which was fought the battle of Issus. Issus itself, which gave its name to the Gulf, stood some miles northward near the angle of the coastline. E. of Bayas a wild pass intersects Amanus; and a road runs through it to Marush. This illustrates the statement of Cicero: "There are two passes from Syria to Cilicia, each of which is so narrow that it could be defended by a small force." The passes of Beilān and Bayas are those referred to. It was by the latter Darius crossed the Amanus range, and descended into the plain of Issus in the rear of Alexander.

Our road runs along the l. bank of the Orontes, over undulating ground to Jisr el-Hadid, the "iron bridge" (4 hrs.) which spans the river. The bridge is modern, and has 4 arches; a toll-house stands upon it, and a small village near it. A great plain stretches northward to the lake of Antioch; it is studded with artificial tells, showing that at one period it was densely inhabited; but now the greater part of it is a marsh in winter, and a desert during summer. Numerous rivulets descend from the surrounding hills; and there is water enough, if rightly distributed, to irrigate every inch of the soil. The ground seems adapted for the cultivation of cotton, as well here as along the whole valley of the Orontes. Nothing is wanting but a government to encourage and protect industry.

Kul'at Hārim (8 hrs.) is situated on rising ground on the eastern side of the plain. The mound on which the castle is built seems to be artificial, or at least in part so. A deep trench cuts it off from the hills which rise behind it. Copious fountains gush from the sides of the neighbouring hills, and spread verdure over the plain; fruit-trees and groves of poplars line the streams—in fact, so beautiful is the spot that the Arabs have honoured it with the name of "Little Damascus." The castle was a noted place during the early centuries of Arab dominion in this country. The crusaders seized and fortified it to defend their flocks, that roamed over the neighbouring plain, from the raids of the Bedawin. It was called *Castrum Harench*.

ROUTE 45.

ANTIOCH TO ALEPRO.

		m.	n.
Antioch to Jisr el-Hadid	..	4	0
Kul'at Hārim	..	3	0
Serai of el-Burak	..	1	25
Katoura	..	5	55
Jebel Sim'an	..	0	55
'Ain Jara	..	4	40
Aleppo	..	4	15
Total	..	24	10

The direct route from Antioch to Aleppo can easily be ridden in two days (say 20 hrs. march). To visit the interesting ruins in Jebel Sim'an requires upwards of 4 hrs. extra.

In 1 h. 25 min. we reach a pleasant country mansion, called Serai, "the palace." Beside it is the fountain el-Burnuk, with a large stream flowing westward from it through a rich vale to the lake.

Before us now rise the rugged peaks of Jebel el-'Ala; but we soon leave these and the Aleppo road to the rt. and turn into the mountains. We tell our guide to lead us to Katoura and Jebel Sim'an. Our course is about

N.E.; we pass several deserted and half-ruined towns and villages, and at length reach *Katoura* or *Abu Katoura*, a considerable town, now deserted. Some of the buildings still stand. The houses have peaked roofs, large windows, and porches supported on dwarf columns. The stones are roughly hewn, and the masonry is strong; but the character of the architecture resembles that of western Europe more than anything we meet with elsewhere in Syria. About 1 m. farther is another town of the same name. Here is a palace, or large mansion, surrounded by low cloisters supported on pillars. In front of it a paved road leads to an arch, and thence continues $\frac{1}{2}$ m. to the principal ruin in this region.

Kufat Sim'ān.—The ruins to which this name is given occupy the summit of a low hill in the midst of a rocky plateau. The whole summit, 600 paces long by 170 broad, was once covered with buildings, and was enclosed by a thick wall. The principal structures were a palace, a ch. and a convent. The palace is not remarkable either for size or beauty; the ch., however, is a most imposing structure.

De Vogüé has examined it with care, and given a plan, from which that here inserted has been reduced for Mr. Fergusson's splendid 'History of Architecture.'

Fergusson says of it, "The dimensions are very considerable, being 330 ft. long, north and south, and, as nearly as may be, 300 ft. E. and W., across what may be called the transepts. The centre is occupied by a great octagon, 93 ft. across, on a rock in the centre of which the pillar of that eccentric saint originally stood. This apparently was never roofed over, but stood always exposed to the air of heaven."

"The greater part of the conventional buildings belonging to this ch. still remain in a state of completeness—a fact which will be startling to those who are not aware how many of the great religious establishments of Syria still stand entire, wanting only the

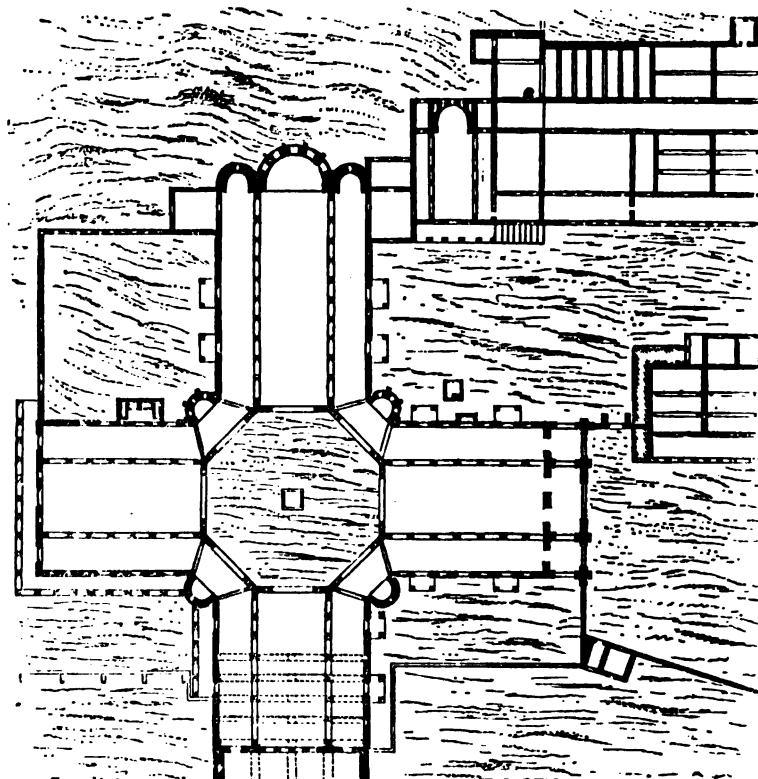
roofs, which were apparently the only parts constructed of wood."

"The whole of the buildings of Kelat Serman seem to have been completed within the limits of the 5th centy., and not to have been touched or altered since they were deserted, apparently in consequence of the Manichaean irruption of the 7th centy."

The walls of the church are nearly perfect, and are profusely ornamented with small pillars and florid entablatures. The rock has been hewn away to form a level area for the building; but just in the centre of the octagon is the pedestal of natural rock on which St. Simon's pillar once stood.

Beneath the ch. and beside it are large excavated chambers, probably sepulchres. On the eastern side are the remains of an aqueduct, the continuation of which is seen on the opposite hill.

What is the history of these remarkable structures, and of the ruined towns and villages that stud the surrounding plateau and hills? They have no history—at least no written history. Tradition connects the ch. and convent with the famous St. Simon Stylites, not he of whom we have spoken in connexion with Seleucia, but the original St. Simon, "father of all the Stylites," as the Arabs call him. The architecture shows that the buildings are not older than the 5th centy. This *Simon*, or *Symeon, Stylites*, was born at Sisam, on the borders of Syria and Cilicia, in A.D. 388. After leading the life of an ascetic for 20 years or more, he resolved to crown his piety by perching on the top of a column and there spending the remainder of his days. A column was accordingly erected, at first only 9 ft. high, but ultimately increased to 54; and on the summit of this he took his seat, and there existed for seven-and-thirty years! The abode of Symeon, before and after his elevation, was locally called *Mandra*, and was distant, according to Evagrius, 35 Rom. m. from Antioch. The piety of his admirers subsequently erected a ch., or convent, on the spot, in the midst of which was a richly ornamented court, enclosing the column on which he had



Plan of Church and part of Monastic Buildings at Kul'at Sim'an.

Scale 100 ft. to 1 in.

From Fergusson's 'Architecture.'

passed his useless days. The pedestal, as we have seen, still stands in the centre of the octagon.

About 4 m. to the S. of Kul'at Sim'an, is Jebel Sim'an, which has an elevation of 2758 ft.; and not far from its eastern base stands an isolated column, about 35 ft. high—perhaps another *stylite*. A few yds. from it is the entrance to a large rock-hewn cave.

In going from Kul'at Sim'an to Aleppo we traverse a dreary and desolate region—low hills, and stony upland plains, without features and without verdure. The only inhabitants are Kurdish and Yezideo shepherds, of whom report does not speak favourably. In 4 hrs. 40 min. we pass 'Ain Jara; in 1 h. more we join the caravan road, and ride along it to Aleppo.

ALEPPO.

The situation of Aleppo is a strange one for a great city. It is 70 m. from the sea, on the borders of the desert, and surrounded by a country which, if not entirely barren, is yet very far from being fruitful. It is encompassed at the distance of a few miles by a circle of low hills, destitute of trees, of verdure, and of features. Here and there a few patches upon them are cultivated, but the produce scarcely repays the labour. The space within this circle is composed of a series of irregular mounds, intersected by little plains and valleys. The soil in the latter is fertile; but on the sides and summits of the mounds it is of a grayish colour, shallow, and stony. The white chalky rock often projects, and gives a barren aspect to the scene. A rivulet, called *Nahr Kowaik*, whose source is near 'Aintâb, comes in from the N. through a narrow glen, and winds among the mounds towards the city. On coming within $\frac{1}{2}$ m. of the western gate it makes a sharp turn eastward, approaching close to the walls; it then again sweeps round to the S.W., and disappears among the [Syria and Palestine.]

hills. During summer the whole river is exhausted in the irrigation of the gardens and fields around the city; in winter it falls into a marsh 20 m. southward.

The ground rises gently from the banks of the stream to the town, interrupted by a few hillocks. The lower portions, where irrigation is practicable, are carefully cultivated; higher up are vineyards, orchards, and olive-groves. On the S. of the city the ground is rocky and uneven; the gray barren hillocks in some places approaching close to the walls. On the E. it is more open and level, though arid and stony, and here are extensive groves of pistachio-trees, covering the plain and running some distance up the hill-sides beyond. On the N. the hills rise from the side of the city, and straggling suburbs, now mostly ruinous and deserted, partially cover their lower acclivities. The gardens afford a good supply of fruit and vegetables; though greatly lauded by the inhabitants, they cannot be compared with those of Damascus.

The city stands upon several small hills, with the intervening valleys; and including the straggling suburbs, it may be 5 or 6 m. in circumference. The nucleus, or city proper, is much smaller—perhaps 3 m. in circuit; and is encompassed by a ruinous wall of Saracen origin. The gates are still kept by a guard; but as one can in many places ride over the prostrate walls, this seems to be more for honour than security. Towards the N.E. corner of the walled city stands the *castle hill*, $\frac{1}{2}$ m. in circuit and 200 ft. high. Its sides have been cut away and scarped, so that now it is almost a perfect circle, and has the appearance of an artificial mound. From the ruins on the summit we get the best view of the city and its environs. There is a suburb on the S.W. called Kitâb, where many of the native Christian merchants have built houses since the great earthquake of 1822, in the hope of enjoying more security.

The population of Aleppo can only be guessed at. Old Arab authors

give it at 250,000. M. d'Arvieux in 1683 outnumbers the Arabs, making the population no less than 285,000. Russell, nearly a century later, writes 235,000, of whom 35,000 were Christians and 5000 Jews. There is reason to believe that all these accounts are greatly exaggerated; and probably the number of inhabitants never exceeded 150,000. The present population may be estimated at about 70,000, of whom 16,000 are Christians and 3500 Jews.

The city has few attractions for the historian, the antiquary, or the ordinary traveller. It is a place for the merchant and manufacturer alone. It has no historic interest, architectural splendour, or natural beauty. It is cleaner than most Eastern cities. The houses are of stone, the principal streets tolerably paved, and the dogs generally do their duty effectually as scavengers. Many of the streets are arched over, with holes at intervals to let in the light. This gives the place a cavernous look; and on ascending to the house-tops, or to some elevated position, from which the eye can run over the vast undulating plain of terraces, we can scarcely free ourselves of the impression that we are looking on a subterranean city. The *bazaars* are extensive, and abundantly stocked with Manchester prints, French silks, and other importations from the West. There is also a fair supply of the produce of native manufactures, including rich silks inwoven with gold and silver, embroidered turbans, *kefyls*, *abbas*, and other articles of oriental dress. The brocades of Aleppo are superior to any in Syria; but the trade in them has greatly declined since the introduction of European silks; and the weavers have been obliged to adopt other professions. Many of them have found their way to Damascus. Aleppo now chiefly exists on her caravan trade, which seems to be yearly declining. The city stands on the only safe route between Syria and Eastern Asia. The Damascus and Baghdad caravans usually come this way in consequence of the perils of the Syrian desert, and the fear of the 'Amazigh *Ababs*. There are a number of European merchant-

established in the city, and among them are two or three English houses of high respectability, where the traveller may get bills discounted.

The houses of Aleppo are all of stone, substantially built. In style they resemble the Damascene dwellings, having courts in the centre to which all the chambers open. They are not so gaily or gorgeously finished as the houses in the capital; but they are drier, and perhaps on the whole more comfortable. One curious feature in them is that neighbours when they desire it can communicate with each other by the terraces much more easily than by the streets. In fact, one can run over the half of the city without entering either house or street. These terraces form a favourite summer evening promenade for the young and resort for the old, where they gossip and smoke.

The antiquities of Aleppo are modern when compared with those of most other Syrian cities. Near the Antioch gate, on the W. side of the city, is a fragment of an old arch with a Cufic inscription: and on the wall are the ruins of some building like a ch., with rude columns of basalt. At the gate called Bab Nusr, on the N.E., not far from the castle-hill, is a stone containing a fragment of an inscription, to which singular respect is paid by all classes and sects. Every Aleppine, Christian or Muslem, as he passes in and out of the gate, rubs his fingers over the Greek letters, and then kisses them. The inscription, which is now almost obliterated, seems to record the dedication of a temple to Artemis; but why Muslems, who hold heathen gods and goddesses in abhorrence, should make an exception in favour of this licentious deity, is a mystery. Most probably they go through the ceremony because their fathers did it before them, without thought or care about what it means. Some of the gateways of the palaces near the castle, and of the mosques, are fine specimens of Saracenic architecture. One of the mosques has a portico, or rather cloistered walk,

in front, 150 ft. long, supported by a double range of old columns.

The castle, though a heap of ruins, is worthy of a visit. The hill on which it stands is surrounded by a moat; and this, in Russell's time, was crossed by a bridge consisting of 7 high arches. The bridge was defended by double gates. On each side of the steep ascent leading to the top were houses for the garrison, and a few shops for the sale of necessaries. The castle occupied the summit, and was surrounded by high thick walls, the sloping scarp below being paved with hewn stones. The Agha, or governor of the castle, was almost entirely independent of the pasha, and received his appointment direct from the Porte. More than a centy. ago the castle walls were rickety, though the outer defences had a formidable look. The earthquake of 1822 completed the work of destruction which time and neglect had begun. In some of the vaults are still said to be stored large quantities of bows, arrows, and other weapons of war. The splendid view from the crumbling battlements has already been alluded to.

A supply of water sufficient for the wants of the inhabitants is brought from two fountains about 8 m. northward. The aqueduct which conveys it is old—some say as old as Abraham—and partly subterranean. Melek edh-Dhâher found it in ruins in the year 1218, and repaired it at great expense. Many of the houses have wells and cisterns. All the water is thought to be unwholesome, and is supposed to be the cause of that singular eruption called the “Aleppo Button,” with which every native and foreign resident is at one time or other affected. The natives generally have it in childhood, and very often in the face, where it leaves an indelible, and sometimes a hideous scar. It commonly attacks strangers soon after their arrival; though instances have occurred in which visitors to the city have not had it till years after their departure. It makes its appearance in the shape of a small red, hard

tubercle, which usually passes unregarded for some weeks. It then increases to the size of a sixpence, and after continuing two or three months discharges more or less moisture, forms a scab, which falling off leaves an indelible mark. It usually runs its course within a year, whence its Arabic name, *Heldet es-Sinch*, “Botch of a year.” It is a remarkable fact that dogs and cats are subject to it, as well as human beings, and in these animals it commonly breaks out on the nose. The malady is not confined to Aleppo; it is found along the whole banks of the Kowaiik, at ‘Aintab, and along the Euphrates valley as far down as Baghdad.

The Arabic name of Aleppo has long formed a favourite subject for the inventive genius of Arab philologists. They affirm that the patriarch Abraham, when on his way to Canaan, settled for some time on the castle-hill. The mosque still standing there is sacred to his memory; and a stone trough was formerly, perhaps is yet, shown, into which his cattle used to be milked. The patriarch daily distributed milk to the poor of a neighbouring village, who at certain hours assembled at the bottom of the hill, and repeated the words *Ibrahim Haleb*, “Abraham has milked.” Hence was the name *Haleb* conferred on the city subsequently built on the spot. A slight addition to the fable accounts for the qualifying epithet *esh-Shahba*, which we find always attached to Haleb in books and on formal addresses. In the herds of Abraham was a cow remarkable alike for a peculiar low and a dappled colour; when she was milked, her low being distinguished by the people of the village, they were in the habit of remarking to one another, *Ibrahim Haleb esh-Shahba*, “Abraham has milked the dappled cow!” This curious tradition is as old as the 14th centy.

Historical sketch.—Until recently it was supposed that Aleppo was identical with the Hulbon of Ezekiel (xxvii. 18), and the Chalybon of Strabo

and Ptolemy, famous for its wine; but I have already shown that the site of Heliopolis is near Damascus. The ancient name of Aleppo was *Beroea*, which geographers place midway between Antioch and Hierapolis on the Euphrates. The Emperor Julian, when making his expedition against the Persians, set out from Antioch, and, after a laborious march of two days, halted on the third at Beroea. The inhabitants of the city were then almost entirely Christian; and they received with cold respect the eloquent Apostate. The name *Beroea* appears to have been originated by Seleucus Nicator, and was retained until the time of Simeon dominion. Beroea yielded to the Muslims without a stroke; but the castle, held by a brave and independent commander, sustained a siege of 5 months, and was at length only captured by stragglers. The Muslims converted a provincial town into a capital, where sultans of the race of Hamdan long resided. In the 10th centy. it was again united to the Byzantine empire under Zimisees. In the year 1124 the city was besieged by the crusaders; but owing to a sudden rise in the river, their camp was destroyed and they were forced to retreat upon Antioch. In 1139 it was terribly shaken by an earthquake; and in 1170 it was destroyed. It was soon rebuilt, and became for a time the capital of Syria; but the followers of Timur left it in ashes in the beginning of the 15th centy.

In the year 1581 the Levant Company was incorporated by charter, under Queen Elizabeth; and soon afterwards it opened a house at Aleppo to trade with Persia and India by the overland route. A consul was appointed, and recognised by the Sultan. Previous to that time the French and Venetians had mercantile establishments here and in other parts of Turkey. About 1740 the English factory consisted of a consul and ten merchants, a chaplain, chancellor, and physician. In 1753 the number of houses was 8, exclusive of the consul's; and in 1772 the number was reduced to 4. The opening up

of the direct trade with India round the Cape of Good Hope struck a death-blow to the Levant Company. It was merchants from the English factory at Aleppo who, in 1691, visited Palmyra, and startled the antiquaries of Europe by their glowing descriptions of its magnificent ruins. Henry Maundrell, the well-known author of the 'Journey from Aleppo to Jerusalem,' in A.D. 1697, was chaplain of the English factory; and Dr. Patrick Russell, author of the 'Natural History of Aleppo,' and his brother Alexander, who edited the 2nd edition of that admirable work, were successively physicians to the factory in the middle of the 18th centy.

Aleppo, like Antioch, has been frequently desolated by earthquakes. In 1822 the greater part of the city was left in ruins; the walls were shattered, the castle destroyed, hundreds of houses left prostrate, and thousands of the inhabitants buried beneath the ruins. It has never recovered this calamity; and the visitor now sees around him melancholy proofs of gradual decay. It is still the residence of a British consul.

Chalcis.—About 4 hrs. S. by E. of Aleppo, on the ancient road to Hamah, is a village called *Kissacera*, which has been identified with the *Chalcis* of the 'Itineraries,' placed at 18 (or 15) Rom. m. from Beroea, and 59 from Epiphania (Hamah). In Ptolemy's time it was the capital of one of the political divisions of Syria. Pococke says that there are some remains of the foundations of the ancient city, and of the walls, which were 10 ft. thick and 1 m. in circuit, with flanking towers at regular intervals. Beside it are the ruins of a large and strong fortress, situated on a hill. This road, though the shortest to Hamah, has been long abandoned, being exposed to the raids of the Bedawin, who now roam unrestrained from the Orontes to the Euphrates.

Zobah.—We read in 2 Sam. viii. 3, that "David smote Hadadezer, the son of Rehob king of *Zobah*, as he went to

recover his border at the river Euphrates." Some geographers have suggested the identity of Chalcis and Zobah. This may be so; but when they go on to prove that the "Valley of Salt," in which David is said to have smitten the Syrians, is the great salt marsh still existing a few miles to the E. of Kinneserim, they overlook an important piece of Scripture criticism. In 1 Chron. xviii., where the same victories are narrated, we read that it was the *Edomites*, and not the *Arameans* (Syrians), who were conquered in the Valley of Salt: as may also be learned from the context in 2 Sam. viii. 14. The two names resemble each other very closely in Hebrew, and a transcriber has confounded them. The kingdom of Zobah or Aram Zobah, as it is called (2 Sam. x. 6), was evidently situated south of Aleppo, between the Orontes and the Euphrates. On the south it was bounded by the territory of Damascus. It was so closely connected with Hamath that that great city was sometimes distinguished as Hamath-Zobah. The Syrian interpreters take Zobah to be Niabis in Mesopotamia, and they have been followed by Michailis. Others identify it, as has been stated, with Chalcis. These, however, are mere conjectures. It seems to me much more probable that the Aramean Zobah stood upon the site of the classic *Emesa*, now *Hums*; and that during the reign of the Selenocidae the ancient name was superseded and forgotten. Zobah was for a time a powerful and influential kingdom. Its rulers appear to have borne the common name or title of *Hadadezer*.

The fullest and best account of Aleppo will be found in Russell's '*Natural History of Aleppo*', 2nd edit. Though written nearly a century ago, this work is still one of the very best on Syria, so far as regards natural history, manners and customs, climate, and products. Chesney's '*Expedition for the Survey of the Euphrates, &c.*' contains much valuable information awaiting those who will have the courage to read it. Ritter's '*Paläo-*

tina und Syrien', vol. iv. pt. 2, contains a good summary.

ROUTE 46.

ALEPPO TO HUMS.

	M.	N.
Aleppo to Khan Tumān	8	10
Ma'urra	4	20
Iliha	6	0
Hamah	2	45
El-Barah	2	30
Khan Sufra	1	40
Kul'at Mudik, <i>Apamea</i>	7	15
Kul'at Scijär, <i>Larissa</i>	4	20
Hamuh, <i>Hamath, Epiphania</i> ..	4	30
Restun, <i>Areliusa</i>	4	25
Hums, <i>Emesa</i>	4	5
Total	<hr/> 45	<hr/> 0

This is the modern road from Aleppo to Hamah, Hums, and Damascus. The ancient road was shorter and easier; but the advance of the Bedawin compelled travellers and caravans to retreat. These wild tribes have been for centuries gradually driving commerce, agriculture, and civilization westward before them; and leaving desolation and ruin behind them. Except some change takes place in the government, the time is not far distant when even this circuitous route will have to be made more circuitous still. Almost every month intelligence is brought to the governors of Aleppo, Hamah, and Hums of the plunder of a caravan, or the sack of a village, along the line. For solitary travellers, or even small parties, to attempt the eastern route, except during the depth of winter, would be madness. The Bedawin scour the plains within a few miles of

Hamah, and they have more than once swept off flocks and herds from beneath the walls of Hums. It is only among the mountain fastnesses that one can feel secure; wherever an uninterrupted plain opens eastward we may keep a sharp look-out for the enemy. It is worthy of note that these cavaliers of the desert have their spies in every town and village. News of the departure of caravans, their value, their strength, &c., are all telegraphed to them with rapidity and accuracy. The time of a caravan's arrival at a suitable spot is known; and a force sufficient for its capture is kept in readiness. Thus the people are plundered, and the country is ruined, while the lazy Turkish rulers squat on their divans, smoke their pipes, and do worse.

Our road from Aleppo runs S.W. over a bleak undulating country to Khan Tumān (3 h. 10 min.). Burckhardt remarked in 1812, "The khan is in a bad state; pashas no longer think of repairing public edifices." The khan is now a ruin, and the pashas are more careless than ever. It stands near the bed of the Kowailk, and its elevation above the level of the sea is 900 ft., being 300 lower than the Castle of Aleppo.

Ma'arra (4 h. 20 min.) is the next stage. It is a large village, situated near the E. side of the rich plain of Edlib; and it has many wells and subterranean cisterns. From hence we pass on over a splendid plain, perfectly flat, and nearly all cultivated. In addition to wheat and barley, we here find extensive fields of cotton and the castor-plant. On the rt. the plain stretches to the base of Jebel el-'Ain, 10 m. distant, and is dotted with villages, most of them in ruins. In 3½ h. we reach *Sermein*, formerly a large town, but now nearly deserted. The number of wells and cisterns is remarkable; and on the S.E. side of the town is a large vault, hewn in the rock, divided into numerous apartments, and supported here and there by round pillars with coarsely wrought capitals. There are other excavations near it, and in these the peasants

nestle for greater security and comfort.

2½ h. W. of Sermein is the town of Edlib, with a Pop. of 8000, including about 500 Christians. It stands in the midst of a vast plain, and is encompassed by extensive olive-groves, rare in this bleak region. The oil is chiefly used in the manufacture of soap, which is carried to the markets of Aleppo, Antioch, and Hamath. These olive-groves are among the largest in Syria, rivalling those of Damascus, Beyrouth, and Gaza. The refuse from the soap factories has in the course of ages formed two large mounds, one in the centre of the town, and another on the N. The soil in the neighbourhood is dry and rocky; water is scarce; but pits and cisterns are abundant.

From Khan Tumān to Sermein there is a direct road across the desert plain. In winter it is muddy—almost marshy; and in summer it is parched, and infested by wandering Arab robbers.

Riha (2½ h.) is the next stage; Pop. about 3000. It is picturesquely situated among olive-groves and orchards, at the N. base of Jebel Arb'ain. On the hill-side above the village are excavated tombs and ruins of ancient buildings. 3 m. E. of Riha, across the shoulder of the ridge, is a small village called *Kefr Lata*, which those who have time ought to visit. It contains 40 or 50 houses, constructed out of the ruins of an ancient town. But the chief objects of attraction are the tombs. Some are rock-hewn chambers, with ornamented facades; but the greater part are simple sarcophagi cut in the soft rock, with detached lids. The number of them is so great that one is inclined to believe this was the cemetery of the whole surrounding country.

In the vale below the village are neat gardens on the banks of a tiny stream, whose source is covered by a vaulted roof supported on 4 columns. A few letters of a Greek inscription may be noticed upon it. From the heights above the village we have a commanding view over the great plain

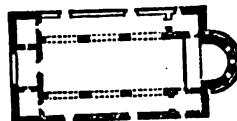
northward and eastward; and can distinguish ruined towns and villages in every direction. *Ma'arrat en-N'amān* is visible about 10 m. S.S.E.; it stands on the brow of a low hill, overlooking the plain. It was once a considerable city. There is a mosque with a dome supported on 8 columns; and near it a house, whose door is a massive slab of stone 8 in. thick. This is doubtless the site of *Arra* of the Itinerary of Antonine, which is given at 20 lrom. m. S. of Chalcis, and 39 N. of Epiphania (Hamah), on the ancient Roman road. Caravans, when strong enough, follow this route still.

Such as have time at command might take another and more interesting route from Aleppo to Riha, making a détour westward as far as

Jebel el-'Ala. The road from Aleppo to the strange hills of 'Ala leads first to Urim, $4\frac{1}{2}$ h., where there is a curious tower of the Roman age, and the remains of a small ancient town. In 1 h. more is another Urim, now deserted; another hour brings us into the plain of Keflin, which extends S. as far as Jebel Riha, and is bounded on the W. by Jebel el-'Ala. Keflin is gained after 3 h. weary ride over the burning plain. It is inhabited by Druzes, and forms the head-quarters of their sect in this region. The Druzes were formerly very numerous in Jebel el-'Ala; but they were driven out by the Muslims, and forced to flee to Lebanon and Hauran.

From Keflin we may explore the various ruined cities which dot the sides and glens of Jebel el-'Ala. Some of these ruins seem to be of high antiquity; but the general style of architecture is similar to that seen at Kul'at Sim'an. At a ruined town called Kerek Buzeh there are hewn stones from 8 to 10 ft. long by 3 high. Mortar is not used; the doors and windows are square; the columns are also square. 1 m. S. is another ruined town, called Kalb Louzy, containing a large church, apparently of the 6th centy. The style of its architecture is interesting. The accompanying plan and sketch from Fergusson's 'History of Architecture'

will give a good idea of the building, which may be regarded as a type of many others in this remarkable region.



Plan of Church at Kalb Louzy.

Scale 100 ft. to 1 in.

From Fergusson's 'Architecture.'

At Kofr Maris, Kokantyoh, and numerous other sites among these hills, are ruins of a similar character—some of them "without an inhabitant;" others occupied by a few Druzes, who will give a hearty welcome to any chance traveller who may visit them. The ruined towns of Jebel el-'Ala have no history; but, like many another ruin in the land, they serve to show what Syria once was, and what it may yet become.

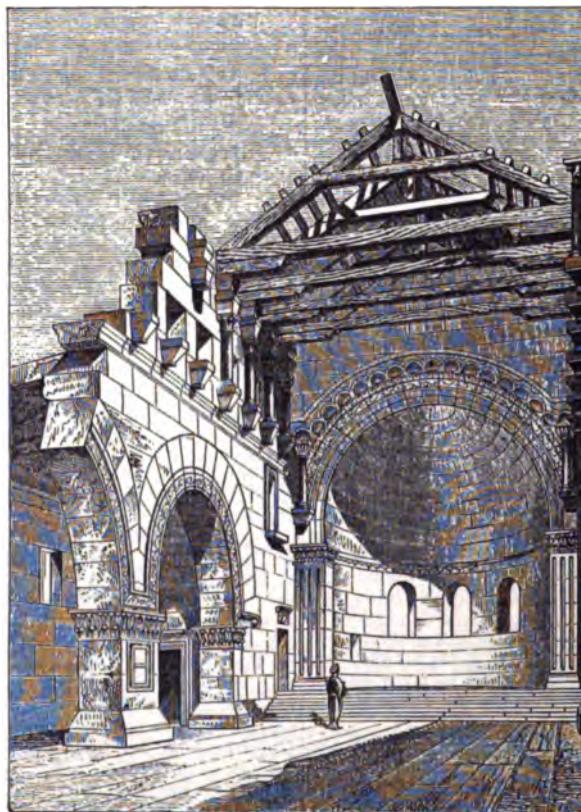
The researches of the Count de Vogüé in Northern Syria, when published, will throw great light on the remarkable ruins in Jebel el-'Ala and Jebel Sin'an, and will show the architects of Western Europe how much skill was exhibited in the ecclesiastical architecture of Syria during the 5th and 6th centuries. De Vogüé's great work on the 'Civil and Religious Architecture of Central Syria,' now in course of publication, will be a great boon to all Oriental scholars and antiquarians. Unfortunately for the author and readers of this 'Handbook,' the text has not yet appeared.

From Keflin we can ride across the plain to Edlib in $4\frac{1}{2}$ h.; and thence to Riha in 3 h. more.

Our road from Riha southwards leads through rich upland scenery, with orchards, vineyards, and olive-groves filling the valleys, and covering the hill-sides. Ruins, too, are always in view, and picturesque villages embowered in foliage.

Ranah, $2\frac{1}{2}$ h., is a small village

occupying an ancient site, as is evidenced by the remains of old buildings. There is one handsome rock-tomb, with a portico of 2 columns.



Apse of Church at Kalb Lousi. From Ferguson's 'Architecture.'

After passing several other ruined and half-ruined villages we reach

El-Barah, $2\frac{1}{2}$ hr. The ruins of this city are among the most remarkable in Syria—not on account of their splendour or their extent, but on account of the wonderful state of preservation in which many of the private houses remain. It is situated in a

valley towards the southern end of Jebel Riha. The ruins are about 3 m. in circumference, and entirely deserted. The poor modern village is $\frac{1}{2}$ m. to the E. The view of the city as we approach from the N. is exceedingly striking. We reach the brow of a hill, and in a moment the whole remains are spread out at our feet. The first building which attracts attention

is the *castle*, situated on the N. side of the valley. It appears to be of Saracen origin, and composed of materials taken from the houses around it. Numbers of solitary arches stand near it; but the buildings which they supported are all gone. There is also a large church, 150 ft. long by 100 wide, with heaps of Corinthian columns within and without. The *tombs* are the only other public buildings deserving of notice. There are 3 of them, unique in style, but sadly dilapidated. They are square structures, measuring about 24 ft. on each side, and 15 ft. in height; and are surmounted by a pyramidal roof, covered with thin slabs, on each of which is a small projecting ornament like a knob. Within is a chamber 15 ft. square, containing 3 stone sarcophagi ranged along the walls. Some of the sarcophagi are ornamented with crosses and fretwork. There are also rock tombs worthy of examination. One of these, between the village and the ruins, has a broad staircase leading down to the entrance, over which is a cross within a circle, the upright formed of an episcopal staff, and on each side the symbolical letters $\Delta \omega$. There is also a Greek inscription with the date 728, corresponding probably to A.D. 416. Crosses of a similar kind are found on several buildings in el-Barah.

But the private houses are the most interesting remains in this city. One on the S. side is large and almost perfect. It is oblong in plan, with a verandah in front and a projection behind. The grand saloon had a spacious door in the centre of the E. side, opening into an ante-room; a smaller door on the S. led into the garden, and two others on the W. opened on a long gallery. In the N. end are 4 large arched windows; in the S. 2, and on the W. side 6, similar in form. The E. side has 2 windows near the corners, and 3 very beautiful ones on each side of the great door. Round arches originally sprung from the sides of the room, about 6 ft. apart; and on these rested the broad stone slabs that formed the ceiling. There are numbers of other chambers

both on the ground floor and on the second floor; and there was also an attic. The roofs were slanting, and the gable-ends still stand. Behind the house was an enclosed garden, with a summer-house and offices. Numbers of other mansions are seen, all of them constructed on the same plan. Connected with one of them is a *wine-press*. There is a large stone trough, into which the grapes were thrown through a hole in the wall. Within are vats, the press, and the heavy stone to crush the grapes.

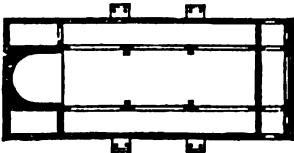
This strange city reminds one of Pompeii—all is in such preservation, and so fitted to throw light on the domestic architecture of the old inhabitants of Syria. We see here their saloons, their chambers, their kitchens, their offices, their baths, their gardens. We see, too, where they worshipped, where they gave themselves to pleasure, and where they buried their dead. And yet el-Barah has no history! These houses belonged to an unknown people. That they were Christians we gather from the crosses; that they lived and flourished from the 5th to the 10th century we learn from the style of architecture—but this is the whole amount of our knowledge. It is indeed stated by Robertus Monachus that the Christians, in the year 1098, captured a city called *el-Albaria*, and established in it a bishopric. This may be the place; but the houses, tombs, and churches we now see are antecedent to that period.

The whole of these mountains are filled with ruined towns and villages, similar in style to those we have visited in *Jebel Sim'an* and *Jebel el-'Ala*. They remind us of the deserted cities of the Hauran; but they are manifestly of a much more recent date. There is something very sad in visiting the deserted houses of a long forgotten race, and contemplating the terrible desolation effected by tyranny, rapacity, and neglect. And not only among the hills, but also on the undulating ground that stretches eastward from their base are ruined cities met with. *Kefr Lata* and *Ma'urret en-*

N'amān have already been mentioned; there is another called *Ruwciyah*, N. of the latter, which contains remains surpassing in interest even those of el-Barah. Pococke tells us there are here 6 or 7 fine palaces, some of them almost entire, and there are almost as many churches. In this city, as Ferguson states, "we find the earliest examples of the use of pier arches in a church to separate the nave from the aisles. These seem to have been currently used in northern Syria in the 6th century, though not found in the West—at least not used in the same manner—for several centuries later. Generally three such arches only were employed in the length of the nave, and they consequently left the floor so open and froo that it is very questionable if in churches of limited dimensions, the introduction of a much larger number by the Gothic architects was an improvement. Taking it altogether, it is probable that such a church as that at Ruwciyah would, if

From el-Barah we strike S.W. through a hilly country, passing many ruined villages, and two or three still inhabited. After a somewhat dreary ride of 3 h. we come in sight of the valley of the Orontes; and descend into it by a steep winding path, which takes us $1\frac{1}{2}$ h. The valley is called el-Ghab. It runs N. and S. for a distance of nearly 30 m.; and its breadth averages about 5 m. The river flows in a winding course, with a lazy current, near the base of the Nusairiyeh mountains, which bound the valley on the W. The soil is rich, and vegetation luxuriant; but now only small patches here and there are cultivated.

In $\frac{1}{2}$ h. after entering the valley we have the village of *Hawdāt* on the rt. There is here a fountain with a rivulet; and during winter, when the Orontes is high, a large section of the valley is flooded and converted into a lake. In $\frac{1}{2}$ h. more we observe traces of a Roman road, with the milestones still in their places. It is about 16 ft. wide. The valley is beautiful, resembling the Buksā; but more fertile, and more abundantly watered. During summer it is infested by myriads of flies, which sting the horses almost to madness. Passing a small lake which swarms with a dark-coloured fish, we ride on to *Kul'at Mudik*.



Plan of Church at Ruwciyah.
Scale 100 ft. to 1 in.
From Ferguson's 'Architecture.'

literally reproduced, make a better and cheaper church for an English parish than the mediæval models we are so fond of copying. Its dimensions are 63 ft. by 150."

The houses of Ruwciyah are built round open courts, in the Damascus style. Many of them have cloisters supported by Corinthian colonnades. One of the churches is very magnificent. On one side of it is an open building, with a dome supported on columns; probably a baptistery. On the N. side of the church there is a small ancient temple, with a pediment at each end, and Corinthian pilasters at the angles.

Apamea.—*Kul'at el-Mudik* is a modern castle, at least it is not older than crusading times. It stands on the top of a mound, and possesses nothing of interest. There is a little village within its walls. N.E. of the castle, on a level plateau, some 300 ft. above the Orontes valley, lie the splendid ruins of Apamea—now completely desolate. The walls of the ancient city are in most places gone, and the private dwellings and public edifices are almost all prostrate. Destruction has done its work, yet the materials remain as monuments of former grandeur. At the N.W. angle a piece of the wall is standing, and the N. gate is nearly perfect, but choked up with rubbish. The main street of

the city extends in a straight line from this to the S. gate, a distance of about 1 m.; and along each side is a Corinthian colonnade. The shafts of the columns are curiously varied—some plain, some fluted, and some with spiral grooves winding round them from top to bottom. The height of the order, including pedestal, capital, and entablature, was about 30 ft. At intervals along the sides of the street were rectangular recesses, also encircled with colonnades. The columns in one of these are 4 ft. in diameter and 34 high; and though prostrate, they are yet perfect—pedestal, shaft, capital, and entablature, all lying, as if waiting to be set up again. About the middle of the street, in front of a large building, is a mutilated statue of Bacchus. His right hand holds a wand; and the left grasps a vine, whose luxuriant leaves and clusters are woven into an arbour over his head. Other streets cross this main avenue at right angles, and some of these also were lined with colonnades. In various parts of the city are groups of columns, amid immense piles of huge stones, marking the sites of temples, churches, or forums. All is now ruinous and desolate. Neither Palmyra nor Gerasa has suffered so much from the hand of the destroyer as Apamea.

Apamea was founded, or perhaps only fortified and enlarged, by Seleucus Nicator, who named it in honour of his wife *Apama*. He intended it chiefly as a commissariat station, for which its position on the side of this splendid valley in every way fitted it. 500 elephants and 30,000 horses were kept in it. In after years Diodotus Tryphon, the "pretender" to the throne of the Selucids, seized the city and held it for a time. It appears to have been a place of great strength, for during the revolt of Syria, under Cæcilius Bassus, it held out for 3 years, till the arrival of Cassius (B.C. 46). In the early centuries of our era it became an episcopal see; and even during the time of the crusades it was still a flourishing city. The Arabs had then corrupted the name into

Fāmīch. It was soon after ruined and forsaken, and the ancient name forgotten. Now the only representative of the great and beautiful city is the castle of Mudik, and the few wretched huts that cluster in and around its walls.

The inhabitants of the Ghâb, both N. and S. of Kul'at el-Mudik, are a kind of semi-Bedawîn, rude and lawless. They are miserably poor besides, and oppressed by their powerful Nusairîyeh neighbours, who make frequent raids from the mountains, carrying off flocks and herds, grain and furniture; and giving no quarter to such as attempt resistance. These acts of oppression do not tend to sweeten the temper or improve the character of the dwellers in the valley.

Larissa, *Kul'at es-Scijâr*.—For 10 m. above Apamea the valley of the Orontes continues in a straight line southward; it then makes a sharp turn to the E., and extends in that direction for 10 m. more. On the southern bank of the river, towards the eastern extremity of this bend, stands Kul'at es-Scijâr, 13 m. (4½ h.) from Kul'at el-Mudik. The road runs S.E. across a level fertile plain, now entirely deserted. Villages are seen to the rt. and l., but they are "without inhabitant." The Bedawîn on the one side, and the Nusairîyeh on the other, make cultivation not only a dangerous but a useless task.

After crossing the river by a long bridge of 13 arches we ascend to the castle of Scijâr. It is strongly situated on a high triangular point, where the Orontes bursts through a rocky barrier that divides the plateau of Hammah from the low valley of the Ghâb. On the E. side is the gorge of the river; on the N. and W. are precipices of rock; and on the S. is a moat, with walls and towers—now in a sad state of dilapidation. The main entrance is by a Saracenish gate at the N.E. corner, low down near the Orontes. The building is comparatively modern; but many fragments

of old columns and capitals show that Greek or Roman genius and taste were at work on the site long before Saracenian times. On the plain to the S. and S.W. are the remains of ancient buildings; and here Burckhardt dug up an altar with a Greek inscription containing the date 510 (A.D. 298?).

This is the site of *Larissa*, another creation of that royal architect, Seleucus Nicator. It became the seat of a bishop; and is placed by the 'Itineraries' half way between Apamea and Epiphania—16 m. p. from each. The modern village is within the walls of the fortress; and the inhabitants need all the protection they can get to shield them from the *Nusairiyeh*.

A pleasant ride of 4 h., first over low hills, and then across a fertile plain, brings us to

Hamah, the *Hamath* of the Bible, and the *Epiphania* of the Greeks—Pop. 30,000; including 2500 Christians of the Greek Church. The town is built in the narrow valley of the Orontes, and on both sides of the river, whose banks are fringed with poplars. 4 bridges span the river; and a number of huge wheels (*n'aarah*), turned by the current, raise the water into aqueducts, which convey it to the houses and mosques of the town. One of the wheels is upwards of 70 ft. in diameter. They have an odd look, and an odder sound, turning lazily, emptying their shallow buckets, and groaning all the while as if in agony. There are no antiquities in Hamah. The mound on which the castle stood is in the midst of the town; but the castle itself, materials and all, has completely disappeared. The houses are built in the Damascus style, of sun-dried bricks and wood. Though plain and poor externally, some of them have splendid interiors. The city carries on a considerable trade with the Bedawin, who highly prize its *kefiyehs*, *abbas*, and *tent furniture*; and it is also the residence of a number of noble but somewhat dilapidated Muslim families, who are attracted by its beauty, its salubrity,

and its cheapness. They are haughty and fanatical, living in entire ignorance of the world beyond their own little sphere. They imagine that all earthly power is centered in the Sultan, and all heavenly excellence in Islamism.

Hamath ranks among the oldest cities in the world. The youngest son of Canaan was the *Hamathites* (Gen. x. 18); and if the city was founded by him, as is probable, it is at least 4000 years old! It was a noted place, and the capital of a little kingdom, at the Exodus; and its name is mentioned in almost every passage in which reference is made to the northern border of the promised land. (Num. xiii. 21, xxxiv. 8; Josh. xiii. 5; Jud. iii. 3, &c.) The kingdom of Hamath included the valley of the Orontes from the source of that river to near Antioch, with the great plain eastward. It bordered Damascus on the S., and Phoenicia on the W. It was called "Hamath the Great" (Amos vi. 2); and when Rabshakel wished to frighten King Hezekiah to unconditional submission to the haughty Sennacherib, he made use of these significant words: "Have the gods of the nations delivered them which my fathers have destroyed?.. Where is the King of Hamath, and the King of Arphad?" &c. (Isa. xxxvii. 12, 13; 2 Kings xviii. 34.) When the Greeks invaded Syria, and the kingdom of the Seleucidae was established, a new name was given to the old city: it was called *Epiphania*, in honour of Antiochus Epiphanes. But when the Greek power disappeared, the Greek name disappeared also; and we have still the Hebrew appellation—derived from a great-grandson of Noah—in the Arab form *Hamah*. The city early became, and still continues, the seat of a bishop, though one of the great centres of Muslem intolerance. The province long remained in possession of the *Eigibites*, descendants of Saladin; and *Abulfeda*, the well-known geographer and historian, was a member of this family, and ruler of Hamah.

Ressâin Arethusa.—A ride of 4½ h. across an undulating plain brings us to this ancient site, where we again meet the Orontes. It is here flowing from W. to E. through a deep chasm. Crossing it by a bridge of 10 arches, we ascend to Ressâin, which stands on the top of its southern bank. Portions of old walls and gates, some fragments of columns, and the traces of streets, in the adjoining fields, mark the position of *Arethusa*, an ancient episcopal city.

Zifrân, Ziphron.—About 1 h. E. of Ressâin is a village called Zifrân. It most probably marks the site of Ziphron, one of the northern border cities of the "Promised Land."—"And the border shall go on to Ziphron, and the going out of it shall be at Hazar-enan." (Nunn. xxiv. 9.)

We mount again for the last time; and as there is little to be seen, and much to be feared, we spur our horses to a gallop, and in 3 h. reach the gate of Hums. The plain is rich, but it is swept by Arab cavaliers; the Orontes runs parallel to the road, and only a mile or two to the westward.

Hums, Emesa.—Pop. 20,000, including 7000 Greek Christians and about 200 Jacobites. It is situated in the midst of a vast and fertile plain, extending on the E. to the horizon, but in that direction almost deserted. Bedawy robbers sweep it to the city walls. The river Orontes flows past about 1 m. to the W., and is bordered by orchards and gardens.

Hums is a clean, compact town, the houses built of basalt stone, and most of the streets paved with the same material. It is encompassed by old walls, barely sufficient to check a raid of Bedawin. There is no ancient building now remaining; the place has been too prosperous for that. In every direction, however, we see large hewn stones; fragments of columns of granite, basalt, and limestone; and even Greek inscriptions here and there. On the N.W., without the walls, are founda-

tions of ancient baths, amid which are some good pieces of mosaic pavement. On the S. of the town rises the great mound on which the castle stood. It is about ¼ m. in circuit, and above 100 ft. high. It is encompassed by a broad fosse; and the scarp was covered with sloping masonry, small portions of which remain. Round the summit ran a wall, faced with limestone; but this too is nearly gone. The interior is covered with heaps of rubbish, out of which, here and there, a large granite shaft peeps up. A modern wily with a white cupola crowns the summit, and is a conspicuous object from every part of the surrounding plain.

Emesa may be a very ancient city, but we have no notice of it in history before the time of Strabo and Pliny. It has already been stated that Emesa may probably be identical with the Biblical Zobah. It was early celebrated for a splendid temple of the Sun, and for the gorgeous rites by which the "god of day" was worshipped. His priests were the nobles of the land; and the first families of Rome aspired to the office. Towards the close of the 2nd centy. a Phoenician called Bassianus was high priest; and he numbered among his lineal descendants, in the three generations immediately succeeding him, no less than four emperors and four Augustæ. His daughter Julia Domna was wife of Sept. Severus, and mother of *Caracalla*. In A.D. 218 his two great-grandsons held the office of high priest in concert, and only resigned it when elevated, the one to the throne of the Caesars, and the other to the dignity of Augustus. These youths were Marcus Aurelius Antonius, commonly called *Elagabulus*; and Marcus Aurelius Severus, afterwards known as the emperor *Alexander Severus*. Elagabulus gloried, as emperor, in the title "Sacerdos Dei Solis;" and his cousin Severus raised Emesa to the dignity of a metropolis. Nearly half a centy. later Odeimithus, the husband of the celebrated Zenobia, was murdered in this city, a short time after his valour had won for him the

proud name of Augustus; and only a few years afterwards Zenobia herself, with her brave army, was overthrown on the neighbouring plain. Longinus, the "sublime" philosopher, was a native of Emesa; and he was on a visit to the city when Zenobia met him, and appointed him her instructor in the Greek language and literature. Emesa was early constituted an episcopal see; and under the reign of Diocletian, Silvanus its bishop suffered martyrdom.

In A.D. 636 Emesa was captured by the Saracens. During the following centuries it passed under the sway of the successive dynasties which ruled this section of the Muslim world. In 1099 the crusaders, after storming Antioch, marched up the valley of the Orontes, and Hums, like other cities, opened its gates to them. Since that period the city has had its full share in the stirring incidents of Syrian history; but it has been more fortunate than most of its fellows; for while they lie ruined and deserted, here there is a large population and a prosperous trade.

From Hums the traveller needs no

more guidance. He may take the caravan road to Damascus as described in Rte. 35; or he may ride to Tell Mindau ($4\frac{1}{2}$ hrs.), and thence reverse Rte. 40 to Ba'albek; or he may cross the country to Kul'at el-Husn (10 hrs.) and follow the same route to Beyrouth. Hero then I must bid travelling companion and kind reader *adieu*. If I have been enabled to make the journey of the one more pleasant and more profitable, or to place before the other a fuller picture of this noble but oppressed land, I shall feel that I have not written in vain. And if my humble literary labours should contribute, even in the least degree, to draw more attention to the resources of Syria, or to awaken those who have the power to advance the welfare of her people—I shall then feel amply rewarded.

"How has kind Heaven adorned this happy land,
And scattered blessings with a wasteful hand !
But what avail her unexhausted stores,
Her blooming mountains, and her sunny shores,
With all the gifts that heaven and earth
Impart,
The smiles of Nature, and the charms of Art,
While proud oppression in her valleys reigns,
And tyranny usurps her happy plains!"

GENERAL INDEX.

In this Index the ancient names are in *Italics*, and the modern immediately follow in ordinary characters. The latter also occupy their places in the alphabetical arrangement; but the references are only given under the ancient names, to which the reader can easily turn.

Every identified Scripture site, *within the bounds of Syria and Palestine*, will be found in this Index; followed by a full list of the passages in which it occurs, except in the case of a few names, such as "Jerusalem," where the more important only are given. For the places not yet identified, see *Index II.*

An attempt is made to represent the Arabic orthography of modern names by marks, which are explained in the "Note on Pronunciation" at the commencement of the work.

The following abbreviations are used:—

w. wady.
vil. village.
t. town.

ru. ruin.
riv. and nahr, river.
mt. mountain.

AARON.

A.

Aaron, tomb of, *see Mt. Hor.*
Abessa, Nahr Barada, 2 K. v. 12; Can. iv. 8—xv. 434.
Abaris, Mts., Nu. xxi. 11, xxvii. 12, xxxiii. 44, 47, 48; Deut. xxxii. 49; Jer. xxii. 20—280, 283.
'Abd el-Mas's, tell—492.
Abdeh, Rhoda.
Abel, tomb of—525.
Abel-beth-maachah, Abil, 2 Sam. xx. 14, 15, 18; 1 K. xv. 20; 2 K. xv. 29—421.
Abel-maim, same as last, 2 Chr. xv. 4.
Abel-meholah, Jud. vii. 22; 1 K. iv. 12, xix. 16—367.
Abel-shittim, Nu. xxxiii. 49—281. —
Abil, Abel-beth-maachah.
Abila of Lycaonia, Sdk-Wady-Barada—524.
Abila of Perse, Ibil—306.
Abilene, Luk. iii. 1—279.
'Abilin, w. Jishtchak—357.
Abner's tomb at Hebron—65.
Abraham's Oak—67.
Abraham's Tomb, Machpelah, el-Atrash, nahr—559.
Absalom's Tomb—14, 141.
Abu 'Aly, nahr, *see Kadisha.*
Abu Ghabush, Kirjath-jearim.
Abu Hamaka, w. —494.
Abu Se'ir, tell—473.

ÆLIA.

Abu Tumeila, hill—481.
Abu Zahira, nahr—348.
Abu Zeitfin, weiy—213.
Abu Zhi, weiy—472.
el-Abyaq, bahr and jiss—572.
Acre, 'Akka, *see Acre*, Jud. i. 31.
Acadama, Acts i. 19—140.
Achor, valley, w. el-Kelt, Jos. vii. 24, 26, xv. 7; Is. lxv. 10; Hos. ii. 15—182.
Achashaph, perhaps Kezâf, Jos. xi. 1, xii. 20, xix. 25.
Achaz, Eculippa, now es-Zib, Jos. xix. 29; Jud. i. 31—383.
Acre, *see Akka*.
Acre, Acho, Ptolemaia, now 'Akka—355.
Acre to Nazareth—368.
Beyrouth—368.
Adam—185.
'Adas, "lentiles."
'Adhra, vii.—509.
'Adillyeh, vii. 472.
'Adil, Ornithon.
Adonis riv., Nahr Ibrahim—553, 554.
Adoraim, Dura, 2 Chr. xi. 9—247.
Ad'r'a, Edrei.
Adraka, Der'a—500.
Adullam, 2 Chr. xi. 7; Mic. i. 15—219.
Adullam, cave of, Khurritân? 1 S. xiii. 1; 2 S. xxiii. 13; 1 Chr. xi. 15—220.
Adummim, "going up to," Jos. xv. 7, xviii. 17—192.
Aelia Capitolina, Jerusalem—82.

AKROS.	'ANJAR.
'Enos, for Phoenos.	Aklim, "province."
'Ere, Sunameth—516.	Akra, hill in Jerusalem—88, 100.
'Ailene, Asklaroti-karnaim?	Akrabbim, a pass in the Jordan Valley about 20 m. S. of the Dead Sea. Nu. xxxiv. 4; Jon. xv. 3; Jud. i. 36.
'Akka, Apheca.	Akka, mosque in Jerusalem—91, 123-124, 175.
'Abyry, vll.—477.	'Akkrab, vll.—554.
'Afa, 'Afa, or 'Aitah, Gen. xii. 8, xiii. 3; Jos. vii. 2-5, vll. 1-29, ix. 3, x. 1, 2, xli. 9; Exr. ii. 28; Neh. vii. 32; Jer. xlvi. 3—208.	el-'Al, Kelaat.
'Afa, name of 'Afa, Neh. xi. 31.	el-'Al, Jebel—533.
'Ajalon, see Ajalon.	'Alqūn—293.
'Alha, vll.—432.	'Alawīn Arabs—5, 39.
'Aliah, see Elath.	'Alcyāt w.—19, 22.
'Ain, "The Fountain," 'Ain el-Aṣy, Nu. xxxiv. 11—542.	'Alcyāt Arabs—3.
'Ain, vll. near Lebweh—541.	Aleppo, Beras, now Haleb—477.
'Ain, vll. near Rastibya—536.	Alexandria Arabica, Iskanderūn—512.
'Al-'Ain, w.—37.	Alexandrosche, Iskanderlych—909.
'Ain 'Anbū, vll.—389.	Allān—283.
'Ain el-'Aṣy, ft. of the Orontes, see 'Ain.	Allār, vll.—237.
'Ain 'Ata, ft. in Lebanon—540.	'Alma, vll.—418.
'Ain Barada, ft. of Abawa.	'Almit, 'Alment.
'Ain Belat—412.	Alosor, see Alom.
'Ain ed-Duschein, 382.	Alosor, Nu. xxxiii. 13, &c., 14—21.
'Ain Fāṭūl, vll.—537.	Alosorus Non, Jebel Hausrān, xli.
'Ain el-Halayeh, Marathus.	'Aly, w.—270.
'Ain el-Haramiyeh—311.	Amalekites, Gen. xiv. 7; Nu. xiv. 25, 41, 45; Jud. xii. 15; 1 K. xv. 6, 15, xxvii. 8, xxx. 1, 13; 2 S. 1, 8, 13, &c.—176.
'Ain el-Haḍid, Kharmesh.	Amara, name of abawa.
'Ain Hanqū, vll.—352.	Amarus, Mt., a section of Antilebanon, Can. iv. 8.
'Ain Hawar, vll.—626.	Amense, Jawar Dagh, a mt. in N. Syria—573.
'Ain Hawrāh, Marak.	'Amrah, tell—477.
'Ain Huḍherah, Hazeroth.	Amata, baths of—303 sq.
'Ain Ibrahim, 661.	Amman, Rabbaθ-Ammon.
'Ain Jāra, 577.	Ammon, Gen. xix. 38; Nu. xxi. 24; Deut. II. 19, 37, III. 11, 16; Jos. xii. 2, xiii. 10; Jud. iii. 13, x. 6, 7, 9, 11, 17, 18; xl. 4-16, xlii. 1-2; 1 S. xl, xxii. 12, xiv. 47; 2 S. viii. 12, x. 1-19, xl. 1, xli. 9, 26, 32, xvii. 27; 1 K. xl. 7, 31; 2 K. xxiii. 13, xxiv. 2; 1 Chr. xviii. 11, xix. 1-19, xx. 1, 3 Chr. xx. 1, 10, 22, 23, xxviii. 5; Ps. lxxxiii. 7; 1a. xl. 14; Jer. ix. 26, xxx. 21, xxvii. 3, xl. 11, xl. 10, 15, xlii. 1-6; Eze. xxl. 20, xxv. 2-10; Dan. xl. 41; Am. I. 13; Zeph. 8, 9—290.
'Ain Jālūd, ft. of Jarred, Harod—338.	Amorite, Gen. x. 16, xiv. 7, xv. 16, xlviii. 23; Ex. III. 8, xxxiii. 2; Nu. xlii. 29, xxxii. 33; Deut. I. 4-44, III. 2-9; Jos. II. 10, x. 5, xxiv. 8-18; Jud. I. 34-36; 1 & VII. 14; 1 K. IV. 19; 2 K. xx. 1-11; Exr. ix. 1; 1a. cxxxv. 11; Eze. xvi. 3; Am. II. 9, &c.—xvi. 278, 290.
'Ain Jidy, Ḥapdi.	Amrit, Marathus.
'Ain el-Kanterah, 376.	Amshīt, vll.—532.
'Ain Kārim, Cærem—268.	'Amūd, "column."
'Ain Krātah, Khera.	'Amwās, Amwas.
'Ain Mītēlēhūn, ft. and ruin—434.	'Anāb, 'Anab, Jos. xl. 21, xv. 50—58.
'Ain Mellahah, 412.	'Anābēh, vll.—212.
'Ain es-Sāhib, ft.—468.	Anākīm, Deut. I. 28, II. 10-21, ix. 2; Jos. xl. 21, xiv. 12—xvi. 252.
'Ain es-Siyyeh, Bethzemeesh.	Ananias' house in Damascus—456.
'Ain Sīn'a, vll.—310.	'Anātā, Anāthoth.
'Ain et-Tamdr, ft.—544.	Anāthoth, 'Anāta, Jos. xxi. 18; 1 K. II. 26; 1 Chr. vi. 60; Psr. II. 23; Neh. vii. 27, xl. 32; 1a. x. 30; Jer. I. 1, xl. 21, 22, xxix. 27, xxxii. 7-9—206.
'Ain et-Tin, Copernum.	'Anāz̄, Anāz̄.
'Ain et-Thēb, ft.—520.	'Anāz̄ Araba—437.
'Ain el-Wellēb, 'Aadēk-barnez.	'Anēbā, vll.—361.
'Ain Yibrūd, vll.—310.	'Anjār, ft. and riv.—522.
'Ain Zabātēh, 655.	
'Aintab—379.	
'Aity, vll.—391.	
Ajalon, Yalo, Jos. x. 12, xix. 42, xxi. 24; Jud. I. 35; 1 S. xiv. 31; 1 Chr. vi. 69, viii. 13; 2 Chr. xi. 10, xxviii. 18-271.	
Ajalon, vale of, Merj ibn 'Omer, see Ajalon— 213.	
'Ajjūtūn, vll.—355.	
Ajūr, vll.—240.	
Ajūn, Egiōn.	
Ajūn—299.	
Ajūd—8.	
'Akabah, fortress—39.	
'Akabah, gulf of, Khath.	
'Akabah to 'Ezra—39.	
Akabar, vll.—520.	
Akhdar, riv. Kānah.	
'Akīr, Akron.	
'Akīs, Acre.	
'Akīr, vll., district, and riv.—547.	

ANNA.	AULÂD.
Anna, St., church of, in Jerusalem—168.	Aruñ, vii.—538.
Antaradus, Tardis—559.	'Arny, vii. and riv.—426.
Antigonia—570.	Arer, in S. of Judah, i Sam. xxx. 28—61.
Antilebanon, Jebel esh-Shurky—xii. 279, 430, 528.	Arer, 'Ar'el, Nu. xxxii. 34; Deu. ii. 26, iii. 2, iv. 48; Jos. xii. 2, xiii. 9, 16; Jud. xi. 26; 2 S. xiv. 5; 2 K. x. 33; 1 Chr. v. 6; Is. xvii. 2; Jer. xlvi. 19—284.
Antioch, Antakieh, Acts vi. 5, xi. 19, 26, xiii. 1, xiv. 20, xv. 22, xviii. 22; Gal. ii. 11—568.	Arva, Ma'arrat en N'amán—583.
Antioch to Iskanderún—572.	Arwa, use and abuse of—xiii.
— Aleppo—574.	Artist, hints to—xiii.
Antiochus Epiphaneus—xx.	Arsinoe—10, 11.
Anti-patria, Čopáhar Sába, now Kefr Sába, Acts xxiii. 31—356.	Arudi, Apulonia.
Antonia, fortress in Jerusalem—120.	Arusa, Rhosus.
Antoos, Convent of—35.	Artyleh, vii.—583.
Apamea—586.	Artus, vii.—428.
Apheca, Fik—461.	Arvad, Arudus, now Ruad, Gen. xv. 18; Eze. xxvii. 8, 11—580.
Apheca in Lebanon, Afka—554.	'Ary, Arvákh—500.
Aphek, E. of the Jordan, Fik? i K. xx. 26—30; 2 K. xlii. 17—40.	Arz, "Cedar."
Aphek-Karmain, 'Afneh, which see.	el-'Arás, w.—209.
Apollonia, Arad—348.	Ascalon, Askelon, and Ashkelon, now 'Akúlán, Jud. i. 18, xiv. 10; i S. vi. 17; 2 S. i. 10; Jer. xxv. 20; xlvii. 5, 7; Am. i. 8; Zep. ii. 4, 7; Zec. ix. 5—255.
Aqueduct at Jerusalem—138.	Ascension, church of—170: true scene of, 179.
Ar, see Roboth-memb, Nu. xxi. 15, 28; Deu. ii. 9, 18, 29; Ja. xv. 1—296.	Ashdod, Esdúd, Jos. xi. 22, xv. 46, 47; i S. v. 1—7, vi. 17; 2 Chr. xxvi. 6; Is. xx. 1; Jer. xxv. 20; Am. i. 8, 9; Zep. ii. 4; Zec. ix. 6—256.
Arabia, i K. x. 15; 2 Chr. ix. 14; Is. xxi. 1; Jer. xxv. 24; Isa. xxvii. 21; Del. i. 17—42.	Asher, tribe of, Gen. xlix. 20; Deu. xxxiii. 24, 25; Jos. xix. 24 sq.—356.
Arabah, "the plain" of the Jordan, Deu. i. 1, ii. 8; 2 S. iv. 7; 2 K. xxv. 4—40, 59, 182.	Asher, t. of Manasseh, Teyasir, Jos. xvii. 7—333.
Arad, Tell 'Arad, Nu. xxi. 1, xxxiii. 40; Jos. xii. 14; Jud. i. 16—68.	Aškelon, see Ascalon.
Aradus, see Arasd.	Ashmaezer, Tomb of—377.
'Ar'el, Arer.	Ahsraflyeh, vii.—523.
'Arák el-Kantir, ruin—267.	Ashteroth-Karnaim—501.
'Arák el-Mamayyeh, vii.—248.	Ashtoreth, or Astarte, i K. xi. 5, 33; 2 K. xxiii. 13—501.
Arax (Syria in the English version), Gen. x. 22, xxii. 1; Nu. xxiii. 7; Jud. iii. 10; 2 S. viii. 5, x. 6; i K. x. 29, xv. 18, xix. 15, xx. 1, 20—29; 2 K. v. 1, vi. 8, vii. 4, viii. 7, ix. 14, xii. 17, xiii. 3—24, xv. 37, xvi. 5, xxiv. 2; 2 K. vii. 1—8, ix. 12, xvii. 3; Jer. xxxv. 11; Eze. xvi. 57, xxvii. 16; Hos. xii. 12; Am. i. 5, ix. 7, etc.—xvi.	'Ashfúr, w.—417.
Arax-Nahareem, Mesopotamia, Gen. xxiv. 10; Deu. xxiii. 4; Jud. iii. 8; 1 Chr. xix. 6.	Askar—327.
Ar'bón, convent near Sinal—33.	'Akúlán, Ascalon.
Arba, see Kirjath-Arba.	Asochis—360.
Arba, Irbid—308, 409.	Asphalte in Dead Sea—193 sq.
Arba, 'Arba—547.	Assoneans, see Maccabees.
Arbí, 'Arab, "plain"	As-emanus the writer—xxxiv.
Ar'd, 'Arabah, Batanay,	Assassins, the—568.
Ar'd el-Khalit—411.	Assyria, Assur, Assur, Assyrian, Gen. ii. 14, x. 11, xxv. 18; Nu. xxiv. 22; 2 K. xv. 19, xvi. 7—18, xvii. 1—27, xviii. 7—33, xix. 4—16, xx. 6; Eze. iv. 2, vi. 22; Is. vii. 17, ix. 23, xxxvi. 1—18, iii. 4; Jer. ii. 18, l. 17; Eze. xvi. 28, xxiii. 5—23; Hos. v. 13, vii. 11; Mic. v. 5, &c.
Ar'dah, King of Arabia—42, 448.	Assyrian camp at Jerusalem—149.
Ar'dham, Hesdin—588.	el-'Awad, Jibril—472.
Ar'djeh, w.—231.	el-'Ay, riv. Orontes.
Ar'eb, Trachonitis, now el-Lajah, Deu. iii. 4, 11, 14; i K. iv. 13—477, 488.	Al'ára, Alaroth.
Ar'el, 'Ar'y—500.	Al'aroth, 'Al'ára, Jos. xvi. 2, 5, 7, xviii. 13; i Chr. ii. 54—309.
Ar'el, name of Jerusalem, Is. xxix. 1.	Al'aroth-adar, same as last.
Ar'mathé—263.	Athlit, Castellum peregrinorum—352.
Ar'mida, Gharundel—56.	At'lî, vii.—486.
—'Ariah, Rhinoceros.	'At'ny, vii.—511.
—'Ariah, w., Torreys Egypt—283.	At'tara, Jebel, perhaps Ataroth of Nu. xxxii. 3, 14—282, 284.
Ar'qa, Arqa—547.	At'til, vii.—361.
Ar'kit, Gen. x. 17; 1 Chr. i. 15—548.	'At'tir, Jattir.
Ar'mageddon, Rev. xvi. 16—338.	el-'Aufeh, ft.—184.
Armenians, convent of, 172.	el-'Aufeh, riv.—347.
Ar'mon, riv. w. Majib, Nu. xxii. 13, 14, 24, 26, 28, xxiii. 36; Deu. ii. 24, iii. 8, 12, 16; Jud. x. 13, 18, 22, 26; 2 K. x. 33; Is. xvi. 2; Jer. xlviii. 20—284, 285.	Aulâd Suléimân Arabs—4.

AULON.

Aulon, the Ghor or Jordan valley—184.
Aurantis, Haerda—279, 500.
 Auwaly, riv. *Bostrenus*.
 Aran, see *Beth-aran*.
Arim, Deu. ii. 13; Jos. xiii. 3—251.
 'Awaj, riv. *Pharpar*.
 'Aydn, t. in Haurán—494.
 'Aydn el-'Alak, st.—519.
 'Aydn Mûse, "Fountains of Moses"—11.
Azekah, Cophar Zacharia, now Tell Zakaria,
 Jos. x. 10, 11; xv. 35; i 8. xvii. 1; 2 Chr. xi.
 9; Neh. xl. 10; Jer. xxxiv. 7—219.
 el-'Azîryeh, *Bethany*.
Azotus, see *Ashdod*, Acts viii. 40.
Azrah, see *Gaza*.
 'Azîlyeh, w.—369.

B.

Baal, "High places of," E. of Jordan, Nu. xxii.
 41—282.
Baal-gad, Bánâlás? Jos. xi. 17, xii. 7, xiii. 5—
 422, 430.
Baal-hermon, Mt. *Hermon*, Jud. iii. 3; 1 Chr.
 v. 23, see *Harmon*—431.
Baal-meon, and *Beth-baal-meon*, now Milin, Jos.
 xiii. 17—281, 282.
Baal-sephon, t. in Egypt near Suez, Ex. xiv. 2,
 9; Nu. xxxviii. 7—10.
Baalak, Baals of Judah, same as *Kirjath*
Zearim, Jos. xv. 9, 10; 2 Sam. vi. 2; 1 Chr.
 xiii. 6.
Baalak, Mt., Jos. xv. 11—261.
Baalbek, Héippolis.
Baalbek to Tyre—536.
 ———— Beyrouth—534.
 ———— the Cedars—540.
Bahlulyeh—563.
Bahr I. At, Dead Sea.
Bahr el-Abiad—572.
Bahurim, 2 8. ill. 16, xvi. 5, xvii. 18, xix. 16;
 1 K. 6—179.
Balaam, story of—282.
Balkh, vil.—382.
Balanea, Bánâlás—561.
Baldach, *Pallio*.
Bánâlás, Balanea.
Bánâlás, Baal-gad, Cesarea Philippi.
Barada, riv. *Abana*—523 sq.
el-Bârâb, ruined city—583.
Barbar, Pharpar—426, 432.
Bârdî, nahr—548.
Bartin, Raphanes—547.
Harpalus Mons, Jebel Nusairiyeh—xi. 557.
Bartîk, vil.—391, 585.
Bashan, Nu xxi. 12, xxxii. 32; Deu. i. 4, ill.
 1—14, iv. 41, xxix. 7, xxxii. 14, xxxiii. 22;
 Jos. ix. 10, xii. 4, xiii. 11, 12, 30, xvii. 1, 5,
 xx. 8, xxii. 6, 27, xxii. 7; 1 K. iv. 13, 19; 2
 K. x. 33; 2 Chr. v. 11, 16, 23, vi. 62; Neh.
 ix. 22; Ps. xxii. 12, lxviii. 15, 22, cxxxv. 11,
 cxxxvi. 20; Is. ii. 11, xxxiii. 9; Jer. xxii.
 20, l. 19; Eze. xxvii. 6, xxxix. 18; Am. iv.
 1; Mic. vii. 14; Nah. i. 4; Zec. xi. 2—278,
 415. Pastures of, 437.
Bashan, Mts. of, Jebel Haurán—478, sq.

BELÂD.

Bashan-havod-jair, "towns of Jair in Bashan,"
 Deu. iii. 14—477.
Batânsa, province, Anj el-Bathanyeh—278,
 419.
Batâwsa, t. Bathanyeh—279, 479.
Batâneb, vil.—260.
Bathanyeh, Batâwsa.
Baths of Tiberias—423; of *Amathis*—303; of
Callirhoe—283.
Bathsheba, pool of—130.
Bathish, plain—402.
Batrîn, Botrys.
Battauf, plain of—360.
Bayâs, Bayâz—574.
Beaumont, note on Sinai—54.
Bedawy, pl. Bedawin; of Mount Sinai—3 sq.,
 27; of Palestine, 177; of Arabian desert, 440.
Beer, t. of Benjamin, probably same as *Beroth*,
 Jud. ix. 31.
Beroth, Bireh, Jos. ix. 17, xviii. 25; 2 8. iv. 2;
 Esr. ii. 23; Neh. viii. 20—211.
Bersheba, Bir es-Sob'a, Gen. xxi. 14, 21—23,
 xxii. 19, xxvi. 21, 21, xxviii. 10, xxvi. 1, 5;
 Jos. xv. 28, xxix. 2; Jud. xx. 1; 8. ill. 20,
 viii. 2; 1 K. iii. 10, xvii. 11, xxiv. 2, 7, 15;
 1 K. iv. 25, xix. 2; 2 K. xlii. 1, xxvii. 1; 1 Chr.
 iv. 28, xli. 2; 2 Chr. xix. 4; xxiv. 1, xxx. 5;
 Neh. xi. 23, 30; Am. v. 5, viii. 14—61.
Bellân, vil. and pass, *Mutatio Pictanae*—539,
 574.
Belîrit, see Beyrouth.
Belaan, Belâsheba.
Belt, "House".
Belt-'Aldun, Belâ-anat.
Belt 'Aldun, ruin—248.
Belt Aras, Capitoline.
Belt Atab—237.
Belt Djeñ, Belâ-dagon—372.
Belt Fâr, vil.—268.
Belt Fejjol, vil.—270.
Belt Hanîra, vil. and w.—217, 263.
Belt Hanîra, vil.—260, 264.
Belt Imrin, vil.—333.
Belt Iuka, vil.—217.
Belt Jâla, Zedâk—70.
Belt Jenn, vil.—426.
Belt Jerfe—264.
Belt Jibrin, Bethgabris, see Eleutheropolis.
Belt Jibrin to Gaza—248.
Belt el-Kurm, vil.—245.
Belt Lahm, Bethlehem of Judah.
Belt Lahm, Bethlehem of Zebulun.
Belt el-Mâ, Daphne.
Belt Netif, vil.—266.
Belt Nugib, Nerib.
Belt Nûbâh, Castellum Arnaldi—271.
Belt Sâbir, vil.—426.
Belt Sakâriyeh, Belâ-Zacharia.
Belt Sâfir, vil.—198.
Belt Sirâb, ruin—213.
Belt Sûr, Belâ-sur.
Belt T'âmr, vil.—222.
Belt Unâ, vil.—213.
Belt 'Ur el-Foka, upper Belâ-korow.
Belt 'Ur et-Tahta, lower Belâ-korow.
Beltima, vil.—265.
Beltîn, Belâl.
Bel'ô, see Zoar, Gen. xiv. 2.
Belâd, "district".
Belâd Bechârah—417,

BELAT.	BTKDDIN.
Belat, vil.—325.	7; Jud. xii. 8, 10; xvii. 7, 9, xix. 1, 2, 18;
Belat, vil. in Lebanon—538.	Itn. i. 2, 19, 22; ii. 4, 11; i S. xvi. 4,
Belfort, Ku'l at esh-Shukif—538.	xvii. 12, 15, xx. 6, 18; 2 S. ii. 32, xxiii.
Beika, Moab—281.	14, 15, 16, 24; 1 Chr. ii. 51, 54, iv. 4, xi.
Beilithach, vil.—555.	16, 26; 2 Chr. xi. 6; Exo. ii. 21; Neh. vii.
Benat, sing. Bini, "daughters."	26; Jer. xii. 17; Mic. v. 2—70, 192.
Belus, riv. N'amin—343, 384.	Bethelion of Zebulon, Beit Lejm, Jos. xix. 15
Beni, "sons."	—384.
Beni 'Adim Arabs—472.	Beth-maachah, see Abel-beth-maachah.
Beni Hemad, w.—286.	Beth-nimra, Nimrim, Nu. xxxii. 36; Jos.
Beni Shukhr Arabs—339.	xii. 27—281.
Beni Waqef Arabs—4.	7 Beth-poor, Deu. iii. 29; iv. 16, xxxiv. 6; Jos.
Berjansus, tribe of, Gen. xlix. 27; Deu. xxxiii.	xii. 20—282.
12; Jos. xviii. 11-18, xc.—176, 204.	Bethphage, Mat. xxi. 1; Mar. xi. 1; Luk. xix.
Beni-Hinnom, see Hinnom.	29—180.
Beni Oberid, district, 306.	Beth-rabbis—281.
Berechah, valley, Berekut, 2 Chr. xx. 26—	Beth-rehol, Ijunin, Jud. xviii. 28; 2 S. x. 6—
224.	420.
Berdany, nahr—335.	Bethsaida, Julias, Mar. viii. 22; Lu. ix. 10—
Berekut, Berechah.	402.
Bereitán, —524.	Bethsáida of Galilee, et-Tâbighah, Mat. xi. 21;
Bereitán, vil.—538	Mar. vi. 45; Lu. x. 11; Jos. i. 44, xii. 21—
Berga, vil.—564.	404.
Berga, vil.—380.	Bethshân, or Bethshean, Scythopolis, now Bel-
Berites, probably the inhabitants of Beeroth,	sán, Jos. xvii. 11, 16; Jud. i. 27; i S. xxxi.
2 S. xii. 14.	10, 12; 2 S. xx. 12; i K. iv. 12; i Chr. vii.
Berou, Aleppo, 580.	29—340.
Berytus, see Beyrouth.	Beth-shemesh, 'Ain esh-Shems, Jos. xv. 10, xxi.
Besatin, vil. near Cairo—10.	16; i S. vi. 9; i K. iv. 9; 2 K. xiv. 11; i Chr.
el-Beber Arabs—507.	vi. 59; 2 Chr. xxv. 21, xxviii. 18—242,
Bessima, vil.—533.	268.
Bethabara—189.	Beth-tappuah, Toffeh, Jos. xv. 5—247.
Bethany, el-Aziriyeh, Mat. xxi. 17, xxvi. 6;	Beth-sûr, Belt Sûr, Jos. xv. 58; i Chr. ii. 45;
Mar. xi. 1, 17, xiv. 3; Lu. xiii. 29, xxiv.	2 Chr. xi. 7; Neh. iii. 10—69.
50; Jo. xi. 1, 18; xii. 1—176.	7 Bethulia—415.
Bethany on the Jordan—189.	Beyrouth, Berytus, xiv.—380 sq.; ridge round—
Beth-aress—281.	383.
Beth-arbel, or Arbel, Irbid, Hos. x. 14—394, 409.	Beyrouth, river of—384.
Beth-aven, same as Bethel, Jos. vii. 2, xviii.	Berez—300.
12; i S. xiii. 5, xiv. 2; Hos. iv. 15, v. 8,	Ber'ün, vil.—553.
x. 5—311.	Beséka, hill in Jerusalem—90, 101.
Beth-bal-meon, see Baal-meon, Jos. xiii. 17.	Bind Jebell, vil.—417.
Bethel, Bettin, Gen. xii. 8, xiii. 3, xxviii. 19,	Bir, "well."
xxxii. 13, xxxv. 1-16; Jos. vil. 2, viii. 9, 12,	Bir Elias—522.
17, xii. 9, 16, xvi. 1, xviii. 13, 22; Jud. i.	Bir Eyâb, En-rogel.
22, iv. 5, xx. 18, 26, 31, xxii. 2, 19; i S.	Bir es-Sebâ, Beersheba.
vii. 16, x. 3, xiii. 2, xxx. 27; i K. xii. 29;	Bireh, Beroth.
32, xii. 1, 4, 10, 11, 32; 2 K. ii. 2, 3;	Bireh, vil. in Lukâ'a—537.
x. 29, xviii. 1, 4, 10, 11, 32; 2 K. ii. 28;	Birket, "pool," pl. Burâk.
Neh. vii. 32, xi. 31; Jer. xlviii. 13; Hos. x. 15,	Birket el-Jâb—418.
xii. 4; Am. iii. 14, iv. 4, v. 5, 6, vii. 10,	Birket el-Khull—194, 231.
13—210.	Birket er-Râm, Pâhala,
Bethel, Blîfr—62, 223.	Bittir, Better?
Betheda pool, Joh. v. 3—134.	Bittumen pits—429.
Beth-garmel, Umel-Jemal, Jer. xlviii. 23—	Blanche-garde, Tell es-Sâfîeh—241.
500.	Blood revenge, Arabicâ Târ—6, 38, 314.
Beth-hacorom, Jebel Furkdis? Neh. iii. 14;	Blidân, vil.—525.
Jer. vi. 1—221.	Bohebra the monk—496.
Beth-haram—281.	Bôa, nahr—561.
Beth-hoglah, 'Ain Hajla, Jos. xv. 6, xviii. 19,	Bosra, see Basrah of Moab.
21—188.	Bosraus, Nahr el-Auwayl—379.
Beth-horom the upper, Beit 'Ur el-Foka, Jos.	Bosrak of Edom, Buseireh, Gen. xxxvi. 22;
x. 10, 11, xvi. 5, xxii. 22; i S. xiii. 18; i Chr.	i Chr. i. 44; Ja. xxxiv. 6, lxiii. 1; Jer.
vi. 68; 2 Chr. viii. 5, xxv. 13—213, 265.	xxix. 13, 22; Am. i. 12; Mic. ii. 12—43, 56.
Beth-horom the nether, Beit 'Ur et-Tahta, Jos.	Bosrak of Moab, Bosra, now Busrâ, Jer.
xvi. 3, xviii. 13, 14; i K. ix. 17; i Chr. vii.	xliv. 14—195.
24; 2 Chr. viii. 5—213, 265.	Bridge between Temple and Palace—112.
Beth-hesed—281.	Boherich, vil.—551.
Bethlehem, Beit-Lehm, Gen. xxxv. 19, xlvi. 1.	Bteddin, vil. and palace—390.

BUKĀ'A.

Bukā'a, plain, *Cœlesyria*—534, 540 sq.
 Bukā'a, plain—514.
 Buksia, vil.—535.
 Buksa—520.
 el-Burāt, "Solomon's pools"—69.
 el-Burāt, ruined t. in Ifauran—473.
 Burārah, vil.—284.
 Bureik, vil.—417.
 Burir, vil.—249.
 Burghul, "wheat coarsely ground."
 Burghus, vil. and bridge—391, 429, 538.
 Burj, "tower."
 el-Burj, Thawna?—284.
 Burj el-Berdawīl—310.
 Burk, vil.—333.
 Burk, vil. in Philistia—260.
 Burk, vil. near Bēthel—208.
 Burkush, vil.—433.
 Burzeh, Hobak?—465.
 Burzin—489.
 Burzireh, *Bosra* of Edom.
 Buseit, *Poseidion*.
 Bushit, vil.—260.
 Bugr el-Harrī, *Bosor*—504.
 Bnrah, *Borrah* of Momb.
 el-Butein, district—306.
 Būqim, "Pistacia Terribilis."
 Buttānī, plain—359, 392.
Byblus, Jeb'lī, see *Gebal*.

C.

Cabul, Kabūl, Jos. xii. 27; 1 K. ix. 13—355.
Cæsarea, see *Cæsarea*.
Caisapha, House of—167.
 Cairo to Suez—5.
Calatia, Rās Kerker—213.
Calatrava, warm springs—194, 283.
Camon, Tell Kal'mān, see *Jokneam*—364.
Cana of Galilee, Kāna el-Jallī, Mar. iii. 18; Jo. ii. 1, iv. 46—356.
Canaan, Palestine, now Kah-Shām, Gen. ix. 18, x. 6, xi. 31, xii. 5, xiii. 12, xvi. 3, xvii. 8, xxiii. 2, xxviii. 1, xxxi. 18; xxxiii. 18, xlvi. 30, l. 5; Ex. vii. 4; Num. xxii. 49; Jos. v. 12, xiv. 1; Jud. iii. 1, iv. 2; Ps. cv. 11, cxxxv. 11; Is. xix. 18; Eze. xvi. 29; Hos. xii. 7; Zep. i. 11, ll. 5, &c.—175 sq., 278 sq.
Canath, see *Kanath*.
Capercaïn—335.
Capercaïn, 'Ain el-Tin, Mat. iv. 13, viii. 5, xl. 21, xvii. 24; Mar. i. 21, ii. 1, ix. 33; Lu. iv. 23, 31, vii. 1, x. 15; Jo. ii. 12, iv. 46, vi. 17, 24, 59—405.
Caphar Sibā, see *Antipatris*.
Caphor and *Caphorim*, a Philistine tribe, Gen. x. 14; Deu. ii. 23; Jos. xlvi. 4; Am. ix. 7—281.
Capitolias, Bkt Arās—306.
Cariacus, Karshūn—561.
Carem, see 'Ain Kārem.
Carmel, t. of Judah, Kurnul, Jos. xv. 35; 1 S. xv. 12, xxv. 7, 4, 7, 40—58.
Carmel, ml., Jbel Mār Elīn, Jos. xii. 22, xliii. 26; 1 K. xviii. 19, 20, 42; 2 K. ii. 25, iv. 25, xlii. 23; 2 Chr. xxvi. 10; Cant. vii. 5; Is.

DABERATH.

xvi. 10 (?) ; xxii. 19, xxxii. 15, 16, xxxiii. 9, xxxv. 2; Jer. iv. 16, xvi. 18, l. 19; Am. i. 2, ix. 3; Mic. vii. 14; Nah. i. 4—583.
Carmel, convent of—262.
Carmion, see *Asheroth-karnaim*.
Casius, ml., *Jebel Oly's*—564.
St. Catherine, ml., see *Jebel Katherin*.
Cave under Sacred Rock—116, 126.
Caves at Bēt Jibrīn—244, 247.
Cedars, Arz—516, 553, 835.
Cesarea-Palestina, *Kaiphriyeh*, Acts viii. 40, ix. 30, x. 1, 24, xi. 11, xii. 19, xviii. 22, xxi. 8, 16, xxiii. 23, xxv. 1, 4, 6—348.
Cesarea Philippi, Bābulā, Mat. xvi. 13; Mar. viii. 27—421.
Chalcis in *Cœlesyria*, 'Anjar—521.
Chalcis, in N. Syria, Kinnaseerī—580.
Chalibon, see *Hellen*.
Cheparah, Kefr, Jos. ix. 17, xviii. 26; Ezr. ii. 25; Neh. vii. 29—212, 214.
Charib, brook, w. el-Kelt, 1 K. xvii. 3, 5—182.
Chemosh, Keslū, Jos. xv. 20—268.
Chesulloth, or *Chisloth*-Tuber, Iksāl, Jos. xix. 12, 18—343.
Chinnereth, *Chinneroth*, and *Cinnereth*, "Sea of Tiberias," now Bahr Tuberiyeh, Nu. xxxiv. 11; Deu. iii. 17; Jos. xi. 2, xii. 3, xiii. 27, xix. 15; 1 K. xv. 20—384, 398.
Chisloth-Tuber, see *Chesulloth*.
Chorazin, Tell Ij'um, Mat. xi. 21; Lu. x. 13—403.
Christian sects in Syria—xxxiii.
Chronological table—xxiii.
Chrysorrhoas, see *Abana*.
Cilician Gates—557.
Cisterns in Jerusalem—128.
"City of Palm-trees," see *Jericho*, Deu. xxxiv. 3; Jud. i. 18, iii. 13; 2 Chr. xxviii. 13.
"City of Salt," Jos. xv. 62—87.
Climate of Palestine—xxxvii.
Cœlesyria, el-Bukā'a—xiii, 534, 540.
Cœnaculum—138, 166.
Commagene—557.
Cowchāra, Kāra—519, 542.
Cowra, Rās Ba'albek—541.
Constantine, convent of—172.
Convente Manonite—xlii.; at Sinal—26-30; in Jerusalem—79, 172.
Corer, Kurayd—318.
Crach, see *el-Huway*.
"Crocodile river," Nahr Zurka—381.
"Crocodile city"—381.
Cross, convent of the—173.
Crusader—21.
Crusading kings of Jerusalem—xxviii.
Custom-house—xlii.
Cuth, *Cutha*, a province of Assyria, 2 K. xvii. 24, 30.
Cyprus, Acts iv. 36, xi. 19, xiii. 4, xv. 39, xxl. 3, xxvii. 4—567.
Cyrene, on N. shore of Africa, Mat. xxvii. 12; Mar. xv. 21; Lu. xxiii. 26; Acts ii. 10, xl. 20, xlii. 1.

D.

Daberath, or *Daberch*, Debirich, Jos. xix. 12, xxi. 28; 1 Chr. vi. 72—386.

DÂMA.

Dâma, ruined town—476.
Damascus, Dimîshk; esh-Shâm, Gen. xiv. 15, xv. 2; 2 S. vll. 5, 6; 1 K. xi. 24, xv. 18, xix. 15, xx. 34; 2 K. v. 12; viii. 7, 9; xiv. 28, xvi. 9-12; 1 Chr. xviii. 5, 6; 2 Chr. xvi. 2, xxiv. 23, xxvii. 5, 23; Cant. vii. 4; Is. vii. 8, viii. 4, x. 9, xvii. 1, 3; Jer. xlii. 24, 25, 27; Eze. xxvii. 18, xxviii. 16, 17, 18, xxviii. 1; Am. i. 3, 5, v. 27; Zec. ix. 1; Acts. ix. 2, Re. xxii. 4, &c., xxvi. 20; 2 Co. xl. 32; Gal. i. 17. Hotels, 443; post, id.; massacre of 1860, id.; situation, 444; bazaar, id.; pop., 446; manufacture, id.; history, id.; protestant mission, 450. *Walks about the City*—1. Round the walls, 451; "Street called Straight," id.; castle, 433; 2. Through the city, 455; Great Mosque, 453; 3. Through the suburbs, 462; the Hâj, 463; private houses, id. *Rides round the City*—1. To Jubar, 464; 2. To Salâhiyeh, id.; 3. To Hâdînâya and Helbûn, 465.
Damascus, plain of—469; mode of irrigation—470.
Damón—388.
Dan or Latôh, Tell el-Kâdy, Gen. xiv. 14; Deu. xxxiv. 1; Jos. xix. 47; Jud. xviii. 29; 1 S. iii. 20; 2 S. iii. 10, xvii. 11, xxiv. 2, 15; 1 K. iv. 25; xlii. 29, 30; xv. 20; 1 K. x. 29; 1 Chr. xxi. 4; 2 Chr. xvi. 4, xxx. 5; Jer. iv. 15, viii. 16; Eze. xxvii. 19; Am. viii. 14—278, 412.
Dan, tribe of, Gen. xlix. 16-18; Deu. xxxiii. 22; Jos. xix. 40-48—176.
Daphne, near Antioch, Beit el-Mâ—567.
Daphne, near Dan, Difneh—412.
Dareya, vil.—427.
Daron, site of—353.
David, city of, see **Zion**.
David, tomb of—136.
Dead Sea, Iâr Lât, the "Salt Sea" of the Bible, Gen. xiv. 3; Nu. xxxiv. 3, 12; Deu. iii. 17; Jos. iii. 16, xv. 2, 5, xviii. 19; Description of, 191; Geology, 192; History, 194; Excursion along W. shore, 222 sq.
Dead Sea to Mâr Sâba—195.
Debbet en-Nusib—23.
Debbet er-Ramléh—2, 23, 37.
Debârieh, Dabirah.
Decapolis, Mat. iv. 25; Mar. v. 20, vii. 31—341.
Defeh, r.—381.
Deir, "Convent," ruin in Haurân—483.
Deir el-Ahmar, vil.—540.
Deir el-Jâfi, vil.—471.
Deir el-Arbâ'at at Sîmal—33.
Deir el-'Asâ'iyâ, vil.—483.
Deir 'Aïlyeh, vil.—519.
Deir el-Belâh, Duron—253.
Deir Dubâd, vil.—240.
Deir Duwâd, vil.—208.
Deir Khâlid, vil.—249, 264.
Deir Kyâb, vil.—270.
Deir el-Ghoush, vil.—362.
Deir el-Kâmm, vil.—536.
Deir el-Kulâh, vil.—387.
Deir el-Leben, vil.—492.
Deir Mâr Mardm, convent—542.
Deir Mâr Jérâj, convent—547.
Deir el-Mukhallâ, convent—379.
Deir Mukarrin, vil.—531.
Deir en-Nugrâd, ruined town—490.

EDOM.

Deir esh-Sheraf, vil.—329.
Deir Zubâr, vil. 500.
Deirâ, vil.—418.
Deir Khal, Pînarâ.
Dennâdeh, vil.—361.
Derâ, Adraha—500.
Derejeh, w.—233.
Desert of Sinai—12, 63.
Dhafery, Wady—14.
Dhanch, Thana.
Dhiban, Dibon.
Dhikrin, vil.—242.
Dhoherlyeh, vil.—62.
Dhuberly Araba—3.
Dibbin, vil.—394.
Dibon, Dhiban, Nu. xxi. 32, xxxii. 3, 34, xxxiii. 45, 46; Jos. xiii. 9, 17; Is. xv. 2; Jer. xi/ill. 18, 22—284.
Diba, "Syrup of grapes."
Difneh, Daphne.
Dilly—504.
Dismos, probably same as **Dibow**, Is. xv. 9.
Dimâs, vil.—436.
Dimîshk esh-Shâm, **Damascus**.
Dimrel—249.
Dioceasare—360.
Diospolis, see **Lydâ**.
Dirweh, ft.—69.
Dissus, perhaps Kefr Dâhim in Gilead.
Dityra, "Convents," ruins E. of **Amâsucus**—469.
Diskâk, Deut. i. 1—56.
Dock, 'Ain Dûk—184.
"Dog River," see **Jorâs fl.**
Dome of the Chain—126.
Dome of Moses—126.
Dome of the Rock—125.
Dome of Solomon—120.
Dome of Spirits—126.
Dopkkâb, Nu. xxxiii. 12, 13; site of—21.
Dor or **Dora**, Tautûra, Jos. xi. 2, xii. 21, xvii. 11; Jud. i. 27; 1 K. iv. 11; 1 Chr. vii. 25—351.
Dothan, Dothan, Gen. xxxvii. 17; 2 K. vi. 13—335.
"Dragon Well," see **Gîkon**, Neh. ii. 13.
Dragonman—liv.
Dress, hints on—xlv.
Druzes, their origin, religion, &c.—xxxii.
Dûb, Jebel, "Little Hermon"—339; "Hill of Moreh"—342.
Dûk fl., Dôck—182, 184.
Dukab, ruin—162.
Dîma, vil.—509.
Duncer, see **Makâfîra**.
Dummar, vil.—134.
Dur, Doron—364.
Dûra, Adoraim.

E.

Ehal, mt., Deu. xi. 29, xxvii. 4, 13; Jos. viii. 10, 11—315, 317, 327.
Eberzer, 1 S. iv. 1, v. 1, vii. 12—217.
Aboula, 'Abûlîh—63.
Edhrâ, Edret.
Kalib—62.
Elom or **Yâmena**, Jebâl, Gen. xxv. 30, xxxii. 3,

EDOMITES.

xxxvi. 1, 8, 9-41; Ex. xv. 15; Nu. ix. 14; xl. 4, xxiv. 18; Jos. xv. 1; Jud. v. 4, xl. 17; 18; 1 S. xiv. 47; 2 S. viii. 14; 1 K. ix. 26; 2 K. iii. 8, 20, viii. 20, xiv. 7; 2 Chr. viii. 17; xxii. 8, xxv. 19; Pa. lxxiii. 6, xviii. 9; 1 S. xl. 14, xxxiv. 5, lxiii. 1; Jer. ix. 26, xxv. 21; xxvii. 3, xl. 17, xlix. 7, 17; Lam. iv. 21; Eze. xxv. 12, xxxii. 29, xxxv. 15, xxxvi. 5; Dan. xl. 41; Joel. iii. 19; Am. i. 6, ii. 1, ix. 13; Obad. i. 8; Mal. i. 4v. &c.—41, 42.
Edomites—12, 247.
Edrei, Edhra, Nu. xxi. 32; Den. i. 4, iii. 1, 10; Jos. xlii. 4, xlii. 12, 31—502.
Egion, 'Ajlân, Jos. x. 3, 5, 23, 34, 36, 37, xlii. 12, xv. 39—248.
Eboden, vill. in Lebanon—549.
Ekron, 'Akir, Jos. xlii. 3, xv. 11, 45, 46, xix. 43; Jud. i. 18; 1 S. v. 10, vi. 16, vii. 14, xvii. 52; 2 K. i. 2, 3, 6, 16; Jer. xxv. 20; Am. i. 8; Zep. ii. 4; Zec. ix. 5, 7—261.
Elah, valley, w. ca-Sumit, 1 S. xvii. 2, 19; xxi. 9—238, 268.
El-Bethel, see **Bethel**.
El-Parsan, see **Parsan**, Gen. xiv. 6.
Elath, gulf, 'Akabah—39.
Elath or Elath, town, Den. ii. 8; 1 K. ix. 26; 2 K. xiv. 22, xvi. 6; 2 Chr. viii. 17, xxvi. 2 —39.
Elatlah, el-'Al, Nu. xxxii. 3, 37; 1a. xv. 4, xvi. 9; Jer. xlviii. 34—282, 288.
Eleazar, tomb of—328.
Kleutheropolis, Betogabra, Belt Jibrin—244.
Kleutherus riv., Nahr el-Kebir—547.
Klîs, convent—70.
Elijah, sacrifices of—363.
Elm, w. Ghurundel, Ex. xv. 27, xvi. 1; Nu. xxxiii. 9, 10—13.
Elische, st. of, 'Ain es-Sultân—182, 185.
Ely—44.
Khusa, Khulasah—63.
Kusasa, Hums—589.
Kuzim, Gen. xli. 5; Den. ii. 10, 11—278, 282.
Kurit, "Prince."
Kenit, Bechit Shehet, late ruler of Lebanon—390.
Kennicus or Nicopolis, Amwâs—271.
Endor, Endor, Jos. xvii. 11; 1 Sam. xxviii. 7; Pa. lxxiii. 10—342.
En-ebed—652.
En-gannim, Jenin, Jos. xix. 21, xxi. 29—338 sq.
En-gedi, 'Ain Jidy, Jos. vi. 62, 1 Sam. xxxii. 29, xxiv. 1; 2 Chr. xx. 2, Cant. i. 14, Eze. xviii. 10—231. Wilderness of—68, 198.
En-hazor or Hazor in Naphtali, Jos. xix. 37.
En-mishpat, Kedesh Barnea, Gen. xiv. 7.
En-rumel, Bir Kyib, Jos. xv. 7, xviii. 16; 2 K. xvii. 17; 1 K. i. 9—134.
En-shehemesh, 'Ain el-Jauj, Jos. xv. 7, xviii. 17—181.
"Entrance of Hamath," Nu. xlii. 21, xxxiv. 8; Jos. xlii. 3; Jud. iii. 3; 1 K. viii. 65; 2 K. xiv. 23; 2 Chr. viii. 8—346.
Ephraim, tribe of, Gen. xlii. 22; Deu. xxxiii. 13-17; Jos. xvi. 5-10, 313, 316.
Ephraim, see **Ophra**, et-Talyib, 2 S. xlii. 23; 2 Chr. xlii. 19; Jo. xi. 54—209.
Ephrath, or **Aphrath**, see **Nethalem**, Gen. xxxv. 16, 19, xliii. 7; Ru. iv. 11; 1 Chr. ii. 24, 30; 1a. cxxxii. 6; Mic. v. 2.

GALILEE.

Epiphania, see **Hamaath**.
Esdras, Merj ibn-'Amer—x. 277, 336 sq.—364.
el-Baflyeh, vil.—354, 363.
Esdrîd, Ashdod.
Eshcol, Gen. xiv. 13, 24; Nu. xlii. 23, 24, xxxii. 9; Den. i. 24—58, 68, 247.
Eshmon—592.
Ashtozel—267.
Eshmona, Semî'a, Jos. xv. 50, xxi. 14; 1 S. xxx. 28; 1 Chr. iv. 17, 19, vi. 57—58, 61.
Eshaw, rock, Jud. xv. 8—216.
Eshaw, st. of Judah, Urtâ, 1 Chr. iv. 32; 2 Chr. xi. 6—10.
Ezion-peher, Nu. xxxiii. 35, 36; Den. ii. 8; 1 K. ix. 26, xxxii. 48; 2 Chr. viii. 17, xx. 36—39.
Ezrah, w.—291.

F.
Fahil, Pejja.
Fâlîjeh, vil.—248.
Fârah, w.—206.
Fâwâr ed-Deir, st. "Sabbatical riv."—547.
Fâwâr—303.
Fârâk, w.—18-22.
Fâlîah, pl. fâlînah, "peasant"—41, 177.
Fendekimleh, vil.—334.
el-Feranî, w.—247.
el-Fârikhab, st.—235; rds, 233.
Fîjeh, vil. and st.—523.
Fig, *Apocynum* in Lebanon.
Fîkîn—641.
Fisheries of Tiberias—409.
Fountains at Jerusalem—131.
Frank Mountain, Jebel Fureidis—231.
el-Fudhîl Arabs—440.
el-Fûhally Arabs—472.
el-Fûlala, ruin—291.
Fukra, ruin—586.
Fuller's Tomb—102, 144.
Fûlîh, Fuba—338.
Fureidis, Frank Mt.
Fûlîl, I'âmedâs.

G.

Gaba, or **Coba**, or **Cibek** of Benjamin, Jih'a, Jos. xviii. 24, xxi. 17; Jud. xx. 10; 1 S. xlii. 3, 16, xiv. 5; 2 S. v. 25; 1 K. xv. 22; 2 K. xxiii. 8; 1 Chr. vi. 60, viii. 6; 2 Chr. xvi. 6; 2 K. ii. 26; Neh. vii. 30, xi. 31, xli. 29; 1a. x. 29; Zec. xiv. 10—206.
Gabala, Jebelâ—582.
Gabatha, Jebelâtha—364.
Gad, tribe of, Gen. xliz. 19; Den. xxxiii. 20; Jos. xlii. 24-28—288.
Gad, riv. of, same as **Arnon**, 2 S. xxiv. 3.
Gadara, Um Kela, Mar. v. 1; Lu. viii. 26, 37—302.
Galed, Gel'sâd, Gen. xxxii. 47, 48—292.
Galilee, Jos. xx. 7, xxi. 32; 1 K. ix. 11; 2 K. xv. 29; 1 Chr. vi. 76; 1a. ix. 1; Mat. ii. 22, iii. 13, iv. 12, 13, 25, xvii. 22, xix. 1, xxi.

GALILEE.

11, xxvi. 32, xxvii. 55, xxviii. 7, 10; Mar. i. 9, 14, 19, ill. 7, vi. 21, ix. 30, xiv. 28; Lu. i. 26, ill. 1, xvii. 11, xxii. 6; Joh. i. 43, iv. 43, vii. 1; Acta xlii. 31, &c.—346.

Galilee, Sea of, see Chinneroth, Mat. iv. 13, 18, viii. 18, xiii. 1, xiv. 25, xv. 29; Mar. i. 16, ii. 13, iii. 7, iv. 1, v. 21, vii. 31; Lu. viii. 23; Joh. vi. 1, xxii. 1.—394, 399.

? **Gallim**, i. 8, xxv. 44; Is. x. 30—207.

Gamala, el-Jufn—100.

Gates of Jerusalem, Temple, and Haram—137.

Gath, Tell es-Sâfîeh, Joa. xi. 22, xix. 13; i. 8, v. 8, vi. 17, vii. 14, xvii. 4, 23, 52, xxii. 10, xxvii. 2, 3, 4, 11; 2 vi. 1, 20, xv. 18, xxii. 20, 22; i. K. ill. 39, 40, 41; 2 K. xii. 17, xiv. 25; i. Chr. vii. 21, viii. 13, xviii. 1, xx. 6, 8; 2 Chr. xi. 8, xxvi. 6; Am. vi. 2; Mic. i. 10—246.

Gath-Hepher, Mashhad—392.

Gazelle, Jaulân—279, 439.

Gaza or Azekah, Ghurzeh, Gen. x. 19; Deu. ii. 23; Joa. x. 41, xi. 22, xv. 47; Jud. i. 18, vi. 4, xvi. 1, 21; i. S. vi. 17; 2 K. iv. 24; 2 K. xviii. 8; i. Chron. viii. 28; Jer. xxv. 20, xlvii. 1, 5; Am. i. 6, 7; Zep. ii. 4; Zec. ix. 5; Acts viii. 26—280.

Gaza to el-A'ribah and Cairo—253.
— to Acrelon and Jerusalem—254.

Geba, see Gaba.

Gebel, Byblus, Jebel, Pa. lxxxiii. 7; Eze. xxvii. 9—552.

Gebulene in Edom—56.

Gedor, Jodâr, Joa. xv. 58; i. Chr. iv. 39, xii. 7—238.

Gedena, see Hinnom.

Gennath, gate—100, 160.

Goguky of Syria—xli.

Gennesaret, el-Ghuweir, plain, Mat. xiv. 34—406.

Gennesaret, lake, see Chinneroth, Lu. v. 1; George, St.—364.

Gerar, Khirbet el-Gerâr—250.

Gerara, Jerasâh—294 sq.

Geroda, Jerûd—510.

Gerizim, mt., Deu. xi. 29, xxvii. 12; Joa. viii. 33; Jud. ix. 7—315, 321.

Gerzon, Mat. viii. 28—303, 401.

Gesher, Geskûrit, Geskuri, Den. ill. 14; Joa. xii. 5, xiii. 2, 13; i. S. xxvii. 6; 2 S. ill. 3, xiii. 37, 38, xiv. 23, 32, xv. 8; i. Chr. ii. 23, ill. 2—478.

Gethsemane, Mat. xxvi. 36; Mar. xiv. 32—109.

Geser, see Gaser.

el-Ghâb, valley of the Orontes—586.

el-Ghâr, w.—231.

el-ghôr, Heb. Arôdâh, "Jordan valley"—301.

Ghubâghib—506.

Ghus, "loll," "black mall"—60.

Ghurandel, w., Elîm—13.

Ghurandel, w., in Riom—40.

Ghurandel, Arîndela.

Ghusam, vii.—497.

Ghûfah, "Plain of Damascus"—469.

Ghuweir, 'Ain—234.

Ghuweir, w.—44, see Plain of Gennesaret.

Ghuzz, "raids, marauding party."

Ghurzeh, Gasa.

Gilead of Judah, Jeb'âh, Joa. xv. 57—236.

Gilead of Benjamin, Tukell el-Fâl, Joa. xviii.

HALHUL.

28; Jud. xix. 12–16, xx. 4–11; i. S. vii. 1, x. 10, 26, xl. 4, xlii. 2, 15, xlv. 2, 16, xv. 34, xxii. 6, xxiii. 19, xxvi. 1; 2 S. vi. 3, xxi. 6, xxiii. 29; i. Chr. xi. 31; 2 Chr. xiii. 2; Is. x. 29; Hos. v. 8, ix. 9, x. 9—216, 303.

Gibbons, el-Jib, Joa. ix. 3, 17, x. 1–12, 41, xi. 10, xviii. 25, xxl. 17; 2 S. ill. 12, 13, 16, 24, ill. 30, xx. 8; 1 K. ill. 4, 5, ix. 2; 1 Chr. viii. 29, ix. 35, xiv. 16, xvi. 39, xxl. 29; 2 Chr. i. 3, 13; Neh. iii. 7, vii. 23; Is. xxviii. 21; Jer. xxviii. 1, xii. 13, 16—216.

Gilemonites, story of—270.

Gîlîdîs, Joa. xlii. 5; 1 K. v. 18—278.

Gîlîon, pool and it, i. K. i. 3; 38, 45; 2 Chr. xxxii. 30, xxxiii. 14—91, 130, 131.

Gîlîos, int., i. S. xxviii. 4, xxxi. 1, 8; 2 S. i. 6, 21, xxl. 12; 1 Chr. x. 8—339.

Gîlîad, Jîl'âd, Gen. xxxi. 21, 23, 25, xxxvii. 25; Nu. xxvi. 29, xxvii. 1, xxix. 1, xxxvi. 1; Deu. ii. 36, ill. 10, 43; Joa. xlii. 2, xiii. 11, xvii. 1, xx. 8; Jud. v. 17, vii. 3, xl. 1; i. S. xi. 1, x. 8; 2 S. ii. 4; 1 K. iv. 13; 2 K. viii. 28; Cant. iv. 1; Jer. viii. 22; Eze. xlvi. 18; Illa. vi. 8; Am. i. 3; Zec. x. 10, &c.—290, 292, 294.

Gîlîat, int., Jebel Jîl'âd, see Gîlîad—xi. 292.

Gîlîgul, Deu. xi. 30; Joa. iv. 19, v. 9, ix. 6, x. 6, 15, 43, xlii. 23, xiv. 6, xv. 7; Jud. ii. 1, ill. 19; i. S. viii. 16, x. 8, xl. 14, 15, xiii. 4–15, xv. 12, 21, 23; 2 S. xix. 15, 40; 2 K. ii. 1, iv. 38; Hos. iv. 15, ix. 15, xlii. 11; Am. iv. 4, v. 5; Mic. vi. 5—187.

Gîlîm, Jimmâ, 2 Chr. xxviii. 18—264.

Gîlîm, see En-gannim.

Gîlîsula, el-Jîlî—416.

Godfrey of Boulogne—184; tomb of, 162.

Gôlpotha, see Sepulchre, Mat. xxvii. 33; Mar. xv. 22; Lu. xxiii. 31; Joh. xix. 17—101.

Goliath—212.

Gomorrah, Gen. x. 19, xiii. 10, xiv. 2–11, xviii. 20, xlii. 24–28; Deu. xxix. 33, xxxii. 32; Is. i. 9, io, xiii. 10; Jer. xxiii. 14, xlix. 18, l. 40; Am. iv. 11; Zep. ii. 9; Mat. x. 15; Mar. vi. 11; Rom. ix. 29; 2 Pet. ii. 6; Jude 7—194 sq.

Gophna, Jifna—309.

Gopher in Egypt, Gen. xlv. 10, xlvi. 28, 29, 34; xlii. 1, 4, 6, 27, 1, 8; Ex. viii. 22, ix. 26.

Greek Couvents—76, 172.

Greek Christians—xxxiii.

"Greek fire"—162.

II.

el-Haddid, bridge on Orontes—574.

Haddith, vii.—551.

Haddîsh—552.

Hai, see Ai.

Haila, Sycamimum—355.

Haj, "the pilgrim caravan to Mecca"—163.

Hajja, 'Ain, Bel-kaydat.

el-Hâlikim, Khalif of Egypt—xxxii. 84.

Hakim, "Doctor."

Hâl, "Stone."

Hâlak, mt.—422.

Hâlak, Halâl, Joa. xv. 58—68.

HALWY.

Halwy, vii.—433.
Hamath, Hamah, Nu. xiii. 21, xxxiv. 8; Jos. xiii. 5; Jud. iii. 3; 2 S. viii. 9; 1 K. viii. 65; 2 K. xiv. 25, 28, xvii. 24, 30; xviii. 34; xix. 13, xxiii. 13, xxv. 21; 1 Chr. xiii. 3; xviii. 3; 9; 2 Chr. viii. 8, viii. 4; Is. x. 9; xl. 11, xxxvi. 19, xxxvii. 13; Jer. xxxix. 5, xlix. 23; 3. iii. 9; 27; Eze. xlvi. 16, 17, 20; xlvi. 1; Am. vi. 2, 14; Zec. ix. 2—588.
Hamat, land of—556.
Hamam, w.—408.
Hamanch, vil.—234.
Hammack, warm baths of Tiberias; also **Hemath**, Jos. xix. 33; 1 Chr. ii. 55 (?)—399.
el-Hammām, w.—213.
Hanaweh, vil.—374.
Hanlyeh, Ain—222.
el-Haram esth-Sherif, Great Mosque at Jerusalem—106, 127.
el-Haram of Hebron, see **Machpelah**.
Haram Aly ibn Aleim, vil.—348.
Haramiyeh, Ain—311.
Harba'ana—545.
Harim, *Castrum Harrenck*—574.
Harod, well, Ain Jälud, Jud. vii. 1—339.
Haris—417.
Hari, w.—521.
Hariata, vil. 609.
Harran, district—489.
Harran el-'Awamid, vil.—489.
el-Hasan Arabs—472.
Hasbeliya, vil.—428.
Hasbany, riv.—412, 427.
Hasbony, vil.—552, 553.
Harya, vil.—519.
Hather, vil.—426.
Hazin, vil. and hill—393.
Haud, Ain, An-shemesh.
Hauran, *Aurantis*, *Hauran*, Ez. xlvi. 16, 18. Tour in—470; topography, 471 sq.
Hawara, vil.—314.
Hawara Arabs—362.
Hawdrah—12.
Hawran—518.
Hazar-enan, Kuryetein, Nu. xxxiv. 9, 10; Eze. xlvii. 17, xlvi. 1—511, 546.
Hazar-tamar, see **Enged**, Gen. xiv. 7; 2 Chr. xx. 2.
Hazarim, see **Yasur**; Deut. ii. 23—260.
Hazaroth, Ain Hudhera, Nu. xi. 35, xii. 16, xxxiii. 19; Deut. i. 1—37, 38, 58.
Hazor in Naphtali, Jos. xi. 1, 10—13, xii. 19, xix. 36; Jud. iv. 2, 17; 1 S. xii. 9; 1 K. ix. 15; 2 K. xv. 29; Jer. xlii. 28, 30, 33—412, 418.
Hazor in Philistia, 260.
Hibrān, vil.—187.
Hibrās, vil.—306.
Hebron, Hebrōn or el-Khunill, Gen. xiii. 18; xxiii. 2, 19, xxxv. 27, xxxvii. 14; Nu. xiii. 22; Jos. x. 3, 5, 23, 36, 39, xl. 21, xli. 10, xiv. 13—15, xv. 13, 54, xx. 7, xxi. 11, 13; Jud. i. 10, 20, xvi. 3; 1 S. xxx. 31; 2 S. ii. 1, 3, 11, 32, iii. 2—32, iv. 1—12, v. 1—11, xv. 7—10; 1 K. ii. 11; 2 Chr. ii. 42, 43, iii. 1—4, vi. 2, 35, 57, xi. 1, 3, xlii. 23, 38, xxix. 27; 2 Chr. xi. 10—64; Abraham's tomb at, 65; history, 64; pop., 67.
Hebron to Jerusalem—61.

HUDHERAH.

Hebron to Tell Jibrin—247.
Hebron to Yafa—285.
el-Hedlich Arabs—472.
Hejāneh, vil. and lake—472.
Hejah, Jebel—440.
Helāwah, vil.—209.
Helbon, Helbon, Eze. xxvii. 12—279; rds to 489.
Heldina, Khan Hulda,—340.
Helena, the Empress, chapel of, 160.
Helena, Queen, tomb of—143; story of, 146.
Heliopolis, Ba'albek, situation, 526; Gran Temple, 526; Temple of Jupiter, 530; Circular Temple, 531; other remains, id.; history 532.
Hemath same as **Hassanath**, 1 Chr. ii. 55.
Hemta, vil.—294.
Henda, w.—411.
Heracles, Mina el-Burj—561.
Hermon, Jebel esh-Sheikh or Jebel eth-Theil Den. iii. 6, 9, iv. 48; Jos. xi. 3, 17, xii. 2—3; xiii. 5, 11; 1 Chr. v. 23; Ps. xlii. 6, lxxxix. 12, cxxviii. 3; Cant. iv. 8. See **Sorah am-Sirion**—279, 314; ascent of, 420; dew of 438.
Herod, tomb of—148.
Herodium, Jebel Fureidis—221.
Hermoni Bedawiin—507.
Heshbon, Iesbān, Nu. xxi. 25—34, xxxii. 3, 37; Deu. i. 4, ii. 24—30, iii. 2, 6, iv. 46, xxix. 7; Jos. ix. 10, xii. 2, 5, xiii. 10, 11, 21, 26, 27, xxi. 39; Jud. xi. 19, 26; 1 Chr. vi. 81; Neh. ix. 23; Cant. vii. 4; Is. xv. 4, xvi. 8, 9; Je. xviii. 2, 34, 45; xlii. 3—281 sq.
Heshbon to Kerak—282.
 — Madaba—286.
 — es-Salt—287.
 — 'Ammān—288.
Hibbārīyah—427.
Hieromos riv., see **Jarmuk**.
Hinnom, valley; also **Ben-Hinnom**, Jos. xv. 8, xviii. 16; 2 K. xxiii. 10; 2 Chr. xxvii. 3, xxxii. 6; Neh. xi. 30; Jer. vii. 31, 32; xii. 2, 6, xxxii. 35—74, 91, 129.
Hippicus, Khurbet es-Sunnah?—400.
Hiram, tomb of—374.
Hit, vil.—479.
Hittites, Gen. xv. 20, xxiii. 10, xxv. 9, xxvi. 34, xxxvii. 2, xlii. 19, l. 13; Nu. xlii. 29; Jud. i. 26; Eze. xvi. 3, &c.—176.
Hizkia, Gen. x. 17, xxxiv. 2, xxxvi. 2; Ex. iii. 8; Deu. xx. 17; Jos. iii. 10; Jud. iii. 3, &c.—261.
Hizneh, vil.—205.
Hobab, Burneh? Gen. xiv. 19—485.
 — "Holy Sepulchre," see **Sepulchre**.
 — "Holy Fire"—162.
Hor, "mount," Nu. xx. 22—27, xxl. 4—xxxiii. 37—41; Deu. xxxii. 50—41, 54.
Hor, mount, on N. border of Palestine, Nu. xxxiv. 7—846.
Horeb, mt., Ex. iii. 1, xvii. 6, xxxiii. 6—Deu. i. 2, 6, ix. 10, 15, v. 2, ix. 8, xviii. 16, xxix. 1; 1 K. viii. 9, xix. 8; 2 Chr. v. 10; Ps. civ. 19; Mal. iv. 4—33; rock of, 34.
Horites or **Horites**, Gen. xiv. 6, xxxvi. 20—30; Deu. ii. 12, 22—3, 42.
Hospital of St. John, 163.
Hudherah, **Kaserat**

HULEH.

Huleh, lake, Merom.
Huleh, plain, *Oulatha*—111.
Hulbul, *Hulbul*.
Humetýmeh, ruin—41.
Humán, Faroun—13.
Humán est-Shéf'a—133.
Humána, vil. and w.—522.
Humára—537.
Humr, w.—23.
Humz, *Emesa*.
Hunin, *Beth-rekob* f—420.
Hunjílich, vil.—473.
Hurmil, pillar and vil.—542.
Hundye, vil.—363.
Hupn el-Akrád, fortress—545.
el-Hupn, vil.—306.
el-Hupn, *Gazala*.
Hupn Niba, temple—535.
— el-Hupnach—233.
Hussein, riv.—561.
Husseiyah, in w. Feiran—18, 20.
Juweimirat, pass—39.

I.

Ibl, *Abila* of Persia.
Ibrahim, nahr, riv. *Adonis*.
Ibn M'âd, cast.—408.
Idom, see *Edom*.
Idhna, *Sejna*.
Ijon, 'Aydn, 1 K. xv. 20; 2 K. xv. 29; 2 Chr. xvi. 4—421.
Iksal, *Chezulloth*.
Inscriptions, Sinaitic—16-18, 23, 33; Greek in Haurán, 480 sq., &c.; Palmyrene, 512 sq.; in Safán of Bashan, 490.
Iribid, *Beth-arbel*.
Iribid, *Arbel*.
Ir-shemesh, see *Beth-shemesh*, Jos. xix. 41.
Isawiyeh, vil.—204.
Isakderiyeh, *Alexandroschene*.
Isakderin, *Alexandria Scabiosa*.
— to Tarâr—573.
Isaritites, history—xxxv.; at Red Sea, 10; route through desert, 13, 14, 20, 35, 37, 38.
Isamlyiyeh—xxxii. 588.
Isazkar, tribe of, Gen. xlii. 14, 15; Deut. xxxiii. 18, 19; Jos. xix. 17-23—336.
Isau, plain and battle of—572.
I'tura, *Jeter*, now Jedor, Luk. iii. 1—279, 440.

J.

Jaaser, t. of Gad—282, 284.
Jalibok, riv. w. Zurka, Gen. xxxii. 22; Nu. xxl. 24; Deut. ii. 17, iii. 16; Jos. xii. 2; Jud. xl. 13, 22—293.
Jash-*Uséad*, ed-Deir in w. Yâbes? Jud. xxi. 8-14; 1 S. xl. 1-10, xxxi. 11-13; 2 S. II. 4, 5, xxl. 12; 1 Chr. x. 11, 12—298, 299.
Jâmeel, *Salme*, and *Jamnia*, now Yebna, Jos. xv. 11, xii. 13; 2 Chr. xxvi. 6—260.
Jacob's well, Joh. iv. 6—315, 325 sq.
Jacobites, or Syrians—xxxiv.
Jâld, "ft. of Jereel."
Jânnia, see *Jânnâ*.
[*Syria and Palestine*.

JERICHO.

St. James, tomb of—142.
Jambûda, Yâbrâd—519.
Jannâ—16.
Japhia of Zebulun, Yâfa, Jos. xix. 12—245.
Japho, see *Joppa*, Jos. xix. 46.
Jarmûk, Greek *His omaz*, Sheriat el-Mauqâhur—304.
Jarmûk, Yarmuk, Jos. x. 3, 5, 23, xli. 11, xv. 35, xxl. 29; Neh. vii. 29—224, 239, 266.
Jattâr, 'Attâr, Jos. xv. 48, xxi. 14; 1 S. xxx. 27; 1 Chr. vi. 57—58.
Jau'lân, *Gaulanitis*.
Jâneh, vil.—411.
Jaser, see *Jaaser*.
Jeba, *Geba* of Benjamin.
Jeba, vil.—328, 334.
Jebâ, vil. in Jau'lân—440.
Jebâh, *Gibeat* of Judah.
Jebâl, see *Gebal*.
Jebel, "mountain," district of Haurán—472.
Jebel el-Aswâq—505.
Jebel ed-Deir, at Sînah—35.
Jebel Haurán, *Alaudanus Mons*—478.
Jebel el-Heish, 440.
Jebel Húmmam—13.
Jebel esh-Sheikh, *Hermón*.
Jebel Kathérin—33.
Jebel Khlyârab—473.
Jebel Mukmel—540.
Jebel Mukattab—36.
Jebel Mâas—31.
Jebel Mâni'a, see Mani'a.
Jebel Nakhtâ—35.
Jebel Suâfâh, "Mount of Law"—32.
Jebel Tinlyeh—509.
Jebel Usdîm—58.
Jebelch, *Gabala*.
Jebellîch Arabs—5.
Jebâthâ, *Gabatha*.
Jebus, ancient name of Jerusalem, Jud. xix. 10; 1 Chr. xi. 4.
Jebusites, Gen. x. 16, xv. 21; Ex. iii. 8, xiii. 5; Nu. xiii. 29; Deut. vii. 1; Jud. i. 21, iii. 5; 2 S. v. 6; 1 K. ix. 20; 1 Chr. i. 14; Esr. ix. 1; Zec. ix. 7—176.
Jedîbîch, vil.—535.
Jedîn, Idhna—247.
Jedîr, *Itura*.
—, *Gedor*.
Jefât, *Jotapata*.
Jehâil, 'Ain—195.
Jehâr, w.—225.
Jehâlin Arabs—225.
Jehennam, *Hinnom*.
Jehukaphat, valley, see *Kidron*, Joel iii. 2, 12?; tomb of—142.
Jekâ, vil.—364.
Jellôn, *Gilona*.
Jemurîn, vil.—500.
Jenîn, *An-Gannîm*.
— to Carmel—366.
Jenîna—303.
el-Jenâñy, riv.—425.
Jenysa, Khan Yânu—253.
Jerash, *Gerasa*.
Jermâlah, grotto of—149.
Jericho, Riha, Nu. xxii. 1, xxvi. 3, 6; xxxi. 12, xxxii. 48, 50, xxxiv. 15, xxxv. 1, xxxvi. 13; Deut. xxxii. 49, xxxiv. 1, 3; Jos. ii. 1-3, iii. 2 D

JERICHO.

16, iv. 1; 19, v. 10, 13, vi. 1, 2, 23, 26, vii. 2, viii. 2, ix. 3, x. 1, 28, xq. xlii. 9, xliii. 32, xvi. 1, 7, xviii. 12, 21, xx. 8, xxiv. 11; 2 K. x. 5; 1 K. xvi. 34; 2 K. ii. 4, 5, 15, 18, xxv. 5; 1 Chr. vi. 78, xix. 5; 2 Chr. xxvii. 15; Exr. ii. 34; Neh. iii. 2, vii. 36; Jer. xxxix. 5, iii. 8; Lu. x. 30; Heb. xi. 30. Excursion to—181; site of, 183.
 Jericho to Bethel—183.
 ——— the Jordan—187.
 ——— es-Salt—291.

JERUD, Geruda.

Jerm el-Mauz—300.

Jerneh, vil.—299.

Jernuk, w.—328.

Jerome, St., tomb of—202.

JERUSALEM, el-Kuds esh-Sherif, see also Jacobs

Joe. x. 1, xii. 10, xv. 6, xviii. 28; Jud. i. 7, 8, 21; 18. xvii. 54; 2 S. v. 6-14, xxiv. 16; 1 K. iii. 1, viii. 1; 2 K. xvii. 17, xxi. 12-16, xxiv. 14, xxv. 9; 2 Chr. iii. 1; Exr. i. 2-11, iii. 8-13; Neh. ii. 12, 13; iii. 1 sq.; 1 M. cxix. 2; 1c. iii. 8, lxiv. 10; Jer. ix. 11, xxxix. 8, xlii. 2, 6; Mat. xxiii. 37, xxiv. 1 sq.; Acts i. 4, viii. 1, xix. 21; Rom. xix. 19; Gal. i. 17, cc.—xvii. Climate, xxxviii; hotels, 73; money, letters, consulate, 73; Modern Topography, 73 sq.; Haram, 77; pop., 77; history, 81 sq.; Ancient Topography, 84 sq.; Zion, 85; Tyropean, 87; Akra, 88; Moriah, 89; Ophel, 90; Bezeith, 90; Hinnom, 91; Jehoshaphat, 93; Olivet, 94; Hill of Evil Counsel, 95; Jewish Antiquities, 97 sq.; Hippicus, 97; walls, 98; statistics, 104; Temple, 104; Temple area, 114; ancient gates, 127; supply of water, 129; tombs, 137; Fuller's Field, 140; Holy Sepulchre, 149 sq.; Hospital of St. John, 163; Cenaculum, 164; churches of SS. Mary and Anne, 168; Tomb of the Virgin, 169; Gethsemane, 169; church of the Ascension, 170; Via Dolorosa, 171; convents, 172; books of reference, 174.

Jerusalem to Bethany—178.

JERICHO.

—Anathoth, Bethel, &c.—204.

Solomon's Pools, Etam, &c.—218.

w. el-Werd, Bittir, &c.—222.

Hebron, and Dead Sea—224.

Gaza, 236.

Yâfa—268.

Heshbon, Ammon, and Gerasa—280.

Nâbulus—306.

Nazareth, by the coast—347.

JETUR, see Ithures, Gen. xxv. 15.

The Jews—xxxv.

JEWRY, Judah, and Judea, Exr. v. 7, 8, vii. 14; Dan. ii. 25, v. 13, vi. 13; Mat. xix. 1; Mar. x. 1; Lu. i. 5, iii. 1; Job. iii. 22; Acts i. 8, ii. 9, viii. 1.

Jerusal, Zer'in, Jos. xv. 56, xvii. 16, xix. 18; Jud. vi. 33; 1 S. xxv. 41, xxvii. 3, xxix. 1, 11, xxx. 5; 2 S. ii. 9, iii. 2, iv. 5; 2 K. iv. 12; xviii. 45, 46, xx. 1, 21; 2 Chr. viii. 29, ix. 10, 35, 17, 30-37, x. 1-11; 3 Chr. xxii. 6; Hos. i. 4-11, ii. 22-337.

Jerusal, "plain of"—336; fl. of, 333.

Jeruel, Valley of—339.

Jerxâr Pasha—358.

Jerzîn, vil.—391.

KADAM.

el-Jib, Gibeon.

el-Jib, w.—311.

Jibia, Geba of Ephraim?—311.

Jil'âd, Gilead.

Jîfa, Copha.

Jîmu, Gîmso.

Jîphthah-el, valley, w. Abilîn, Jos. xix. 14, 27—369.

Jish, Gîrâda.

Jîr el-Abyd, "white bridge"—347.

Jîr Bendî Yâfû—346.

Jîr el-Hajr, natural bridge in Lebanon—555.

Jîr el-Hadd—574.

Jîr Mejjâl's—312.

Jîr 's Semakh—304.

Jîyeh, 'Orphyrion.

Jîyb, vil.—255.

Jôbar, vil.—464.

John the Baptist, Tomb of—330.

"Jokneam of Carmel," Tell Kaimôn, Jos. xii. 22, xix. 11, xxi. 14; 1 K. iv. 12—367.

Jophâ or Japho, Yâfa, Jos. xix. 46; 2 Chr. ii. 16; Exr. iii. 7; Jonah, L 3; Acts ix. 36, x. 5, xl. 9—272.

Jordan, Sheriat el-Kebir, Gen. xiii. 10, xxxii. 10, 10; Nu. xlii. 29, xxii. 1, xxxii. 5, xxxiii. 48; Den. ii. 29, iv. 21; Jos. iii. 1-17, iv. 1-23; Jud. iii. 28; 1 S. xiii. 7; 1 S. ii. 29; 1 K. ii. 8, vii. 46; 2 K. ii. 1; 1c. xlii. 6, cxiv. 5; Ex. ix. 1; Jer. xii. 5; Ezr. xvii. 18; Zec. xi. 3; Mat. iii. 5, 13; xii. 1; Mar. i. 5, x. 1; Luk. iii. 3; Joh. iii. 26, x. 40—xlii.; described, 188; passage of Israelites, 188; scene of Christ's baptism, 189; the Upper Jordan, 427; fountains, 412, 421; Jordan valley, 184, 278, 280, 302.

Joseph's Tomb, Jos. xxiv. 32—315, 327.

Joseph of Arimathea's Tomb—186.

Jotapata, Jesîf—359.

Jubb, Adîn, vil.—329.

Jubb Jenîn, vil.—391.

Jubb Yusef, Khan—411.

Judah, tribe of, Gen. xliii. 8-12; Den. xxxiii. 7; Jos. xv.—270.

Judea, see Joury—176; mountains of, 176, 237.

Judas, house in Damascus—456.

Judges, Tombs of—147.

Judekîeh, vil.—427.

Jûn, vil.—378.

Jûn, bay and vil.—553.

Jûn, vil. near Damascus—426, 442.

Juncineh, vil.—481.

Judeh el-Kadimeh, Pârâdisus.

Judeh el-Jiddeh, vil.—543.

Jârah, vil.—288.

Jurian—268.

Juttâ, Yatta, Jos. xv. 55, xxi. 16—58.

K.

Kâ'a, "plain" in Sinai peninsula—3, 21, 35.

Kâ'n, vil.—443.

Kâbâ Hairân, "Tomb of Hiram"—374.

Kâbâ es-Sit, vil.—472.

Kâbdî, Gobek.

Kadam, vil.—427.

KADESH.

Kadesh-barnea, Ain el-Weibeh, see *Zu-mish-pat*, Gen. xiv. 7, xvi. 14, xx. 1; Nu. xiii. 26, xx. 1, 14, 16, 22, xxvii. 14, xxxii. 8, xxxiii. 36, 37, xxxiv. 4; Deu. i. 2, 19, 46, ii. 14, ix. 31, xxxii. 51; Jos. x. 41, xiv. 6, 7, xv. 3; Jud. xi. 16, 17; Ps. xxix. 8; Kha. xlvi. 19, xviii. 28—59.
 Kady, "Judge," w.—380, 389.
 Kadisha, riv. Nahr Abu Aliy—549, 552.
 Kalmon, Tell, Cuson, see *Jokneam*.
 Kalpariyeh, *Cesarea Philistina*.
 Kaf'alyeh, bridge—539.
 Kakha, vil.—362.
 Kalimon—542.
 Kalb Lousay, vil.—583.
 Kamid el-Lam, vil.—301.
 Kamid's Hormel—542.
 Kana el-Jelli, "Cave of Galilee."
 Kana, Kana, Jos. xix. 28—374, 417.
 Kanak, riv. Nahr el-Akhdar, Jos. xvi. 8, xvii. 9—348, 363.
 Kandil, w.—564.
 Kanobin convent—552.
 Kara, *Cosockara*—619.
 Karas, Ain Kârim—323.
 Karfûn, *Carras*—561.
 el-Kâf, fountain of—126.
 el-Kâsimiyeh, riv. *Leontes*—375, 539.
 Kasýun, *Hazor*—411.
 Kata'a, vil.—426, 432.
 Katoura, ruin—575.
 Kaukah, vil.—359.
 Kaukah, vil. in plain of Damascus—442.
 Kaukah, vil. in Bukâ'a—537.
 el-Kâsa, Jebel—469.
 el-Kâbir, riv. *Zemaherus*.
 el-Kâbir, riv. in N. Syria—514.
 Kedes-Nophâl, Keden, Jos. xii. 21, xix. 37, xx. 7, xxi. 32; Jud. iv. 6, 9, 10, 11; 2 K. xv. 29; 1 Chr. vi. 76—419.
 Kefarâit—306.
 Kefarîn, *Abel-Shittim*—281.
 Kefir, *Chaphirah*.
 Kefir Bir'in, vil.—416.
 Kefir el-Wamid, vil.—524.
 Kefir Hauvar, vil.—426.
 Kefir Kenna not *Cana*—389, 392.
 Kefir Kud, *Cuperotis*—335.
 Kefir Kuk, vil.—432.
 Kefir el-Ah, vil.—504.
 Kefir Lata, vil.—582.
 Kefir Leïd, vil.—361.
 Kefir Maria, vil.—583.
 Kefir Menda, vil.—360.
 Kefir Mishkoh, vil.—537.
 Kefir Num, vil.—361.
 Kefir Sâba, *Antipatris*.
 Kefir Sabt, vil.—387.
 Kefir es-Sheikh, vil.—363.
 Kefir Sib, ruin—362.
 Kefir Silwan, *Siloam*?
 Kefir Zebâd, vil.—536.
 Kefir es-Zett, vil.—524.
 Keffenij, vil.—296.
 Keflin, vil.—583.
 el-Kelb, nahr, *Lycus fl.*
 el-Kelt, w. *Cherih*.
 Kenââ, *Canatha*, *Qunawât*, also called *Nobah*, Nu. xxiii. 42; 1 Chr. ii. 2—493.
 Kentash, or *Kuneytîsh*, Jebel—533.

KIRJATH.

Kenîte, Nu. xxiv. 22; Jud. iv. 11.
 Kerak, *Tarichah*.
 Kerak, *Kir Moab*.
 Kerak Nûh, vil.—535.
 Kerâneh, Khân—440.
 Kere, Bûzib—583.
 Kerâzeh, *Chorazin*.
Kerîth of Moab, *Kurelyeh*, Jer. xlvi. 24, 41; Am. ii. 2—493.
 Kerna, *Gerasa*.
 Kerna, ruin—573.
 Kesâb, vil.—584.
 Keweh, vil.—506.
 Kesîn, *Chesalon*.
 Ketherabbâ—56, 284.
 Khâlediyeh, tell and ruin—479.
 Khâlib, w.—544.
 el-Khâin, w.—237.
 Khan Jubb Yâsef—411.
 Khan Denîn—506.
 Khan Meîthelân—434.
 Khan es-Sibâ—441.
 Khan Tumâr—580.
 Khan et-Tullâr—397.
 Khan Yâmâ, *Jenysus*—253.
 Khan Minyeh—406.
 Khanduk, ruin—291.
 Khanîreh—56.
 Kheyâdîeh, "cavalier, horseman."
 Khlyârah, vil. and hills—505.
 Khubab, vil.—475.
 Khuba, "bread."
 Khulashah, *Khuza*.
 el-Khullî, *Hebron*.
 Khûda, vil.—268.
 Khûda, khân, *Mutâzî Haddâa*.
 Khûweh, pl. *Khûwât*, "Druze Chapel"—429.
 Khûwat el-Biyâd—429.
 Kharâbeh, Hazor I—418.
 Khurbet el-Bekâja—489.
 Khurbet es-Sumrah, *Hippes*?
 Khurbet et-Tell, vil.—311.
 Khurdela, jisr—532.
 Khurelbeh, w.—427.
 Khurelînah, ruin—219; cave of, 219.
 Khurwa'âh, Ain—427.
 Khushâbeb, w.—424.
 Khûweh, "brotherhood, or black-mail"—472.
 Khûbeh, "the point to which Moslems turn in prayer," also "the south."
 Kîdron, valley and brook, 2 S. xv. 21; 1 K. ii. 37, xv. 13; 2 K. xxiii. 4, 6, 12; 2 Chr. xv. 16, xxix. 16, xxx. 14; Jer. xxxi. 40; John xviii. 1—83, 142, 196.
 Kîlya, vil.—538.
 Kîneh, w.—21.
 "King's dale," Gen. xiv. 17; 2 S. xviii. 18—141.
 "King's gardens," Neh. iii. 15—94.
 Kings, Tomb of the, see *Heleena*.
 Kinneserîn, *Chalcis*.
 Kîrâtab—504.
 Kirâkkâim, *Kurelyeh*, Nu. xxxi. 37; Jos. xiii. 19; Jer. xlvi. 1, 23; Eze. xxv. 9—284.
 Kîrjath-arba, *Hebron*, which see, Gen. xxiii. 2, xxv. 27; Jos. xiv. 19, xv. 13, 54, xx. 7, xxl. 11; Jud. i. 16; Neh. xi. 25.

KIRJATH.

Kirjath, *Kirjath-arim*, and *Kirjath-jearim*, now Kuryet el-Khalil, Jos. ix. 17, xv. 9, 60, xviii. 14, 15, 28; Jud. xviii. 12; 1 S. vi. 21, vii. 1, 2; 1 Chr. ii. 50, 52, 53, xlii. 5, 6; 2 Chr. i. 4; Est. ii. 25; Neh. viii. 29; Jer. xxvi. 20—269.
Kirjath-baal, same as *Kirjath*, Jos. xv. 60, xviii. 14.
Kirjath-ausoth, same as *Kiriathaim*, Nu. xxii. 39—282.
Kirjath-jearim, see *Kirjath*.
Kirjath-sepher, see *Debir*, Jos. xv. 15, 16; Jud. i. 11, 12.
Kir Moab, see *Kir-haresah*, Is. xv. 1.
Kis'on, tell—358.
Kishon, riv. Mukattab'a, Jud. iv. 7, 11, v. 21; 1 K. xviii. 40; 1v. lxxiii. 9—335, 363, 367.
Kirdish, *Makcedah*?
Klyisma, Kolzum—9.
Knights of St. John—159.
Kokaniyeh, vil.—593.
Koloniček, vil.—269.
Kowalek, riv.—579.
Kubatlyeh, vil.—334, 335.
Kubalín, vil.—313.
Kubab, vil.—272.
Kubb Elas, vil.—522.
Kubbet el-Baidawî, Derwîsh College—559.
Kubbet es-Sil—127.
Kubbet es-Sayâr—435.
Kubbet es-Sukhrab, great mosque at Jerusalem—121—126.
Kubelbeh, vil.—249.
Kubur el-Amâlîkah—206.
el-Kufr, ruined town—488.
Kul'at, castle.
Kul'at Buptra—427.
Kul'at ibn Ma'ân—408.
Kul'at Jendal, vil.—432.
Kul'at Semâh—476.
Kul'at esh-Shukif, *Belfort*—538.
Kul'at er-Rubud—209.
el-Kuleib, *Jebel*—489.
Kumbas, "robe."
Kunawât, *Kenâta*.
Kunefîrah, ruined vil.—430.
Kuneyîsh, see *Kenîsh*.
Kurah, district—303.
Kureim, vil.—476.
Kurelyeh, in Gulf of Elath—38.
Kurelyeh, *Kerîd*.
Kurlyât, *Kirjath-Ausoth*.
Kurdâny, tell—358.
Kurdîn Hattin—393.
el-Kurn, w.—521.
Kurnul, *Carmel*.
Kurnub, *Tzawara*.
Kuryetîn, *Hazar-enon*—511.
Kurye el-'Enab, *Kirjath-jearim*.
Kusefîyeh, vil.—536.
Kusr Bardawîn—101.
Kusr el-Yehûd—187.
Kusr Far'on, in Petra—55; in Haurân—505.
Kusṭul, *Castellum*—264.
Kustul, *Kureim*, vil.—476.
Kusurneba—535.
Kut-îsh, vil.—510.
Kûweh, natural bridge over Li'lâny—527.
Kuweiris, vil. in Haurân—194.

MAACHAH.

L

Lachish, Um Lâkîs, Jos. x. 3, 5, 23, xi. 15, xii. 11, xv. 39; 2 K. xiv. 19, xviii. 14, 17, xix. 8; 2 Chr. xi. 9, xxv. 27, xxxii. 9; Neh. xi. 10; Is. xxxvi. 2, xxxvii. 8; Jer. xxxiv. 7; Mic. i. 13—246.
"Ladder of Tyre," Râs en-Nakûrah—363.
Ladiklyeh, *Laodicea ad Mare*.
Ladiklyeh to Aleppo—563; to Antioch—561.
Laish, or *Lehem*, see *Dan*, Jud. xviii. 7, 14, 27, 29.
Laodicea ad Libanum, tell Mindan—544.
Laodicea ad Mare, *Ladiklyeh*—662.
Lariisa, Kul'at es-Selîm—587.
Laret, on the Dead Sea—192.
Lašha, same as *Laish*, Gen. x. 10.
Lâtron, *Castellum Latronia*, *Modîn*—270.
Lazarma, tomb of—179.
Lebanon, *Jebel Libnân*, Deu. i. 7, iii. 25, xi. 24; Jos. i. 4, ix. 1, ii. 17, xl. 7, xlii. 5; Jud. iii. 9, ix. 15; 1 K. iv. 13; v. 6, 14, vii. 2, ix. 10, x. 17; 2 K. xiv. 9, xix. 23; 2 Chr. ii. 8, viii. 16, ix. 16, xxv. 18; Est. iii. 7; Ps. xxix. 5, lxxii. 16, xcii. 12, civ. 16; Cant. iii. 9, iv. 8, v. 15, vii. 4; Is. ii. 13, x. 34, xiv. 8, xxix. 17, xxxiii. 9, xxxv. 2, xxxvii. 24, xl. 16, ix. 13; Jer. xviii. 14, xxii. 6; Eze. xvii. 1, xxvii. 5, xxxi. 3; Hos. xiv. 5; Nah. i. 4; Hab. ii. 17; Zec. x. 10, xi. 1—xlii. 522, 540, 545 sqq.
Lebonâk, *Lubbân*, Jud. xxi. 19—313.
Lebweh, *Lybo*.
el-Laddân, fl. and stream—412.
Lejah, *Trachonitis*, res *Argob*, description of—474, 476, 477, 478.
Lejâd, *Megiddo*.
Lejûm, w.—284.
Lejmôn, w.—114.
Leontes, riv. Li'lâny—xlii. 318.
Lehem, *Zâth*, see *Dan*, Jos. xlii. 47.
Levinge's bed—12.
Libela, vil.—837.
Libnâk—248.
Lifta, vil.—217.
el-Lîdân, peninsula in Dead Sea—194.
el-Lîtây, riv. *Leontes*.
Liwa, w.—472.
Lod, *Lyddâ*, now *Lodd*, 1 Chr. viii. 12; Ezr. ii. 33; Neh. xi. 35; Acts ix. 32—39—263.
Lubbân, *Lebonâk*.
Lubieh—393.
Ludd, *Lod*.
Luhf, district in Haurân—471.
Luz, see *Bethel*, Gen. xxviii. 19, xxxv. 6, xlvi. 3; Jos. xvi. 2, xviii. 13; Jud. i. 23.
Lybo, *Lebweh*—641.
Lycus, fl., *Nahr el-Kelb*, "Dog river"—394.
Lydda, see *Lod*.

M

Maachah, *Maacah*, and *Maacathites*, a province and people of N.E. Palestine, probably the modern *Lejah*, Deu. iii. 14; Jos. xii. 5, xiii. 11, 13; 2 S. x. 6, 8, xxii. 34; 2 K. xxv. 23; 1 Chr. iv. 19, xix. 7; Jer. xi. 8—178.

MAALEH.

Maelab-scrabbim, "going up of Acrabbim," a line of cliffs across the Arabah, about 20 m. S. of the Dead Sea, Nu. xxxiv. 4; Jos. xv. 3; Jud. i. 16.
Ma'an, Maonites—55.
Ma'arna, vll.—520, 552.
Ma'aret en-Nazrin, 477a.
Masser—555.
el-Ma'ar, vil. and tell—481.
Mabruk, mosque of—493.
Macabees—xx.
Markabat, cave, Haram of Hebron, Gen. xxiii. 9, 17, 19, xxv. 9, xl ix. 30, l. 13—65.
Markuruz, fortress—330.
Malaibha, Malaiba.
Magdala, Mejkel (*Magdalene*), Mat. xv. 39, xxvii. 56, 61, xxviii. 1; Mar. xv. 40, xvi. 1, 9; Luk. xxiv. 10; Job. xix. 25, xx. 1, 18—408.
Magor, riv., Nah Beyrout—384.
Maguda, M'aldū—520.
Makaneim, Makneim (Gen. xxxii. 2; Jos. xiii. 26, 30, xxi. 28; 2 S. II. 8, 12, 29, xvii. 24, 27, xix. 12; 1 K. II. 8, 14; 1 Chr. vi. 80—305.
Mahneh, Mahnaim?
Mal'n, Maun.
Mālin, Baal-mōn.
Majma'a, port of Gaza—253.
Makám, "station, tomb of saint."
Makám Ibrahim, see Bursach.
Makhdūsh, el-Khādūsh: Jos. x. 10, 16-29, xli. 16, xv. 41—239.
el-Makīb, ruin—300.
Makhrū, vil., Thelos?—469, 510.
Malah, ruin—489.
Mallūh, vil.—222.
Mālūl, Marajah.
Mālūla, *Maglida*.
Mālūtha, see Moladak.
Mamilla, see Pool of *Gihon*.
Mamouqa, see el-Hun—545.
Mamre, Ramah, or Ramet el-Khuil, Gen. xiii. 18, xiv. 13, 24, xviii. 1, xlii. 17, 19, xxv. 9, xxxv. 17, xl ix. 10, l. 13—68 sq.
Maneszeh, tribe of, Gen. xlii. 22-26; Deu. xxxii. 13-17; Jos. xvii. 7-12—334.
Maneszeh, tribe E. of Jordan, Jos. xiii. 29-33, xvii. 1-5—278 sq.
el-Manqħar, nahr, Jarmuk.
Mān'lā, Jebel—173.
Manna—31.
Mansūr-Pengrīc, ruin—572.
Mangibrāh, vil.—369.
Maoz, Moenites, M'ān, Jud. x. 12—55.
Maton, Tell Ma'n, Jos. xv. 55; 1 S. xxiii. 24, 25, xxv. 2—58.
Mar, "Lord, Saint."
Mar Kilas, convent of—70, 535.
Mar Saba, convent—196.
Mar Serikis—552.
Marabah, vil.—466.
Marah, Ain Hawārah, Ex. xv. 23; Nu. xxxiii. 8, 9—12.
Marduk, M'ālūl, Jos. xli. 11—364.
Mārūtās, Amrit—552.
Mārābūn, vil.—526.
Marsakāh, Jos. xv. 44; 2 Chr. xi. 8, xiv. 9, ro, xx. 17; Mic. i. 15—246.
Nt. Mart, convent of—173.
Markab, east of *Margha*—561.
Maron, convent of—542.

MINA.

Maronites—xxxiv.
Mārōnās, plain of—521.
Martinou, Mise—12.
St. Mary, ch. of, in Jerusalem, *see el-Aksa*.
Mārūda, Bebbek—227.
Mādhūk—370.
Māyā, vil.—536.
Māyād, cast.—xxxii.
Māyāk, *see Oranthon*, Jos. xlii. 4—375.
Mēlē'a, Mālē'a, Nu. xxi. 30; Jos. xlii. 9, 16; 1 Chr. xix. 7; Is. xv. 2—236.
Medicines for Syria—xliii.
Mēlāfīch, "inn, reception house."
el-Mēlīneh, w.—204.
el-Mēlījeh Arabe—471.
Mēlāfīl, el-Laylūn, Jos. xlii. 27, xvii. 17; Jud. 1. 27, v. 19; 1 K. iv. 12, ix. 15; 2 K. ix. 27, xlii. 29, 30; 1 Chr. vii. 29; 2 Chr. xxxv. 22—365.
Mēlāfīl, plain of, *see Edraclon*—336, 366.
Mēlālāthīe, *see Abd-Mēlālāth*, 1 S. xviii. 19; 2 S. xxi. 8.
Mēlān of Damascus—452.
Mēlān, Mērāt—415.
Mēlēl-Jebel, vil.—420.
Mēlēlēhūn, w. and khān—434.
Mēlām'a, bridge—302.
Mēlēl, Magdula.
Mēlēl, Mēlāl-gāl.
Mēlēl 'Anjar, vil.—521.
Mēlēl in Haurān—504.
Mēlēl esh-Shems—426.
Mēlek edh-Dhāher, tomb of—452.
Mēlēlīt Church—xxxv.
Mēlāshah, 'Ain—412.
Memphis in Egypt, Ilos. ix. 6.
Mēn, vil.—166.
Mērj, "meadow" plain of Damascus, 469; *Ager Jamaceum*, 435.
Mērj 'Ayūn, Ḥōn.
Mērj el-Churuk—334.
Mērj Hather—425.
Mērj Ibn 'Amir, Adraclon.
Mērj ibn 'Omeir, vale of Ajalon—213.
Mērj Yafūrī—225.
Mērkes, vil.—573.
Mērōn, waters of, Bahr el-Hālīch, Jos. xi. 5, 7—411.
Mērēd, promontory—233.
Mērūj, vil.—535.
Mēsādīyeh, ruin—402.
Mētāwileh—xxxI.
Mērā'ab, "farin," vil.—417, 555.
Mērā'ib, vil.—501.
Mēchāsh, Mukhāsh, 1 S. xiii. 2-23, xiv. 5, 21; Ex. II. 27; Neh. vii. 31, xl. 31; Is. x. 28—207.
Mēdān, a district in the peninsula of Sinai, Gen. xxv. 2, xxxvi. 35; Ex. II. 15, 16, III. 1, lv. 19, xviii. 1; Nu. xxii. 4, 7, xxv. 15, 18, xxxi. 3-9; Jos. xlii. 21; Jud. vi. 1-13, vil. 1-25, viii. 1-28, ix. 17; 1 K. xi. 18; 1 Chr. i. 32, 40; Ps. lxxxiii. 9; Is. ix. 4, x. 26, lx. 6; Hab. III. 7.
Mēgālāt-gād, Mēdēl, Jos. xv. 37—258.
Mēlīh, w.—367.
Mēlīh, Moladak.
Mēlīh, 2 S. v. 9; 1 K. ix. 15, 24, xi. 27; 2 K. xlii. 20; 1 Chr. xi. 8; 2 Chr. xxxii. 5—58
Mina el-Burj, *see Heraclea*.

MINDAU.

Mindau, tell, *Laodicea ad Libanum*.
 Mines in peninsula of Sinai—16, 18.
 Minyeh, Khan—366.
Mispah, or *Mispak*, in Benjamin, Neby Samwil, Jos. xviii. 26; Jud. xx. 1-3, xl. 1, 5, 8; 1 S. viii. 5-16, x. 17; 1 K. xv. 22; 2 K. xxv. 13, 23; 2 Chr. xvi. 6; Neh. iii. 7, 15, 19; Jer. xi. 6-13, xli. 1-16; Hos. v. 1—218.
Mispah of Gilead, *Jebel Osh'a*, Jud. x. 17, xl. 11, 29, 34; see *Raswath-Mispah*—291.
Mispah of Moab, *Jebel Attârûs*? 1 S. xxii. 3—284.
Mopb and Moabites, Gen. xix. 37, xxxvi. 35; Ex. xv. 15; Nu. xxi. 11-20; xlii. 1-16, xxiii. 6, xxiv. 17, xxv. 1, xxxiii. 44-50; Isra. i. 5, ii. 8, 9, 18, xxix. 1, xxxiv. 1-8; Jos. xlii. 32, xxiv. 5; Jud. iii. 12-10, xl. 15-23; Ruth i. 1-22, ii. 6, iv. 3; 1 S. xlii. 9, xlv. 47, xxii. 3; 1 K. xl. 7; 2 K. i. 1, iii. 4-26; Ps. ix. 8, lxxiii. 6, ovil. 9; Is. xi. 14, xv. 1-9, xvi. 2-14; Jer. ix. 26, xxv. 21, xxvii. 1, xlvi. 1-7; Eze. xxv. 8-11; Dan. xi. 41; Am. ii. 1-2; Mic. vi. 5; Zep. ii. 8, 9, &c.—282; mountains of, 281; “high places” of, 493; plain of, 281 sq.
Modin, Lâtûn—269, 271.
 Mohammedans, moral character of—xxx.
 Mohawât, Wady—193, 236.
 Môjib, w., Arnon.
 Moladah, Milh., Jos. xv. 26, xix. 2; 1 Chr. iv. 28; Neh. xi. 26—61.
 Molech and Milcom, Lev. xviii. 21, xx. 2-5; 1 K. xi. 7, 51; 2 K. xxiii. 10, 13; Jer. xxxii. 35—92.
 Moreh, “oaks of,” Gen. xii. 6; Deut. xi. 30—317.
 Moreh, “hill of,” *Jebel ed-Duhîy*, Jud. vii. 1—342.
 Môrîd, Gen. xxii. 2; Chr. iii. 1—89, 324.
 Moses, fountain of, ‘Ayîn Mûsa—11.
 Muadjdamyel, in plain of Damascus—428.
 Muadjdamyel, vil.—510.
 Muallakah, vil.—522, 536.
 Mubaghîlîk, w.—227.
 ‘Ain el-Mudiwarah—108.
 Mudîk, cast, *Apsomec*—266.
 Mugîrah, vil.—260.
 Mugîrah, *Mazrah*?
 Mugâribah, “Western Africana,” Gate in Jerusalem—75.
 el-Muheidithéh, vil.—537.
 el-Muhrâkah, scene of Elijah’s sacrifice—353.
 Mujeidel, vil.—506.
 Mujeimir, vil.—500.
 Mukhmas, *Mikhmas*.
 Mukhmel, highest peak of Lebanon—540.
 Mukhne, plain of—314.
 Mukhâid, vil.—348.
 Mukhârah, vil.—401, 415.
 Mukubrit, riv.—510.
 Mukûtâ, riv. *Kidron*.
 Muneidhirah, vil.—493.
 Muntâr—250.
 Murduk, *Mardoché*—482.
 Mureiky, pass of—62.
 Murkhan, plain of—14.
 Musahny—148.
 Musellînah, cast.—552.
 el-Musennaf, ruin—489.
 Mushmell, *Horno*.
 Musamîch, vil.—260.
 Musur, w.—237, 266.

MEJ'RÎN.

Musâin, w.—361.
Mutatio Pictorum, Bellâr—572.
Mutatio Heldae, Khan Khudâ—380.
 Mutyâh, “descent,” w.—266.
 Mûseîny Arabs—4.
Myriandrus—556, 673.
M.
 Nasman, house of, in Damascus—447.
 Nabâl, story of—69.
Nabathâne—42.
 Nâbulus, *Shechem*.
 Nâbulus to Nazareth—322.
 — by Caesarea and Carmel—360.
 Nahâl, vil.—541.
 Nahîr, “river.”
 Nâ’imch, or *Nâwâ’imch*, w.—186.
 Nâïn, Nîn, Luk. vii. 11—342.
 Nâlib, vil.—266.
 N’âmid, nahr, *Bulus*.
 Namir, Arab tribe—490.
 Nâmirch—490.
Naphtâlî, tribe of, Gen. xlix. 21; Deu. xxxiii. 3; Jos. xix. 31-39—278, 346.
 en-Nâr, w.—234.
 Nativity, church of the—201.
Nâ’drâ, “Persian water-wheel”—588.
 Nawa, *Nope*.
 Nâwâ’imch, w.—186.
 Nawârâh, rain—137.
Nawârâh, Nâpirâh, Mat. ii. 23, iv. 13, xxi. 11; Mar. i. 9, 24, x. 47, xiv. 67, xiv. 6; Luk. i. 26, ii. 4, 39, 51; iv. 16, 34, xviii. 37, xxiv. 19; John i. 45, 46, xviii. 5, 9, xix. 19; Acts ii. 22, iii. 6, iv. 10, vi. 14, x. 38, xxii. 8, xxvi. 9—343.
 Nazareth to Beyrouth—367.
 — Tiberias—392.
Nerpolis, see *Sâchem*.
Nerpolis of Bâbân, Suleimâ—482.
 Nebâl, son of Iahmâl, progenitor of the Nebâthâns, Gen. xxv. 13, xxviii. 9, xxxvi. 3; 1 Chr. i. 29; Is. lx. 7—42.
 Neb’â, “fountain.”
 Neb’â el-Asal—584.
 Neb’â el-Libnâ—584.
Nebâllat, Neh. xi. 34. *Belt Nebâl*, near Lydda. (R. B. 232.)
 Nebk, vil.—519.
 Nebo, Nu. xxxii. 3, 38, xxxiii. 47; Deut. xxxii. 49, xxxiv. 1; 1 Chr. v. 8; Is. xv. 2; Jer. xlviii. 1, 13—283.
 Nêbâ, town, Exr. ii. 29; Neh. vii. 33; now *Belt Nâbâ*—272.
 Neby, “prophet.”
 Neby Mîm—186.
 Neby Samwil, *Mispah* of Benjamin.
 Neby Shit, vil.—626.
 Neby Suâ, vil.—537.
 Neby Sîr—375.
 Negeb, “south”—63.
 Nejîr—363, 367.
 Nîche, vil.—472.
 Nîjîrâh, vil.—504.

NETHINIMS.

Nethinims, i Chr. ix. 2; Ex. ii. 43, vii. 7; Neh. iii. 26, &c.—**90.**
Nese, Nawa—**501.**
Nerib, Bell Napl., Jos. xv. 43—**265.**
Nicodemus, tomb of—**188.**
Nicodemus, house of—**282.**
Nicopolis, see *Eusebius*.
Niba, vii.—**435.**
Nimáreh, ruin—**490.**
Nimrah, w. and vii.—**481, 489.**
Nimrah, Batt-nimrah.
Nimrah, Batt-nimrah.
No in Egypt, Jer. xli. 25; Eze. xxx. 14, 15, 16; Neh. iii. 8;
 Neh. i. 8, xii. 1, xxii. 9-19; Neh. xi. 32; Isa. x. 31—**307.**
Nobah, see Kenath, Nu. xxxii. 42; Jud. viii. 11.
Noble Cave, Jerusalem—**116.**
Nopá in Egypt, in. xix. 13; Jer. ii. 16; xliv. 1, xli. 14, 19; Eze. xxx. 13, 16.
Nubk, “Lotus-tree.”
Nukb, “palm.”
Nukb Bederch—**14.**
Nukb Háwy—**22, 28.**
Nukb Kunterab—**195.**
Nukb el-Muzekkah—**61.**
Nukhl, “palm-tree,” castle—**62.**
Nukrah, district—**471.**
Nupairiyeh—**xxx. 583;** mountains, **587.**
Nuṣāra, “Christians”—sing. *Nuṣrány*.
Nymphaeum—**665.**

O.

Obeifa—**502.**
Og, King of Bashan, Den. xxxi. 4; Jos. ii. 10, xiii. 11; i. K. iv. 19—**303.**
‘Okra, Mt. Carius.
Olive, cultivation of—**316, 380.**
Olivet, “Mt. of Olives,” Jebel et-Túr, 2 S. xv. 30; Zech. xiv. 4; Mat. xxi. 1, xxvi. 10; Mar. xiv. 26; Luk. xix. 29, xxii. 39; John viii. 1; Acts i. 13—xiv. 94.
‘Omar, Khalif—**83, 125.**
Omeyyades—**xxviii. 448.**
On in Egypt, Gen. xlii. 45, xlvi. 20.
Ophel, hill of Jerusalem, 2 Chr. xxvii. 3, xxxviii. 14; Neh. iii. 26, 27, xi. 21—**90.**
Opani, probably same as *Gophna*, which see. Jos. xviii. 24.
Ophra, Gen. x. 19; i. K. ix. 25, x. 11, xxii. 48; i. Chr. i. 23, xxix. 4; 2 Chr. viii. 16, ix. 10; Job xxii. 24, xxviii. 16; Ps. xlv. 9; Is. xiii. 12.
Ophra, same as Ephraim, now Taifybeh, Jos. xviii. 23; Jud. vi. 11, 24, viii. 27, 32, ix. 5; i. S. xiii. 17—**200.**
‘Orák—**56.**
‘Ormán, Philippolis—**491.**
Ornan, threshing-floor of—**89.**
Ornitón, ‘Adán—**375.**
Orontes riv. el-‘Asy—**xiii. 542, 544, 565, 567, 586.**
Orthodox, site of—**848.**
Osh'a, Jebel, Mt. Ozaad.
Ozíatha, el-Huleh; see *Meron*.

PHILISTINES.

P.

Padan, Padan-Aram, Gen. xxv. 20, xxviii. 2-7, xxxi. 18, xxxiii. 18, xxxv. 9, 26, xlvi. 15, xlviii. 7.
Palestine, Philistia, Palestine, Gen. x. 14, xxi. 14, xxvi. 1; Ex. xv. 14; i. K. ix. 8, lxxxiii. 7, lxxxviii. 4, civili. 9; Is. xiv. 29, 31; Joel iii. 4; Am. i. 8, vi. 2, ix. 7; Zeph. ii. 5; Zec. ix. 6—xli. 176.
Palatyrus, “Old Tyre,” Rás el-‘Ain—**369, 371.**
Palm-tree, city of 186.
Palmyra, Tadmor, i K. ix. 18; 2 Chr. viii. 4; Excursion to—**506**; the ‘Anazeh Bel-wín, 507; the desert, 511; situation of the city, 512; history, 513; Temple of the Sun, 514; Great Colonnade, id.; Mausoleums, 515; walls, castle, 517.
Palu, Balden—**582.**
Paraw, see Bánika.
Paradies, Jusid el-Kadimeh—**543.**
Paran, desert, Gen. xiv. 6, xxi. 21; Nu. x. 12, XII. 16, xlii. 3, 26; Deu. i. 1; i. S. xxv. 1; i. K. xi. 18—**18.**
Paran, Feiran—**19.**
Paras, mt., Deu. xxxiii. 2; Hab. iii. 3—**19, 56.**
Parahalics of Syria—**xiv.**
Paronau, Samaria—**321.**
Passports—**xvi.**
Paul, scene of conversion—**442.**
Pella, Fahl—**300.**
Penniel and Penuel, near Mahanaim, Gen. xxxiii. 10, 11; Jud. viii. 8, 17; i. K. xli. 25.
P’or, mountain in Moab, Nu. xxiii. 28.
P’eru, “The country beyond” (Jordan), Is. ix. 1; Mat. iv. 13; John i. 18, iii. 6—**278.**
Perizzites, Gen. xiii. 7, xv. 20, xxxiv. 10; Ex. iii. 6, xxiii. 23, xxxiii. 2, xxxiv. 11; Deu. vii. 1; Jos. iii. 10, ix. 1, xi. 3; Jud. i. 4, 5; i. K. ix. 20; Ex. ix. 1; Neh. ix. 8, &c.
Petro, see Néch, now Wadi Músá. Dangers at—**43**; history, id.; general view, id.; walks through, 44; the Sk, id.; Khunéh, 46; Corinthian tomb, 48; ed-Dér, 50; Acropolis, 51; city, 52; object of excavations, 53.
Peta to Hebron by Kerak—**55.**
_____ by Kadesh and Beersheba—**59.**
Pharao, Musmeli—**174.**
Pharpar, Nahr-el-Awáj, 2 K. v. xlii.—**425, 426, 436, 441, 472, 505.**
Phasaelus, tower in Jerusalem—**98.**
Phaendius, ‘Ain el-Fuád—**184.**
Phiala, Burke er-Rám—**125.**
Philadéiphia, see *Habbath-Ammon*.
Philip’s fountain—**222.**
Philippopolis, ‘Ormán—**491.**
*Philistia, Pa. ix. 8, lxxxvii. 5, cixii. 9; Joel iii. 4; (Heb.)—**234 sq.***
Philistines, Gen. x. 14, xxii. 32, xxvi. 1; Ex. xlii. 17; Jos. xiii. 2, 3; Jud. iii. 3, x. 6, xiii. 1, xv. 3-20, xvi. 5-10; i. S. iv. 1-17, v. 1-11, vii. 3-14, xlii. 1-23, xlii. 1-52, xvii. 1, xviii. 6; i. S. I. 20, III. 14; i. K. iv. 21; 2 K. viii. 2; Is. II. 6, ix. 12, xl. 14; Jer. xxv. 20, xlvii. 1; Eze. xvii. 27; Am. i. 8, vi. 2; Zec. ix. 6, &c.—xli. 277.

PHINEHAS.

Phinehas, tomb of—328.
Phoenicia, Phoenicians, Acts xi. 19, xv. 3, xxii. 2—xvi. 369, 374, 379.
 Pierian mts.—557, 565, 573.
 Pilgrims' bathing-place—190.
Pisgah riv., Delli Khan—574.
Pisgah mt., see *Nebo*, Nu. xxi. 20, xxiii. 14; Deu. iii. 17, 27, iv. 49, xxxiv. 1; Jos. xii. 3; xiii. 20—198, 282, 283.
Platane—380.
 • Pools of Solomon, "el-Burak"—69.
 Pools at Jerusalem—130.
 Porches of the Temple—117, 119.
Position, el-Buseil—561.
Porphyry, el-Jiyeh—380.
 • Precipitation, "mount of"—345.
Promontorium *Album*, Rás el-Abiad—369.
Propheta, Tombs of the—142.
Pyramus, tower of—101.
Ptolemais, see *Acre*.
Ptolemy, list of—xxv.

Q.

Quarantania, mt.—184.

R.

Rabbah of Moab, same as *Ar*, which see, now *Rabba*, Jos. xlii. 25—286.
Rabbat, or *Rabbath-ammon*, *Philadelphie*, now 'Ammán, Deu. iii. 11; 2 S. x. 1, xii. 26, 27, 29, xvii. 27; 1 Chr. xx. 1; Jer. xlii. 2, 3; Eze. xx. 20, xxv. 5; Am. i. 14—288.
Rabbath to Jerash—290.
 —— en-Salt—290.
Rachel's Tomb, Kubbet Ráhdí, Gen. xxxv. 20—70.
Rasát, vll.—263.
Ráha—188.
Ráhab, Jebel—2, 11; plain of—23, 32.
Ráith, vll.—538.
Ráhib, "monk."
er-Rám, *Ramah* of Benjamin.
Rám Allah, perhaps *Ramah* of Ephraim—212.
 ? *Ramah* of Samuel, or *Ramahaim Zophim*—217, 263, 269. See Index II.
Ramah of Benjamin, *er-Rám*, Jos. xviii. 25; Jud. xix. 13; 1 S. xxii. 6; 1 K. xv. 17, 21; 2 Chr. xvi. 1; Kar. II. 26; Neh. vii. 10, xl. 31; 1a. x. 29; Jer. xl. 1; Hos. v. 8—309.
 ? *Ramah* of Ephraim, *Rám* Allah? Jud. iv. 5—212.
Ramah of Asher, Jos. xix. 29.
Ramah, vll.—583.
Ramath-Mispéh, see *Mispéh* of Gilead, Jos. xiii. 26—293.
Rámeh, or *Ramet el-Khull*, *Momre*.
Rámin, vll.—381.
Rámich—262.
Ramoth-Gilead, es-Salt, Deut. iv. 41; Jos. xx. 8, xxii. 18; 1 K. xxii. 3, 4, 6; 2 K. viii. 28, ix. 1, 4—291.
Raphia, Ileifah—253.

SAFED.

Rás, "head, or promontory."
Rás el-Abiad, *Prom. Album*.
Ras el-Ain, see *Palmyras*—369.
Rás Ba'albek, *Cosmo*—541.
Rás ibn Hany, cape—584.
Rás Kerker, *Caloula*—213.
Rás el-Khamzir, cape—573.
Rás en-Nakurah, "Ladder of Tyre."
Rashálikh Arabe—244.
Rashain—549.
Rashéya, vll.—432.
Kashélyet el-Fukhár, vll.—437.
Red Sea, xiii. 18, xiv. 2, 9, 16, xx.—10.
Rékab, see *Beth-rékab*.
Rékhobah, *Ruháibeh*, Gen. xxvi. 22—63.
Réish, *Raphia*.
Réjoun—556.
er-Réjneh vll.—392.
Réphaim, "giants," Gen. xiv. 5; Jos. xii. 4, &c. 71, 218.
Rephaim, plain of, Jos. xv. 8; 2 S. v. 18—71.
Réphidim, Ex. vii. 1, 8, xix. 2; Nu. xxxiii. 14, 15—20.
Réservoirs beneath *Haram*—128.
Réstán, *Arabian*.
Réuben, tribe of, Gen. xlix. 3, 4; Deu. xxix. 6; Jos. xlii. 15—23—270.
Revenge, see *Blood*.
Rhinoscúlora, el-'Arish—252.
Rhône, same as *Bistra*.
Rhône, *Aréa*, *Ras el-Khamzir*—573.
Róda, *Riblah*, Nu. xxxiv. 11; 2 K. xxiii. 33, xxv. 6; Jer. xxxix. 3, ill. 9, 10, 27—543.
Richard Cœur de Lion—257.
Ribán, *Jebel*—538.
Riba, near Aleppo—532.
Riba, *Jericho*—185.
Rimch, *Rimón*—482, 504.
Rimmon in Benjamin, *Rutimón*, Jud. xx. 43, 47, xxi. 1—209.
 "Rock of Horob," see *Horob*, Ex. xvii. 6; 1 Cor. x. 4—34.
 "Royal Caverns" at Jerusalem—102, 144.
Ruád, *Arades*.
Ruád, *Arabs*—507.
Rubín, *Wady*—261.
Rubud, east—299.
Ruháibeh, *Rékhobah*.
Ruhéibeh, vll.—510.
Rukhleh, vll.—432.
Rumb, "lance."
Rummánch, *Rimmon* of *Zebulun*?
er-Rúd riv.—582.
Buwejhah, ruin—584.

S.

Sáádeh, riv.—363.
Sab'a, *Arabs*, see 'Anazah—507.
Sába, *Deir Már*—194.
 —— to Jerusalem—196.
 —— to Bethlehem—196.
St. Sabas—197.
Sabirán, riv.—428.
Sacra, *Shuká*—480.
Safáh—490.
Safed—414.
 —— to Tyre—416.

SAFED.

Safed to Kedesh and Banias—418.
es-Safet, tell, *Gata*.
Safid—459.
Sahl, "plain."
Sahl Judekib—521.
es-Sahra, "desert plain" at Damascus—434.
Sahra, *Sidon*.
Sahmaya, *Dasmada*—468.
Saidon, vll.—264.
Sakat, *Succoth*.
Saladin—xxi. 458.
Salathiel, vll.—460, 471.
Salathiel, tell—463.
Salcah, or *Nukrah*, Sulkhad, Deu. iii. 10; Jos. xii. 5, xiii. 11; 1 Chr. v. 11—491.
Salem of Melchisedec, Gen. xiv. 18; Ps. lxxv. 2; Heb. vii. 1, 2—81.
Saleh, vll.—489.
Salih, nahr—556.
Salim, *Shalem*.
es-Salt, *Ramoth-Gilead*.
— to Jerash—293.
"Salt Sea," see "Dead Sea," Gen. xiv. 3; Nu. xxxiv. 12; Deu. iii. 17; Jos. iii. 16, xii. 3, xv. 2, 5, xviii. 19.
"Valley of Salt" 2 S. viii. 13; 2 K. xiv. 7; 1 Chr. xviii. 12; 2 Chr. xxv. 11—57.
Samaria, *Sebaste*, now Sebastieh, 1 K. xiii. 22, xlvi. 24—32, xviii. 2, xx. 1, 10, 17, 34, 43, xxi. 1, 18, xxii. 10, 17, 38, 51; 2 K. i. 2, ii. 23, iii. 6, v. 3, vi. 19—25, viii. 1, 18, x. 1—16, xiii. 1—13, xiv. 14—21, xv. 8—27, xvii. 1—28, xviii. 9—14, xxiii. 18, 19; 2 Chr. xviii. 2, 9, xxii. 9, xxv. 12, 24, xxviii. 8, 9, 15; Neh. iv. 2; Isa. vii. 9, viii. 4; ix. 9—11, xxxvi. 19; Jer. xxiii. 13, xxxi. 5, xli. 5; Eze. xvi. 40—54, xxii. 4—31; Hos. vii. 1, viii. 5, 6, x. 5, viii. 16; Am. iii. 9, 12, iv. 1, vi. 1, viii. 14; Ob. 19; Mic. i. 1, 5, 6; Mat. x. 5; Luk. ix. 52, x. 13, xvii. 12; Joh. iv. 9, 39, viii. 48; Acts i. 8, viii. 1, 5, 14, ix. 31—32 sq.

Samarina, mountains of—xii.
Samaritan Pentateuch—319.
Samaritans, their origin and history—xviii. 317.
"The good Samaritan," parable of—181.
Ramachonitis, see "Waters of Merom."
Samson, country of—287.
Samir, vll.—334.
Sardat el-Jemal, mt.—23.
Sarepta or *Zarephath*, now Surafend, 1 K. xvii. 9; Luk. iv. 26—376.
Saria, vll.—270.
Saron, Acta x. 35—349.
Sara's, vll. near Safed—417.
Sara's, vll. near Damascus—440, 441.
Hawâlîth Arabe—3.
Scaea Tyrriorum, *Hâs en-Nâqdârah*—368.
Scopus, hill—71, 306.
Sekhem, see *Namaria*.
Selah, an Arabian tribe, Gen. x. 7; 1 Chr. i. 9; Ps. lxxii. 10; Isa. xliii. 3.
Sela, see *Namaria*.
Selâyah, plain at Sinal—36.
Sebeb, *Masada*.
Sebutch, *Namaria*.
Sefîrîh, *Sophoritis*.
Schweh, vll.—188.
Schwet el-Khuug, vll.—488.

SHEPHELAH.

es-Seljar, or es-Selzar, cast., *Larissa*.
Selîn, *Nâfîd*.
Selir, land and mt., Gen. xiv. 6, xxxii. 3, xxxiii. 14, 16, xxxvi. 8, q. 20, 35; Nu. xxiv. 18; Deu. i. 2, 44, II. 1—29, xxxiii. 2; Jos. xi. 17, xii. 7, xv. 10, xxiv. 4; Jud. v. 4; 1 Chr. I. 18, IV. 42; 2 Chr. xx. 10—25, xxv. 11, 14; II. xxii. 11; Eze. xxv. 8, xxxv. 2—15—42.
Selz ruin—490.
Selkâkel, vll.—500.
Selâr or *Selâh*, see *Petra*, now Wady Mûm, 2 K. xiv. 7; Isa. xvi. 1; Obad. 3.
Seleucia Pieria—565.
S'euicia in Galilæa—410.
Selucutik—xix. xxvii. 557.
Selimân Arabe—471.
Semakh, vll.—304, 400.
Semirich, vll.—388.
Semû'a, *Kâzîmâz*.
Simûleh, *Simonias*.
Senet, rock of, 1 S. xiv. 4—207.
Sent, a peak of *Hermon*, 1 Chr. v. 23; Eze xxvii. 5—31.
Seph.—416.
Sepharsim, 2 K. xvii. 24, xviii. 34, xix. 13; Is. xxxvi. 19, xxxvii. 13.
Septophoritis or *Biocasarea*, *Sefurieh*—360.
Holy Sepulchre, Church of—149 sq.
Serâb, "mirage."
Serâl, mount—14, 19—21.
Serat el-Burâk, ruin—574.
Serdîch Arabe—471.
Sermîne, vll.—560.
"Serpents' pool," see *Gîhon*.
Sh'ârah, vll.—476.
Shâraim, the way of, Jos. xv. 36; 1 S. xvii. 52; 1 Chr. iv. 31—241.
Shâraf, tell and ru.—489.
Shâfat, vll.—307.
Shâlem, *Sâlim*, Gen. xxxiii. 11; 1 S. ix. 4—317 324.
Sh'âr, w.—361.
Shâ'ib, w.—291.
esh-Shâim, *Amâcasus*.
Sharon, Jos. xii. 18; 1 Chr. xxxii. 29; Cant. II. 1; Is. xxxiii. 9, xxxv. 2, lxv. 10—xlii. 277 361—363.
Shebat, see *Beer-sheba*, Gen. xxvi. 33.
Sheba, a province of Arabia, 1 K. x. 1, 4, 10 14; Job vi. 19; Ps. lxxii. 10, 15; Is. lx. 6; Jer. vi. 20; Eze. xxvii. 22, 23, xxxviii. 13.
Shechem, or *Sichem*, *Neapolis*, now Nâbulus Gen. xii. 6, xxxiii. 18, xxxv. 4, xxxvii. 12 14; Jos. xvii. 9, xx. 7, xxii. 21, xxiv. 1, 25 32; Jud. viii. 31, ix. 1—57, xxii. 19; 1 K. xii. 1, 25; 1 Chr. vi. 67, vii. 28; 2 Chr. x. 1; Ps. lx. 6, cvill. 7; Jer. xii. 5; Hos. vi. 9—316.
Shef' o' Omar—368.
Shehâb, princes of—390, 428.
cab-Sheikh, Jebel, *Hermon*.
Sheikh Bureik—364.
Sheikh Mohammed, vll.—347.
Sheikh Sâleb, tomb of—36.
Sheîlâ, Wady—14.
Shemâin, vll.—519; *Ain*—536.
Shenâbîch, Arabe—471.
Shenir, see *Sent*.
Shepheleah—241.

SHEIAH.

Sheriah, w.—253.
Sib'at el-Kebir, Jordan.
Sib'at el-Manjhar, Jarmuk.
Sib'a, w.—424.
Shib'an, tell—477; mt. and ruin—285.
Shibot, Siboth, Jos. xviii. 2-10, xix. 51, xxii. 2, xxii. 9, 12; Jud. xviii. 31, xxii. 12-21; 1 S. i. 3, 9, 24; II. 14, iii. 21, iv. 3, 12, xiv. 3; 1 K. ii. 27, xiv. 3-12; Ps. lxxvii. 60; Jer. vii. 12, 14, xxvi. 6, 9; xlii. 5—31.
Sihor, in Babylon, Gen. x. 10, xi. 2, xiv. 1; Is. xi. 11; Dan. i. 2; Zec. v. 11.
Shimshar, w.—23.
Shittim, Nu. xxv. 1, xxxiii. 49; Jos. ii. 1, iii. 1; Mic. vi. 5—189.
Shittim, valley of, Joel III. 18.
Shobek, *Mos. Regalis*—63.
Schora, see Socca.
Sib'at-Ikeb, w.—23.
Ish-Shughr—564.
Shubba, vil. *Diospyros*—481.
Shuka, *Saccocca*—490.
Shumian, vil.—389.
Shuatem, Sholam, Jos. xix. 18; 1 S. xxviii. 4; 1 K. i. 3, 15, II. 17, 21, 22; 2 K. iv. 8, 12, 25, 36—341.
Shukrah, vil.—505.

Sahr, wilderness of, Gen. xvi. 7, xxii. 1, xxv. 18; Ex. xv. 22; 1 S. xv. 3, xxvii. 8.
Shuweikah—381.
Shuweir—635.
esh-Shurky, Jebel, Antilibanon.
Sibmah—285.
K'rem, see Nechem.
Sikdim, valley of, Gen. xiv. 3, 10—194.
Sidon, Sakkâ, Gen. x. 15, 19; xlii. 12; Deu. vii. 9; Jos. xi. 8, xlii. 1, 6, xliii. 28; Jud. i. 31, III. 3, x. 6, 12, xviii. 7, 28; 1 S. xxiv. 6; 1 K. v. 6, xl. 5, 33; xvi. 31; xvii. 9; 2 K. xxiii. 13; 1 Chr. i. 13; xxii. 4; Est. iii. 7; Is. xxiii. 2, 4, 12; Jer. xxv. 22, xxvii. 3, xxviii. 4; Eze. xxvii. 8, xxviii. 21; Joel III. 4; Zec. ix. 2—376 sqq.

Silân—383.
Silâ—604.
es-Sîk, w. in Petra—44.
Silla, perhaps same as Siloam, 2 K. xlii. 20.
Silpius, mt. at Antioch—669.
Siloam, Silonâ, and Nilla, It. and vil. Neh. iii. 15; Is. viii. 6; Joh. iv. 7—94, 134.
Simron the Jnt., tomb of—144.
Sim'ân, Kut'ât—616.
Simon the Jnt., tomb of—144.
Simon Syphilis—667.
Simsim, w. and vil.—249, 254.
Simmonia, Semnunich—364.
Simcon, tribe of, Gen. xlii. 56; Jos. xix. 1-9—176.
Sina, Pelasium, Eze. xxx. 15.
Sina, desert of, Ex. xlvi. 1; Nu. xxxiii. 11—14, es-Sin, nahr—582.
Sinaï, Mount, Ex. xlvi. 1, xix. 1-23, xxiv. 16, xxxi. 18, xxxiv. 2, 4, 9, 12; Lev. vii. 38, xxv. 1, xxvi. 46, xxvii. 34; Nu. i. 1, 10, iii. 1, 4, 14, ix. 1, 5, x. 12, xxvi. 64, xxviii. 6, xxxiii. 16, 18; Deu. xxxiii. 2; Jud. v. 5; Neh. ix. 13; 1 M. ixvii. 8, 17; Acta. vii. 38; Gal. iv. 24—23, 31, 32.
Sinai, desert of, Ex. xix. 1; Nu. xxxv. 15.
Sinai, peninsula of—2, 3 sqq.

SUWEIDYAH.

Sinai, convent of—36-31.
____ to Akaba—36.
____ to Hebron—62.
Sinaitic inscriptions—16 sq., 23, 26, 33, 34, 36, 37, 49, 61.
Sinjî—311.
Sion, same as Hermon, Deu. iv. 48—431.
Siron, see Hermon, Deu. iii. 5—431.
Syâich Arabs—471.
Sôme—263.
Socca, Socoh, Shochâ, and Socoh, now Shweikah, Jos. xv. 35, 48; 1 S. xvii. 1; 1 K. iv. 10; 1 Chr. iv. 18; 2 Chr. xi. 7, xxviii. 18—238.
Sodom, Gen. x. 19, xlii. 20-21, xlv. 2-22, xviii. 16-18, xix. 1, 4, 24, 28; Deu. xxix. 23, xxxii. 32; Is. i. 9, 10; iii. 9, xiii. 19; Jer. xxii. 14, xlix. 1, 40; Lam. iv. 6; Hos. xvi. 48-56; Am. iv. 11; Zeph. ii. 9; Mat. x. 15, xl. 24; Mar. vi. 11; Luk. x. 12, xvii. 29; Rom. ix. 29; 2 Pet. ii. 6; Jude 7; Rev. xi. 8—196; "Apples of," 223.
Sofâ, w.—22.
Sôlâm, Shôlêm.
Solomon's Pools—68.
"Solomon's Porch," Joh. x. 23—118.
es-Solât Arabs—471.
Sorek, valley of, w. Sérir, Jud. xvi. 4—267.
Stanhope, Lady Hester—378.
St. Stephen's martyrdom, site of—167.
St. Basilion, 119.
Strato's Tower, *Cæstres Palentina*.
es-Sûleibeh, cast.—423.
Succoth, Sâkît, Gen. xxxiii. 17; Jos. xlii. 27; Jud. viii. 5-16; 1 K. vii. 48; 2 Chr. iv. 17; Pa. ix. 6, evill. 7—333.
Sudeir, w.—233.
Sûdîr, "breast."
Sûdîn, Zadid.
Sûer, Suweid—6.
____ to Sinai—11.
Saf—298-304.
Safâh, Zaqâzâ.
Sakâlekh, Jebel—32.
Sugar-cane—186.
Sâk Wady Barada, *Abûâs*—621.
Sakâ, tell and ruin—582.
Sakkarlyeh—244.
Salim, Aspasia—482.
Salim, w.—307.
Salimân, w.—261.
Salikhâd, Nâlân.
Sulphur in Dead Sea—194.
es-Sultân, Aïn, "fount of Elisha"—182.
Sûlân Yâkâb, vil.—637.
es-Sûnî, w., valley of Nâbâ—237.
Sunanîm, Evâ—606.
Sunnim, Jebel—664.
Sûr, Tyre.
es-Sûr, w.—264.
Surâdît el-Khadîm—24-26.
Surâh, Zorah.
Surafend, *Sorophor*—272.
Surafend, *Nareqa*.
Surafend—361.
Surâr, w., Soreb—260.
Surghâya—526.
Sutân Beida, "white terrace" at Petra.
Suweidah, vil. in Hausrin—486.
Suweidîyb—665.

SUWIMÍT.	TYRE.
Suweini—206.	Tell Shihán—477.
Suwédi, Swez.	Tellal "hills"—490.
Syconium, Hulfe—355.	Tellázeh, Thiráz.
Sychar, see Sáchar, Job. iv. 5—318.	Templar knight—123.
Syria, origin of name—xvi.; boundaries, xi.; statistics, xiv.: see Aram.	Temple of Samaria—318, 323.
Syriac language, where spoken—520.	Temple of Jerusalem, exterior walls—106; plan, 114; site of, 115; vaults, 117; cloisters, 119; later history, 123; present state of, 123, sq.
Syrian church, xxxiv.; convent, 173.	Terkümíleh, Trícomías.
Syrian gates—572, 573.	Torábeh, pass and fl.—234.
T.	
Ta'alla, ruin—479.	Teyád, Asher.
Ta'amrah Arabs—177, 222, 234.	T'hamara, see Tamar.
w.—234.	T'hamara—61, 237.
Tanach, Ta'annuk, Jos. xii. 21, xvii. 17, xxi. 23; Jud. i. 27, v. 19; 1 K. iv. 12; 1 Chr. vii. 29—337, 365.	T'hamma, el-Burj?—284.
Tábiqah, Bethsda.	T'hamma—350.
Tabor, ml., Jebel et-Tár, Jos. xix. 22; Jud. iv. 6, 12, 14, viii. 18; 1 S. x. 3; 1 Chr. vi. 77; Ps. lxxix. 12; Jer. xlv. 18; Hos. v. 1—342, 384.	St. Thecla, convent of—520.
Tadmor, see Palmyra.	Théba, Miksura—510.
Talyibeh, Wady—14, 23.	Thebes, Túbiás, Jud. ix. 50; 2 S. xl. 21—333.
Talyibeh—247, 303.	Théopreypon—552.
Talyibeh—524.	Tiberias, Túberiyéh, John vi. 1, 23—397.
Talyibeh, Opéra.	Tiberias, lake of, see Chinnereth—391; excursion round, 399.
Taim—479.	Tiberias to Baitús—410.
Tamarisk tree—22.	Tibneh, Tímnath.
Tamaras, Ex. viii. 14—583.	Tibneh in Gilad—303.
Tamyras, riv. Nahr el-Hammár—380.	Tibneh in Haurán—506.
Tanús, the horn worn by the women of Lebanon—389.	Tibun, Tóron—417.
Tantár, Dor.	Tib, "wandering," desert—2, 178; Jebel, 2.
Tappach, see Bet-tappach.	Tímnath, Tíbneh, Gen. xxxviii. 12-14; Jos. xv. 10, 57, xix. 48; Jud. xiv. 1-5, xv. 6; 2 Chr. xxviii. 18—237, 261, 350.
Tarabulus, Tripoli.	Tinlyeh, Jebel—509.
Tarichon, Kerak—304, 400.	Tírrat, Tellírah, Jos. xii. 24; 1 K. xiv. 17, xv. 21, xvi. 6, 8, 9, 15, 17, 23; 2 K. xv. 14, 16; Cant. vi. 4—328, 333.
Tarsus, see Tarsus, Gen. x. 4; 1 K. x. 22; 2 Chr. xx. 36; 1 K. xlvi. 7, lxxli. 13; 1a. ii. 16, xxiii. 1, 6, 10, ix. 2; Jer. x. 9; Exo. xxvii. 12, xxxviii. 13; Jonah i. 3, iv. 2.	Tiyáhah Arabs—5, 177.
Tarsus, Acts ix. 11, 30, xl. 25, xli. 39, xxii. 3—673.	Tombs at Jerusalem—137.
Tartá, Antérudus.	Tophet, Tufleth, Deu. i. 1—56.
Tast Sádi—11.	Tophet, 2 K. xxiii. 10; 1a. xxx. 33; Jer. vii. 31, xlii. 6, 14—92.
Tawarib Arabs, see Bedawin of Sinai—3.	Tórcua, see Antérudus.
Tawdý—520.	Trichonitis, see Argob, now el-Lejah, Luk. iii. 1, —278, 477.
Teffih, Bet-tappach.	"Transfiguration," scene of—423.
et-Téim, w.—427.	Tripoli, Tripolis, now Tarabulus—548.
Tekoa, Teká'a, 2 S. xiv. 2, 4, 9, xxii. 26; 1 Chr. ii. 24, iv. 5, xl. 28, xxvii. 9; 2 Chr. xi. 6, xx. 20; Neh. iii. 5, 27; Jer. vi. 1; Am. i. 1—225.	Trícomías, Terkümíleh—247, 265.
Tekoa, wilderness of, 2 Chr. xx. 20.	Tufleth, Tophet.
et-Tell, vil.—466.	Tábá, Tába.
Tell Arád, Arad.	Tubukát Fáhil, Pella.
Tell Abu Nedy—439.	et-Túlár, khan—397.
Tell Asch'areh—501.	Tuleil el-Fál, Gibeat of Saul.
Tell Hum, Chorazín.	Tul Kerám—381.
Tell el-Kády, Dan.	Tumrah—359.
Tell el-Khanfír—438.	Tur, vil. on Olivé—94.
Tell M'alín, Maón.	Tár, near Sinal—3, 35.
Tell Minðan, Zedónes ad Líbánem.	Turán—392.
Tell el-Mutallim—363.	Turbut, Jebel and vil.—549.
Tell es-Sálih, Qata.	Turks, character and policy of—xxxvi.
Tell es-Shájhún—440.	Turkmán Arabs—437, 440.

TYROPHON.

2 Chr. ii. 14; Exr. iii. 7; Neh. xiii. 16—xii.
xix. 361 sq. 370.
Tyropœon, valley—87, 111.

U.

Ullah, Akbar, "God is greatest"—the war-cry
of the Moslems.
Um el-Jemal, *Bek-kamul*.
Um el-Jerid, hill—490.
Um Kris, *Gadara*.
Um Lékia, *Lachish*.
Um Rush—261.
Um er-Rusd—232, 236.
Um Shamer, *Jebel*—34.
Um es-Saufid—474.
Um Wulâd—500.
Um es-Zeffân—478.
Unkhul—802.
Urâs, *Ezam*, w.—218.
Urleh—564.
Urim—843.
Uret, *Wady*—13.
Urdum, *Jebel*—88, 194.

V.

Valley of Roses—222.
"Valley of Salt," 2 S. viii. 13; 1 K. xiv. 7—57;
see "Salt."
"Valley of Giants," see "Plain of Rephaim," Jos.
xv. 8, xviii. 16; 2 S. v. 18, 22, xxiii. 13; 1 Chr.
xi. 15, xiv. 9; Is. xvi. 25.
Vaults below Temple—117.
Via dolorosa—171.
Virgin, fountain of—133; Tomb, 169; Church
of, 123.

W.

Wady, "valley, or water-course."
Wady el' Ajam—442.
Wady Idâreh—15.
Wady Berâb—26.
Wady Beikinta—535.
Wady el-Burk—26.
Wady Gharundel, in Elom—41.
Wady Hamâka, *Afim*.
Wady Harî—552.
Wady Hibrâan—35.
Wady Hammâna, 522.
Wady Hammâr—23.
Wady el-Ithm—40, 41.
Wady Kandil—584.
Wady Khumleh—25.
Wady Kineb—21.
Wady el-Kurn—521.
Wady Leja—33.
Wady Maghârah—15.
Wady Mâlik—59.
Wady Mukatib—16; see Sinaitic inscriptions.
Wady Muhs, *Patra*.
Wady en-Nâr, see *Kidron*.
Wady er-Kâneb—94.

ZAREPHATH.

Wady Sâl—37.
Wady Shabât—524.
Wady Shellâl—14.
Wady esh-Sheikh—22, 28, 36, 62.
Wady Shneib—34, 36.
Wady Solâf—22, 35.
Wady Talyibeh—14, 23.
Wady Tarabitsh—535.
Wady et-Tâm—427.
Wady Uselt—14.
Wady Zuweirah—58.
Wâleh, w.—284.
el-Werd, w.—222.
"Wailing, Place of"—112.
"Well of the leaf"—124.
"Well of the wise men"—71.
Wetâr—500.
Wetâr—337.
Wilderness of Engedi, see *Engedi*.
Wilderness of Judea—220.
Wilson, Capt.—123, 125.
Wulid Aly Arba, see *Anasch*—507.

X.

Xynias—98, 112.

Y.

Yâbiâ, w., *Jabesh*—298.
Yabrud, *Jambuda*—519.
Yâfa, *Joppa*.
Yâm, *Japhis*.
Yâfîr, plain—425.
Yâhûfîl, riv. and vil.—526, 536.
Yâlo, *Ajalon*, fl.—213.
Yarmûk, *Jarmuth*.
Yasûr—360.
Yasûr, Hasor in Judah—272.
Yebna, *Jebel*.
Yehrûd—310.
Yetma—313.
Yeridah—577.
Yupnur—537.
Yunin—541.
Yuntash—457.
Yunus, naby, *Porphyry*—380.
Yutka, *Juttah*.

Z.

Zanânim—420.
Zâ'reh, w.—422.
Zacchæus, House of—186, 187.
Zacharia, tomb of—141.
es-Zaherâny, riv.—376.
Zâ'îch—522, 535.
Zakariya, Tell, *Assek*.
Zâlmonah, station in the desert, Nu. xxxiii. 41.
Zansusim, giants, Deu. ii. 10.
Zanûda, *Zandâ*, Jos. xv. 34, 56; 1 Chr. iv. 18;
Neh. iii. 13, xi. 30—287.
Zarephath, *Sarepta*, *Surafend*, 1 K. vii. 9; Ob.
20—375.

ZEBDÁNY.

Zebdány or Zebdóny—526.
Zebóim, Gen. x. 19; xiv. 2, 8; Deu. xxix. 23; xiii. 18; Neh. xi. 34—194.
Zebdeh—364.
Zebútan, tribe of, Gen. xlix. 13; Deu. xxxiii. 18, 19; Jos. xix. 10-16—336.
Zedad, Sudud, Nu. xxxiv. 8; Eze. xlviil. 15—618, 546.
Zeddy, w.—500.
Zéita—362.
Zéith—248.
Zelah or **Zelzah**, Bejt Jéla, Jos. xviii. 28; xliii. 2; 2 S. xxi. 14—70.
Zelima, Cape—14.
Zemeraim, Sumrah, Josh. xviii. 22—185.
Zenobie—513.
Zenodorus—478.
Zephath, Suſah, Jud. i. 17—61.
Zephathas, valley of, 2 Chr. xiv. 40—246, 258.
Zer'ín, Jerseb.
Zi—293.
za-Zib, Achrib.
Zidón, see **Sidon**.
Zif, Ziph.
Zirfùn, Ziphron?
Zimréh—681.
Ziklag, Jos. xix. 5; 2 S. xxvii. 6, xxx. 1, 14, 26—242.
Zion, Mt. and city of David, 2 S. v. 7; 1 K. viii.

ZUZIM.

1; Pa. ii. 6, xlviili. 12, cxxviii. 13, cxxxvii. 1; Ia. i. 27, xiv. 22, llii. 1, lxiv. 10; Jer. xxvi. 18; Lam. v. 8; Mic. iv. 2; Zec. i. 17; Rom. ix. 33, xl. 26, &c.—86; its extent, 11; walls, 100.
Ziph, Zif, Jos. xv. 24, 55; 1 S. xxiii. 14, 15, 24, xxvi. 2; 1 Chr. ii. 42, iv. 16; 2 Chr. xl. 8—69.
Ziphron, Zirfrùn? Nu. xxxiv. 9—546, 589.
Zit—382.
Zoan in Egypt, Nu. xiii. 22; Pa. lxxviii. 12, 43; Ia. xix. 11, 13, xxx. 4; Eze. xxx. 14.
Zoar, Gen. xlii. 10, xiv. 2, 8, xix. 22, 24, 30; Deu. xxxiv. 3; Ia. xv. 5; Jer. xlviili. 34—57, 195.
Zolab and **Zoba**, 1 S. xiv. 47; 2 S. viii. 3, 5, 12, x. 6, 8, xxiii. 36; 1 K. xi. 21; 1 Chr. xviii. 3, 5, 9, xix. 6; 2 Chr. viii. 3—557, 580.
Zoheléth, 1 K. i. 9.
Zophim on Plegah, Nu. xxiii. 14—283.
Zorah, Sûrâh, Jos. xv. 33, xix. 41; Jud. xiii. 2, 25, xvi. 31, xviii. 2, 11; 2 Chr. xl. 20; Neh. xi. 29—237, 267.
Zughartia—549.
Zurka, w., *Jalbok*.
Zurka, nahir, *Crocodile riv.*
Zurka M'sin, w.—284.
Zuweirich, w.—58, 226.
Zuzim, Gen. xiv. 5—278.

INDEX II.

NAMES OF PLACES MENTIONED IN SCRIPTURE, BUT NOT YET IDENTIFIED.

ARDON.

A.

Abdon, t. of Asher, Josh. xxi. 30; 1 Chron. vi. 7.
 Abel-mizraim, t. in N. of Palestine, Gen. i. 11.
 Abel-keramim, "Plain of the Vineyards," in Moab, Jud. xi. 31.
 Aboz, t. of Issachar, Josh. xix. 20.
 Achzib, t. of Judah, Josh. xv. 44; Mic. i. 14.
 Adda, t. of Judah, Josh. xv. 22.
 Adam, t. in Jordan Valley, Josh. iii. 16—189.
 Adamah, t. of Naphtali, Josh. xix. 36.
 Adami, t. of Naphtali, Josh. xix. 33.
 Adar, or Hazar-adar, t. of Judah, Num. xxxiv. 4; Josh. xv. 3.
 Adithaim, t. of Judah, Josh. xv. 16.
 Admah, t. near Sodom, Gen. x. 19, xiv. 2, 8; Deut. xxix. 3; Hos. xi. 8.
 Adullam, t. of Judah, Josh. xii. 15, xv. 15; 2 Chron. xi. 7; Neh. xi. 10; Mic. i. 15—219.
 Ahnon, John ill. 21. ? Wady Nelim.
 Ahlab, t. of Phericia, Jud. i. 31.
 Ai, t. in Ammon, Jer. xlix. 3.
 Ajalon, t. of Zebulun, Jud. xii. 12.
 Ain, t. of Simeon, Josh. xv. 32, xix. 7, xxi. 16; 1 Chron. iv. 32.
 Akrabim and Maaleh-Akrabim, "the Ascent of Akrabim," in Judah, Num. xxxiv. 4; Josh. xv. 3; Jud. i. 16.
 Alummeloch, t. of Asher, Josh. xix. 26.
 Allon, t. of Naphtali, Josh. xix. 33.
 Allon-bezeth, at Bethel, Gen. xxxv. 8.
 Almon-diblathaim, Beth-diblathaim, and Diblath, t. of Moab, Num. xxxiii. 46; Jer. xlviii. 22; Ezek. vi. 14.
 Aloch and Bealoth, t. of Judah, Josh. xv. 24; 1 Kings iv. 16.
 Amad, t. of Asher, Josh. xix. 26.
 Amman, t. of Judah, Josh. xv. 26.
 Ammah, hill of, 2 Sam. ii. 24.
 Anabarth, t. of Issachar, Josh. xix. 19.
 Ananias, in Benjamin, Neh. xi. 32.
 Anim, t. of Judah, Josh. xv. 50.
 Aphek, t. of Asher, Josh. xii. 18, xix. 30; Jud. i. 31—401.
 Aphek, t. of Issachar, Josh. xiii. 4; 1 Sam. iv. 1; xxix. 1.
 Aphekah, t. of Judah, Josh. xv. 53.
 Aphik, same as Aphek in Asher.
 Arab, t. of Judah, Josh. xv. 52; 2 Sam. xxiii. 35.

RAMAH.

B.

Achi, a people, Josh. xvi. 2; 2 Sam. xv. 32, xvi. 16.
 Arimathea, perhaps identical with Renthish, near Lydda, Matt. xxvii. 57; Mark xv. 42; Luke xxiii. 51; John xix. 18.
 Araphat, t. of Syria, 2 Kings xviii. 24, xix. 1; Isa. x. 9, xxxvi. 19, xxxvii. 13; Jer. xlix. 2; —589.
 Aruboth, t. of Judah, 1 Kings iv. 10.
 Arunah, Jud. ix. 41.
 Aslan, t. of Judah, Josh. xv. 42, xix. 7; 1 Chron. iv. 52, vi. 59.
 Asnah, t. of Judah, Josh. xv. 33, 41.
 Ashtaroth, Ashtaroth, and Asheroth-karnaim, t. of Bashan, perhaps 'Aynak, Gen. xiv. 5; Deut. i. 4; Josh. ix. 10, xl. 4; xlii. 12, 31; 1 Chron. vi. 11, xl. 4—591.
 Ataroth, t. of the Jordan, Num. xxxii. 3, 34.
 Athach, t. of Simeon, 2 Sam. xxx. 30.
 Atruth, t. of Gad, Num. xxxii. 35.
 Ava, 2 Kings xvii. 24.
 Avim, t. of Benjamin, Josh. xviii. 23.
 Avith in Edom, Gen. xxxvi. 35; 1 Chron. i. 46.
 Azal, Zech. xiv. 5.
 Azem, Josh. xv. 29, xix. 3; 1 Chron. iv. 29.
 Azmaveth, t. of Benjamin, Ezra ii. 24.
 Azmon, t. of Judah, Num. xxxiv. 4, 5; Josh. xv. 4.
 Anothi-tabor, t. of Naphtali, Josh. xix. 34.

 Baal, t. of Simeon, 1 Chron. iv. 33.
 Baal-haimon, Cant. viii. 11.
 Baal-hazor, t. of Ephraim, 2 Sam. xiii. 23.
 Baal-perazim, 2 Sam. v. 20; 1 Chron. xiv. 11.
 Baal-shalisha, t. of Ephraim, 2 Kings iv. 42.
 Baal-tamar, Jud. xx. 31.
 Baalih, t. & S. of Judah, Josh. xv. 29.
 Baalith, t. of Dan, Josh. xix. 44; 1 Kings ix. 18; 2 Chron. viii. 6.
 Baalith-beer, t. of Simeon, Josh. xix. 8.
 Maherunite, 1 Chron. xi. 33.
 Bahurim, t. near the Mount of Olives, 2 Sam. iii. 16, xvi. 5, xvii. 18, xix. 16, xxiii. 31; 1 Kings ii. 8; 1 Chron. xi. 33—179.
 Baith, t. of Moab, 1m. xv. 2.
 Behin, t. of Simeon, Josh. xix. 3.
 Jamah, Psack. xx. 19.

RAMOTH.	KLEPH.
Bamoth and Bamoth-beal, "High places of Beal," in Moab, Num. xxii. 41; xxix. 19, 20; Josh. xiii. 17.	Bochim, Jud. ii. 1, 4.
Bath-rabbim, valley of, Cant. vii. 4.	Bohan, boundary stone, Josh. xv. 6, xviii. 17.
Beoth, or Aloth, Josh. xv. 24; 1 Kings iv. 16.	Bozrah, t. of Judah, Josh. xv. 39; 2 Kings xxii. 4.
Beer, or Beer-elim, t. of Moab, Num. xxi. 16; Isa. xv. 8.	
Beer-lahai-roi, Gen. xvi. 14, xxiv. 62, xxv. 11.	C.
Besoroth, or Jaakan, of Edom, Deut. x. 6.	
Bethanrah, t. of Manasseh, E. of Jordan, Josh. xxi. 17.	
Bene-berak, of Dan, Josh. xix. 45.	Carbon, t. of Judah, Josh. xv. 40.
Bene-jaakan, Num. xxxiii. 31, 32.	Caleb-ephrahah, t. of Judah, 1 Chron. ii. 24; 1 Sam. xxx. 14.
Icon, t. of Gad, Num. xxxii. 3.	Carchemish, t. on the Euphrates, Isa. x. 9; Jer. xlii. 1; 2 Chron. xxxv. 20.
Bered, t. in S. of Palestine, Gen. xvi. 14.	Casiphia, Ezra viii. 11.
Berothah and Berothah, t. of Syria, near Damascus, 2 Sam. viii. 8; Ezek. xxiv. 16—646.	Cataluhim, ancestors of the Philistines, Gen. x. 14; 1 Chron. i. 12.
Besor, brook in desert S. of Philistia, 1 Sam. xxx. 9, 10, 21.	Chebosh of Moab, Num. xxi. 29; Jud. xi. 24; 1 Kings xi. 7, 33.
Beth, t. of Syria, 2 Sam. viii. 8.	Ciephar-haammonim, t. of Benjamin, Josh. xviii. 24.
Heter, t. of Asher, Josh. xix. 25.	Chezil, t. of S. Judah, Josh. xv. 30.
Beth-anath, t. of Naphtali, Josh. xix. 38; Jud. i. 33.	Chezib, t. of S. Palestine, Gen. xxxviii. 5.
Beth-anoth, t. of Judah, Josh. xv. 59.	Chaitim, probably Cyprus, Gen. x. 4; Num. xxiv. 14; 1 Chron. i. 7; Isa. xxii. 1, 12; Jer. ii. 10; Ezek. xxvii. 6; Dan. xi. 30.
Beth-arabah, t. of Benjamin, Josh. xv. 6, 61, xviii. 22.	Chor-sahan, in the S. of Palestine, 1 Sam. xxx. 30.
Beth-aram, t. of Reuben, Josh. xiii. 27.	Chozba, probably in Judah, 1 Chron. iv. 22.
Beth-asmaveth and Asmaveth, Neh. vii. 28.	Chun, in the N. of Syria, 1 Chron. xviii. 8.
Beth-barah on the Jordan, Jud. vii. 24; perhaps the same as Bethbara or Bethany, John i. 28—188.	
Beth-birel, t. of Simeon, 1 Chron. iv. 31.	
Beth-car, 1 Sam. vii. 11.	
Beth-dagon, t. of Judah, Josh. xv. 41.	
Beth-dagon, t. of Asher, Josh. xix. 27.	
Beth-diblathaim, see Almon-diblathaim, Jer. xlviii. 22.	D.
Beth-eden, near Damascus, Am. i. 5.	Dabbasheth, t. of Zebulun, Josh. xix. 11.
Beth-emek, t. of Asher, Jos. xix. 27.	Dan-jaaan, probably same as Iban, 2 Sam. xxiv. 6.
Beth-gader and Gederah, t. of Judah, 1 Chron. ii. 51; Jos. xv. 36.	Dannah, t. of Judah, Josh. xv. 49.
Beth-haran, t. of Gad, Num. xxxii. 36.	Debir, t. of S. Judah, Josh. x. 18, 19, xi. 17, xii. 11, xiii. 26, xv. 7, 15, 49, xxl. 15; Jud. i. 11; 1 Chron. vi. 58.
Beth-jeshimoth, t. of Reuben, Num. xxxiii. 49; Josh. i. 1, xii. 20; Ezek. xlii. 20.	Dedan, probably in E. Arabia, Gen. x. 7; Ezek. xxvii. 15, 20, xxxviii. 13.
Beth-lebannah, t. of Simeon, Josh. xix. 6.	Dedan and Dedanim, an Arabian tribe on the borders of Edom, Gen. xxv. 3; Isa. xxii. 13; Jer. xxv. 23, xlix. 6.
Beth-marcaboth, t. of Simeon, Josh. xix. 5; 1 Chron. iv. 11.	Diblath, same as Almon-Diblathaim, Ezek. vi. 14.
Beth-macon, t. of Ruben, Jer. xlvi. 23—493.	Dibon, or Dimonah, t. of Judah, Josh. xv. 21; Neh. xi. 25.
Beth-palet, t. of Judah, Josh. xv. 21; Neh. xi. 26.	Dilean, t. of Judah, Josh. xv. 38.
Beth-pazzez, t. of Issachar, Josh. xix. 21.	Dannah, t. of Zebulun, Josh. xxi. 35.
Beth-peor, t. of Moab, same as Baal-peor, Deut. iii. 29, iv. 16, xxxiv. 6; Josh. xiii. 20.	Dimonah, see Dibon.
Beth-shemesh, t. of Issachar, Josh. xix. 21.	Dizahab, in the desert S. of Palestine, Deut. i. 1.
Beth-shemesh, t. of Naphtali, Josh. xix. 38; Jud. i. 31.	Dumah, t. of Edom, Gen. xxv. 14; Isa. xxi. 11.
Beth-shittah, perhaps at Shatta, Jud. vii. 22.	Dumah, t. of Judah, Josh. xv. 52.
Bethul, t. of Simeon, Josh. xix. 4; 1 Chron. iv. 10.	
Betonim, t. of Gad, perhaps Betnah, Josh. xiii. 26.	
Besek, near Bethshean, Jud. i. 4, 5; 1 Sam. x. 8.	E.
Bexer, city of refuge in Reuben, Deut. iv. 41; Josh. xx. 8, xxii. 36; 1 Chron. vi. 78, vii. 37.	Ebronah, station in Edom, Num. xxxiii. 24, 35.
Bileam, t. of Manasseh, 1 Chron. vi. 70.	Edar, tower in or near Jerusalem, Gen. xxxv. 21; Mic. iv. 8 (maran).
Bilhah, or Balah, t. of Simeon, 1 Chron. iv. 29; Josh. xix. 3.	Eder, t. of Judah, Josh. xv. 21.
Bithron, 1 Sam. ii. 19.	Edrei, t. of Naphtali, Josh. xix. 37.
Bizqotjah, t. of Judah, Josh. xv. 28.	Elathim, Isa. xv. 8.
	Eleph, t. of Benjamin, Josh. xviii. 28.

ELKOSH.	HILEM.
Elikosh, Neh. i. 2.	Glonite, 1 Chron. xi. 34.
Mion, t. of Dan, Josh. xix. 43; 1 Kings iv. 9.	Goath, near Jerusalem, Jer. xxxi. 39.
Mion-beth-hanan, same as Mion.	Goh, 2 Sam. xxi. 18, 19.
Mitkrah, t. of Dan, Josh. xix. 44, xxl. 23.	Golim, t. of Manasseh, in Bashan, Deut. iv. 43;
Eltekon, t. of Judah, Josh. xv. 39.	Josh. xx. 8, xxl. 27; 1 Chron. vi. 71.
Kitolad, t. of Simon, Josh. xv. 30, xix. 4.	Gozan, riv. and region in Assyria, 2 Kings xvii. 6, xviii. 11, xix. 12; 1 Chron. v. 26; Isa. xxxvii. 12.
Emmaus, vil. near Jerusalem, Lake xxiv. 13—271.	Gudgodah, Deut. x. 7.
En-eglaim, Ezek. xlvi. 10.	Gur, near Jezreel, 2 Kings ix. 27.
En-gannim, t. of Judah, Josh. xv. 34.	Gur-baal, 2 Chron. xxvi. 7.
En-haddah, t. of Issachar, Josh. xii. 21.	
En-hakkore, t., Jud. xv. 19.	H.
En-irimmon, Neh. xi. 29.	Habor, in Assyria, 2 Kings xvii. 6, xviii. 11; 1 Chron. v. 26.
En-teppuah, t. of Manasseh, Josh. xvii. 7.	Hachilah, 1 Sam. xxiii. 19, xxvi. 1, 3.
Enam, t. of Judah, Josh. xv. 34.	Hadad-rimmon, near Megiddo, Zech. xii. 11.
Enon, see Aanon.	Hadashah, t. of Judah, Josh. xv. 37.
Ephah, a tribe of the Midianites, Gen. xxv. 4; 1 Chron. i. 13; Isa. ix. 6.	Hadattah, t. of Judah, Josh. xv. 25.
Ephes-dammim, and Pus-dammim, t. of Judah, 1 Sam. xvii. 1; 1 Chron. xi. 13.	Hadid, near Lydda, Neh. vii. 37, xl. 34; Ezra ii. 33.
Ephron, mount of Judah, Josh. xv. 9.	Hadach, Zech. ix. 1.
Erech, near Babylon, Gen. x. 10.	Hall, t. of Asher, Josh. xix. 25.
Ediran, t. of Judah, Josh. xv. 52.	Hammon, t. of Asher, Josh. xix. 28.
Eltaal, t. of Dan, Josh. xv. 33, xix. 41; Jud. xiii. 25, xvi. 31, xviii. 2, 8, 11; 1 Chron. ii. 53.	Hammon, t. of Naphtali, 1 Chron. vi. 76.
Elithon, station in the desert, Ex. xlii. 20; Num. xxxiii. 6, 7, 8.	Hazmoth-der, same as Hammon of Naphtali, Job. xxl. 31.
Ether, t. of Simeon, Josh. xv. 42, xix. 7.	Hanes, in Egypt, Isa. xxx. 4.
Ezel, stone, 1 Sam. xx. 19.	Hannahon, t. of Zebulun, Josh. xix. 14.
Ezec, same as Azem.	Haphraim, t. of Issachar, Josh. xix. 19.
G.	
Gaash, mount in Ephraim, Josh. xxiv. 30; Jud. ii. 9; 2 Sam. xxiii. 30.	Hara, in Assyria, 1 Chron. v. 26.
Gaash, brooks of, 1 Chron. xi. 32.	Haredith, station in the desert, Num. xxxiii. 24.
Gallim, t. of Benjamin, 1 Sam. xxv. 44; Isa. x. 30.	Harsrite, 2 Sam. xxiii. 11, 33; 1 Chron. xi. 27.
Gareb, hill, Jer. xxxi. 39.	Hareth, forest in Judah, 1 Sam. xxii. 5.
Garmite, 1 Chron. iv. 19.	Haredite, same as Harsrite, 2 Sam. xxii. 25.
Gath-hepher, t. of Zebulun, Josh. xix. 13; 2 Kings xiv. 25.	Haroeth, near Hazor, Jud. iv. 2, 13, 16.
Gath-rimmon, t. of Dan, Josh. xix. 45, xxl. 24; 1 Chron. vi. 69.	Hashmonah, station in desert, Num. xxxiii. 29.
Gath-rimmon, t. of Manasseh, Josh. xxi. 25.	Havilah, Gen. ii. 11, x. 7, 29, xxv. 18; 1 Sam. xv. 7; 1 Chron. i. 9, 23.
Gazer, or Gezer, t. of Ephraim, Isa. i. 13; xii. 12, xvi. 3, xx. 21; Jud. i. 20; 2 Sam. v. 25; 1 Kings ix. 15, 16, 17; 1 Chron. vi. 67, vii. 28, xiv. 16, xx. 4.	Hazar-addar, Num. xxxiv. 4.
Gebim, t. of Benjamin, Isa. x. 31.	Hazar-gaddah, t. of Judah, Josh. xv. 27.
Geder, t. of Judah, Josh. xii. 11.	Hazar-hatticon, on N.E. border of Palestine, Ezek. xlvi. 16.
Gederah, t. of Judah, Josh. xv. 36; 1 Chron. xii. 4.	Hazar-shual, t. of Judah, Josh. xv. 28, xix. 3; 1 Chron. iv. 28; Neh. xi. 27.
Gederah, t. of Judah, Josh. xv. 41; 2 Chron. xxviii. 18.	Hazar-susim, t. of Simeon, Josh. xix. 5; 1 Chron. iv. 31.
Gederothaim, t. of Judah, Josh. xv. 36.	Hazor, t. of Benjamin, Neh. xi. 33.
Gerar, t. and valley in the S. of Philistia, Gen. x. 19, xx. 1, 2, xxvi. 1, 6, 17, 20; 1 Chron. xiv. 13, 14—250.	Hazor, in Judah, Josh. xv. 21, 25.
Gezer, see Gazer.	Hebron, t. of Asher, Josh. xix. 28.
Giah, 2 Sam. ii. 24.	Helam, t. of Syria, 2 Sam. x. 16, 17.
Gibbethon, t. of Dan, Josh. xix. 44, xxl. 23; 1 Kings xv. 27, xvi. 19, 17.	Heleph, t. of Naphtali, Josh. xix. 33.
Gidom, t. of Benjamin, Jud. xx. 45.	Helekath, t. in Asher, Josh. xii. 25, xxl. 31.
Gilon, t. of Judah, Josh. xv. 51; 2 Sam. xv. 12, xxlii. 34.	Helekath-hazzurim, in Gibeon, 2 Sam. ii. 16.
Gittaim, t. of Benjamin, 2 Sam. iv. 3; Neh. xi. 31.	Hena, t. of N. Syria, 2 Kings xviii. 34, xix. 13; Isa. xxxvii. 17.
	Hepher, or Gath-hepher, t. of Judah, Josh. xii. 17, xix. 13; 1 Kings iv. 10; 2 Kings xiv. 23.
	Heres, mount, Jud. i. 35.
	Heshmon, t. of Judah, Josh. xv. 27.
	Hethlon, t. of N. Syria, Ezech. xxiv. 15, xxviii. 1—316.
	Hivrim, t. of Judah, Josh. xv. 3, 25.
	Hilon, or Hulon, t. of Judah, Josh. xxi. 15; 1 Chron. vi. 58.

HOLON.

Holen, or Hilen, Josh. xv. 51, xxi. 15; Jer. xlviii. 21.
 Hor-hagedged, station in desert, Num. xxxiii. 32, 33.
 Horsem, t. of Naphtali, Josh. xix. 38.
 Hormas, perhaps at Kurnub, t. of Judah, Num. xiv. 45, xxi. 3; Deut. i. 44; Josh. xii. 14, xv. 10, xix. 4; Jud. i. 17; 1 Sam. xxx. 30; 1 Chron. iv. 30.
 Horonaim, in Moab, Isa. xv. 5; Jer. xlvi. 3, 5, 34.
 Horonite, Neh. ii. 10, xiii. 28.
 Hosam, t. of Asher, Josh. xix. 29.
 Hukkok, t. of Naphtali, Josh. xix. 34; 1 Chron. vi. 75.
 Humtai, t. of Judah, Josh. xv. 34.

I

Ibleam, t. of Manasseh, Josh. xvii. 11; Jud. i. 27; 2 Kings ix. 27.
 Iland, t. of Zebulun, Josh. xix. 15.
 Im, t. of Judah, Josh. xv. 29.
 Im, t. of Moab, Num. xxxiii. 45.
 Ije-abarim, station in the desert near Moab, Num. xxxi. 11, xxxiii. 44.
 Iron, t. of Naphtali, Josh. xix. 38.
 Irpeel, t. of Benjamin, Josh. xviii. 27.
 Iantob, t. of Syria, 2 Sam. x. 6.
 Ithnan, t. of Judah, Josh. xv. 23.
 Ittan-kazin, t. of Zebulun, Josh. xix. 13.
 Ivah, or Ava, 2 Kings xvii. 24, xviii. 34, xix. 13; Isa. xxxvii. 13.

J.

Jaafer, or Jaser, t. of Gad, Num. xxii. 32, xxxii. 1, 15; Josh. xiii. 25, xxi. 39; 1 Sam. xxiv. 5; 1 Chron. vi. 81, xxvi. 31; Isa. xvi. 8, 9; Jer. xlvi. 32.
 Jagur, t. of Judah, Josh. xv. 21.
 Jahas, Jahara, t. of Reuben, Num. xxii. 23; Deut. II. 32; Josh. xiii. 18; Jud. xi. 20; 1 Chron. vi. 78; Isa. xv. 4; Jer. xlvi. 21, 34.
 Janoah, t. of Naphtali, 2 Kings xv. 29.
 Janohah, t. of Ephraim, Josh. XVI. 6, 7.
 Janum, t. of Judah, Josh. xv. 32.
 Japhliph, t. of Ephraim, Josh. XVI. 3.
 Javan, Gen. x. 2; Isa. lxvi. 19; Dan. VIII. 21; Joel III. 11.
 Jaser, same as Jaser.
 Jarim, mount, Josh. xv. 10.
 Jehud, t. of Dan, Josh. xix. 46.
 Jeshanah, t. of Benjamin, 2 Chron. xiii. 19.
 Joshua, t. of Judah, Neh. xi. 26.
 Jethlah, t. of Dan, Josh. xix. 42.
 Jeseeel, t. of Judah, Josh. xv. 56.
 Jiphthah, t. of Judah, Josh. xv. 43.
 Jogbabah, t. of Gad, Num. xxxii. 35; Jud. viii. 11.
 Jokdeam, t. of Judah, Josh. xv. 56.
 Jokneam, t. of Ephraim, 1 Chron. vi. 68.
 Joktheel, t. of Judah, Josh. xv. 38; 2 Kings xiv. 7.
 Jobah, 2 Kings xxi. 19.
 Joibath, or Jothathah, station in the wilderness, Num. xxxiii. 33, 34; Deut. x. 7.

MADMENAH.

Kabzeel, t. of Judah, Josh. xv. 21; 2 Sam. xxii. 20; 1 Chron. xi. 22; Neh. xi. 25.
 Kadmonites, Gen. xv. 19.
 Karkau, t. of Judah, Josh. xv. 3.
 Karkor, Jud. viii. 10.
 Kartab, t. of Zebulun, Josh. xxi. 34.
 Kartan, t. of Naphtali, Josh. xxi. 32.
 Kattath, t. of Zebulun, Josh. xix. 15.
 Kedar, in Arabia, Gen. xxv. 13; Cant. i. 5; Isa. xxi. 16, ix. 7; Jer. xlix. 28; Ezek. xxvii. 21.
 Kedemoth, t. of Reuben, Deut. II. 26; Josh. xiii. 18, xxi. 37; 1 Chron. vi. 19.
 Kedesh, t. of Judah, Josh. xv. 23.
 Kedesha, t. of Issachar, 1 Chron. vi. 72.
 Kelethathah, station in the desert, Num. xxxiii. 21, 23.
 Kellah, t. of Judah, Josh. xv. 44; 1 Sam. xxii. 1-11; 1 Chron. iv. 19; Neh. iii. 17, 18.
 Kerloth, t. of Judah, Josh. xv. 25.
 Keziz, valley of, Josh. xviii. 31.
 Kibroth-hattaavah, Num. xi. 34, xxxiii. 16; Deut. ix. 22.
 Kibzalim, t. of Ephraim, Josh. xxi. 22.
 Kinah, t. of Judah, Josh. xv. 22.
 Kir, in Persia, Isa. xxii. 6; Am. i. 5, ix. 7.
 Kirjath-sannah, t. of Judah, Josh. xv. 49.
 Kirjathaim, t. of Naphtali, 1 Chron. vi. 76.
 Kishion, or Kishon, t. of Issachar, Josh. xix. 20, xxi. 28.
 Kitlith, t. of Judah, Josh. xv. 40.
 Kitron, t. of Zebulun, Jud. i. 30.
 Kitium, see Chittim.

L

Laban, t. in the desert, Deut. I. 1—56.
 Lahai-rot, well, Gen. xvi. 14, xxiv. 62, xxv. 11.
 Lahman, t. of Judah, Josh. xv. 40.
 Lash, t. of Benjamin, Isa. x. 30—207.
 Lakkum, t. of Naphtali, Josh. xix. 33.
 Lasharon, Josh. xii. 18.
 Laeboth, t. of Simon, Josh. xv. 32.
 Lehi, in Judah, Jud. xv. 9, 14, 19—219.
 Lubim, station in desert, Num. xxxiii. 20, 27.
 Lubnah, t. of Judah, Josh. x. 29-33, xii. 15, xv. 42, xxii. 13; 2 Kings viii. 22, xix. 8, xxxii. 11, xxiv. 18; 1 Chron. vi. 57; 2 Chron. xxi. 10; Isa. xxxvii. 8; Jer. III. 1.
 Lodebar, t. of Gilead, 2 Sam. xvii. 27, ix. 4, 5.
 Lubim, an Egyptian tribe, 2 Chron. xii. 3, xvi. 8; Nah. iii. 9, &c.
 Lubith, see Lubim, Gen. x. 13, 22; Isa. lxvi. 19 &c.
 Lubith, in Moab, Isa. xv. 5; Jer. xlvi. 5.
 Lus of the Hittites, Jud. i. 26.

M.

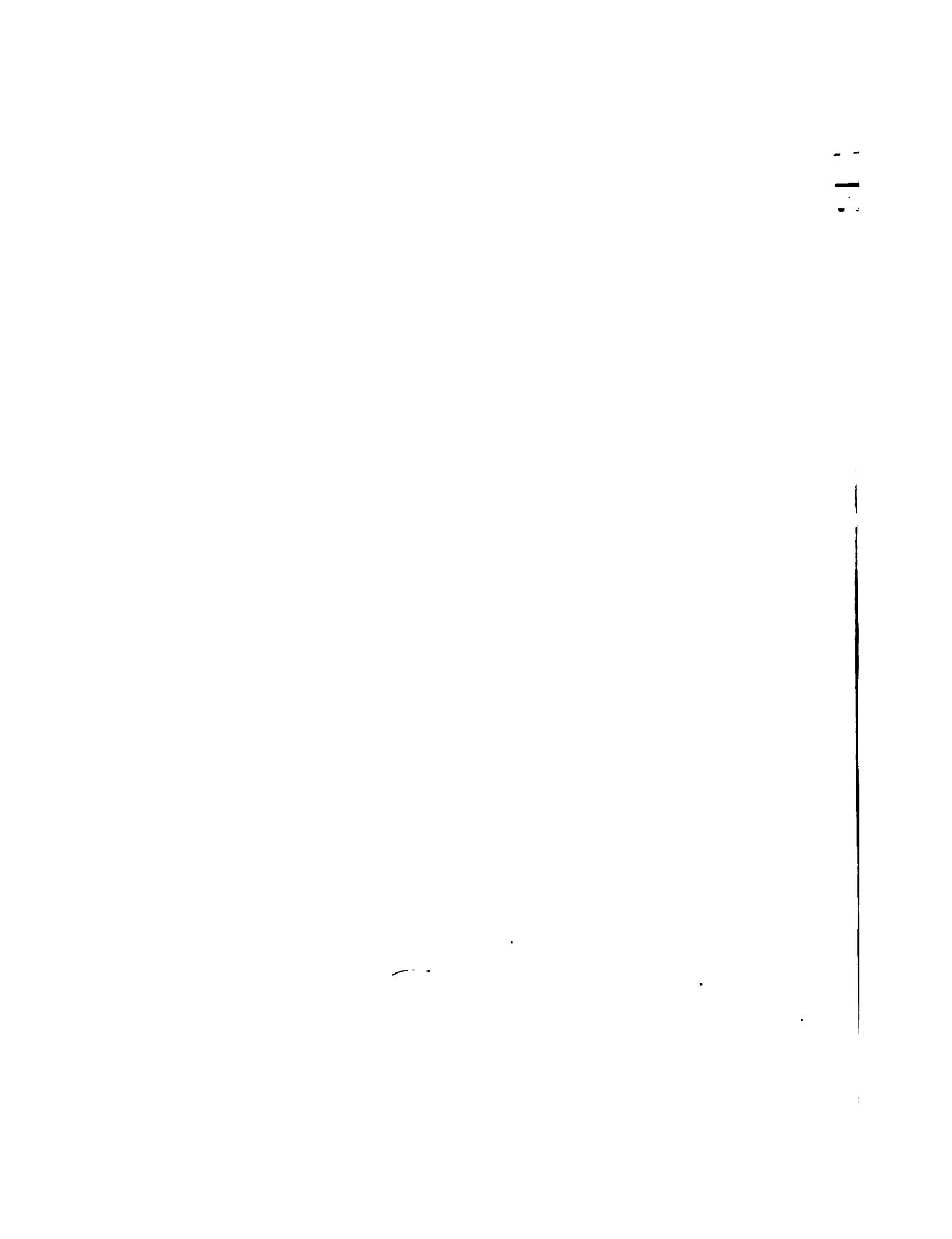
Maarath, t. of Judah, Josh. xv. 59.
 Madmannah, t. of Judah, Josh. xv. 31.
 Madmen, t. of Moab, Jer. xlvi. 2.
 Madmenah, t. of Benjamin, Isa. x. 31.

MADON.	RIMMON.
Madon, Josh. xi. 1, xii. 19.	Nibshan, t. of Judah, Josh. xv. 61.
Magbish, Ezra ii. 30.	Nod, land of, Gen. iv. 16.
Mahaneh-dan, at Kirjath-jearim, Jud. xviii. 12.	Nophah, t. of Moab, Num. xxii. 30.
Makaz, near Beth-shemesh, 1 Kings iv. 9.	
Makheleb, station in desert, Num. xxxiii. 25, 26.	
Makkesh, Zeph. i. 11.	
Mamath, 1 Chron. viii. 6.	
Maroth, t. of Judah, Mic. i. 12.	
Mashal, 1 Chron. vi. 74.	
Mawath, station in desert, Ex. xvii. 7; Deut. vi. 16, ix. 21, xxxiii. 8.	
Mattanah, station in desert, Num. xxii. 18, 19.	
Me-jarkon, t. of Dan, Josh. xix. 46.	
Mekonah, t. of Judah, Neh. xi. 28.	
Mephast, t. of Reuben, Josh. xiii. 18, xxii. 37; 1 Chron. vi. 79; Jer. xlvi. 21.	
Meribah, at or near Kadesh, Ex. xvii. 7.	
Meroz, Jud. v. 23.	
Mesha, in Arabia, Gen. x. 30.	
Mesobah, Gen. x. 2; Ezeck. xxvii. 13, xxxii. 26, xxxviii. 3.	
Mesobite, 1 Chron. xi. 47.	
Methieg-ammah, 2 Sam. viii. 1.	
Michmethah, t. of Ephraim, Josh. xvi. 6, xvii. 7.	
Middin, t. of Judah, Josh. xv. 61.	
Migdal-el, perhaps at Mejdil near Tiberias, Josh. xix. 18.	
Migdot, in Egypt, Ex. xiv. 2; Num. xxxiii. 7; Jer. xlii. 1, xlii. 14.	
Migron, t. of Benjamin, 1 Sam. xiv. 2; Isa. x. 28.	
Minnith, t. of Ammon, Jud. xi. 33; Ezeck. xxvii. 19.	
Migrah, "high place," in Moab, Jer. xlvi. 1.	
Mishael, t. of Asher, also called Mishal and Masnah, Josh. xii. 26, xxi. 30; 1 Chron. vi. 74.	
Mirephoth-maim, Josh. xi. 8, xiii. 6.	
Mithcah, station in the desert, Num. xxxiii. 28, 29.	
Mizar, mount, 1 Chron. xlii. 6.	
Mizpeh of Judah, Josh. xv. 38.	
Mizpeh, near Hermon, Josh. xi. 1, xx. 1, xlii. 9.	
Morashite, Jer. xxvi. 18; Mic. i. 1.	
Mosreth-gath, same as preceding, Mic. i. 14.	
Mocra, or Moveroth, in desert, Num. xxxiii. 30, 31; Deut. x. 6.	
Mozah, t. of Benjamin, Josh. xviii. 26.	
N.	
Naamah, t. of Judah, Josh. xv. 41.	Rabbah, t. of Judah, Josh. xv. 60.
Naamathite, Job ii. 11, xi. 1, xx. 1, xlii. 9.	Rabbith, t. of Issachar, Josh. xix. 20.
Naaran, t. of Ephraim, 1 Chron. vii. 28.	Rachal, t. of Judah, 1 Sam. xxx. 29.
Naarath, t. of Ephraim, perhaps same as former, Josh. xvi. 7.	Rakkath, t. of Naphtali, Josh. xix. 35—36.
Nahalal, Nahalal, or Nahalot, t. of Zebulun, Josh. xix. 15, xxi. 35; Jud. i. 30.	Rakkon, t. of Dan, Josh. xix. 46.
Nahalot, in the desert, Num. xxi. 19.	Ramah of Samuel, or Ramath-sophim, 1 Sam. i. 1, ii. 11, vii. 17, xv. 34, xxvi. 13, xxviii. 1; Jer. xxxi. 15.
Nahalot, in Ramah, 1 Sam. xli. 18-23, xx. 1.	Ramah-lehi, see Lehi.
Neah, t. of Zebulon, Josh. xix. 13.	Ramoth, or "Ramath of the South," t. of Simeon, Josh. xix. 8; 1 Sam. xx. 17.
Neiel, t. of Asher, Josh. xix. 27.	Ramoth, t. of Issachar, 1 Chron. vi. 73.
Nekreh, t. of Naphtali, Josh. xix. 33.	Rechah, 1 Chron. iv. 12.
Neptoch, waters of, Josh. xv. 9, xviii. 15.	Rekoboth, near the Euphrates, Gen. x. 11, xxxvi. 17; 1 Chron. i. 48.
Neuphathite, 2 Sam. xxiii. 28; 2 Kings xxv. 23; Ezra ii. 22; Neh. vii. 26; xli. 28.	Rekem, t. of Benjamin, Josh. xviii. 27.
O.	
Oboth, station in desert, Num. xxii. 10, 11.	Remeth, same as Ramoth of Issachar, Josh. xix. 21.
Ono, t. of Benjamin, 1 Chron. viii. 12; Ezra ii. 33; Neh. vi. 2, vii. 37, xl. 35.	Rimon, Gen. x. 29; 1 Kings ix. 28, x. 11; 1 Chron. xxix. 4; Job xxviii. 16; Isa. xlii. 12, &c.
Ophir, Gen. x. 29; 1 Kings ix. 28, x. 11; 1 Chron. xxix. 4; Job xxviii. 16; Isa. xlii. 12, &c.	
P.	
Parah, t. of Benjamin, Josh. xviii. 21.	Petur, mount of Moab, Num. xxxii. 28.
Pau, in Edom, Gen. xxxvi. 39; 1 Chron. i. 50.	Perizzite, Gen. xii. 7, xv. 20, xxxiv. 30; Deut. xx. 17; Josh. iii. 10, ix. 1, xl. 3; Jud. i. 4, iii. 5; 1 Kings ix. 20; Ezra ix. 1, &c.
Penuel, or Penuel, in Gilead, Gen. xxxii. 30, 31; Jud. viii. 8, 9, 17; 1 Kings xii. 29.	Pethor, Num. xxii. 5.
Peor, mount of Moab, Num. xxxii. 28.	Phuth, Gen. x. 6; Ezeck. xxvii. 10, &c.
Perz-uzzaz, 2 Sam. vi. 8; 1 Chron. xiii. 17.	Piboweth, Ezeck. xxx. 17.
Perizite, Gen. xii. 7, xv. 20, xxxiv. 30; Deut. xx. 17; Josh. iii. 10, ix. 1, xl. 3; Jud. i. 4, iii. 5; 1 Kings ix. 20; Ezra ix. 1, &c.	Pihahiroth, in desert, Ex. xiv. 2, 9; Num. xxxiii. 7, 8.
Perizite, t. of Ephraim, Jud. xii. 15; 2 Sam. xxii. 30; 1 Chron. xl. 31.	Pithon, in Egypt, Ex. i. 11.
Pel, Isa. lxvi. 19.	Punon, station in desert, Num. xxxiii. 42.

R.

Rabbah, t. of Judah, Josh. xv. 60.
Rabbith, t. of Issachar, Josh. xix. 20.
Rachal, t. of Judah, 1 Sam. xxx. 29.
Rakkath, t. of Naphtali, Josh. xix. 35—36.
Rakkon, t. of Dan, Josh. xix. 46.
Ramah of Samuel, or Ramath-sophim, 1 Sam. i. 1, ii. 11, vii. 17, xv. 34, xxvi. 13, xxviii. 1; Jer. xxxi. 15.
Ramah-lehi, see Lehi.
Ramoth, or "Ramath of the South," t. of Simeon, Josh. xix. 8; 1 Sam. xx. 17.
Ramoth, t. of Issachar, 1 Chron. vi. 73.
Rechah, 1 Chron. iv. 12.
Rekoboth, near the Euphrates, Gen. x. 11, xxxvi. 17; 1 Chron. i. 48.
Rekem, t. of Benjamin, Josh. xviii. 27.
Remeth, same as Ramoth of Issachar, Josh. xix. 21.
Reven, Gen. x. 12.
Rezeph, 2 Kings xix. 12; Isa. xxxvii. 12.
Rimmon, t. of Simeon, Josh. xv. 32, xix. 7; 1 Chron. iv. 32; Zech. xiv. 10.
Rimmon, in Zebulon, called Remmon-methoar, perhaps Rimmon-desh, Josh. xix. 13; 1 Chron. vi. 77.

RIMMON.	ZUPH.
Rimmon-parez, station in desert, Num. xxxii. 19, 20.	T.
Rimah, station in desert, Num. xxxiii. 21, 22.	Taanath-ebloch, t. of Ephraim, Josh. xvi. 6.
Rithmah, station in desert, Num. xxxiii. 18-19.	Tabbath, t. of Ephraim, Jud. vii. 22.
Rumah, 2 Kings xxiii. 36.	Taberah, in the desert, Num. xi. 3; Deut. ix. 22.
	Tahath, in the desert, Num. xxxiii. 26.
	Tahtim-haddash, 2 Sam. xxiv. 6.
	Tarah, in the desert, Num. xxxiii. 27.
	Taralah, t. of Benjamin, Josh. xviii. 27.
	Telem, t. of Judah, Josh. xv. 24.
	Thelasar, Kings xix. 12; Isa. xxxvii. 12.
	Timmah, Gen. xxxvi. 40; 1 Chron. i. 51.
	Timmath-heres, in Mount Ephraim, Jud. ii. 9.
	Timmath-serah, same as former, Josh. xix. 30, xxiv. 30.
	Tiphsah, 1 Kings iv. 24.
	Tiphsah, near Tirzah, 2 Kings xv. 16.
	Tob and Ish-tob, Jud. xi. 3; 2 Sam. x. 8.
	Tochen, t. of Judah, 1 Chron. iv. 32.
	Togarmah, probably Armenia, Gen. x. 3; 1 Chron. i. 6; Ezek. xxvii. 14, xxxviii. 6.
	Tulad, t. of Simeon, 1 Chron. iv. 29.
	U.
	Ulai, riv. of Babylon, Dan. viii. 2.
	Ummanah, t. of Asher, Josh. xix. 30.
	Upheh, Jer. x. 9; Dan. x. 5.
	Ur, in Chaldea, Gen. xi. 28; Neh. ix. 7.
	Uz, 1 Chron. i. 17; Job i. 1; Lam. iv. 21; a district of Edom.
	Uzzen-sherah, near Beth-horon, 1 Chron. vii. 24.
	Z.
	Zaanaim and Zaanannim, in Naphtali, Josh. xix. 33; Jud. iv. 11.
	Zalmon, Mount, Jud. ix. 42—perhaps Salmon of Ps. lxviii. 14.
	Zanaan, Mic. i. 11.
	Zaphon, t. of Gad, Josh. xiii. 27.
	Zaretan, 1 Kings iv. 12, vii. 46; Josh. iii. 16.
	Zareth-shahar, t. of Ruben, Josh. xiii. 19.
	Zemaraim, t. of Benjamin, Josh. xviii. 22; 2 Chron. xiii. 4.
	Zenan, t. of Judah, Josh. xv. 37.
	Zer, t. of Naphtali, Josh. xix. 35.
	Zered, or Zared, Num. xxii. 12; Deut. ii. 13, 14.
	Zererath, Jud. vii. 22.
	Ziddim, t. of Naphtali, Josh. xix. 35.
	Zior, t. of Judah, near Hebron, Josh. xv. 54.
	Zio cliff, 2 Chron. xx. 16.
	Zeph, land of, 1 Sam. ix. 5.





ЛОНДН

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ER.

vention

3 page

	Page
•	3-5
16, 17	16
•	50
our	23
•	20
•	21
•	21
•	21
•	33
is	29
•	54
ish	30
•	36
•	56
•	25
•	35
•	21
•	50
•	22
•	2
•	27
•	28
el-	15
•	35
•	35
o-	26
•	42
•	20
	28



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INDEX TO ADVERTISEMENTS.

	Page		Page
AMSTERDAM—Brack's Hotel	48	INTELLAKEN—Hôtel Belvedere	37
ANTWERP—Hôtel de l'Europe	28	LACOURTINE—Hôtel Beau Rivage	41
ATHENS—Hôtel des Etrangers	53	Hôtel Gibson	40
BADEN-BADEN—Hôtel de Hollandse	22	Hôtel Bichement	40
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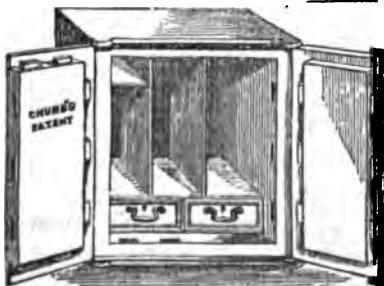
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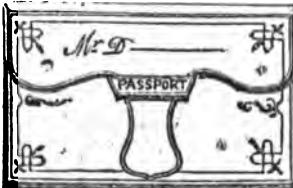
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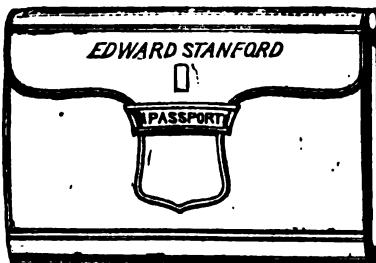
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1857. Aug. 20	H. R. H. the Prince of WALES and his Suite paying a visit at the Golden Star Hotel to His Majesty the King of the BELGIANS.
1857. Aug. 8	H. R. H. the Prince of WALES and his Suite.
1857. July 29	T. R. H. the Duchess of CAMBRIDGE and Princess MARY of CAMBRIDGE, accompanied by the Baron KERSEYTON and Suite.
1857. July 29	H. R. H. the Prince of WALES paying a visit at the Golden Star Hotel to T. R. H. the Duchess of CAMBRIDGE and Princess MARY of CAMBRIDGE.
1857. July 15	H. R. H. the Prince of WALES, accompanied by the Right Honourable C. GRAY, General MAJOR, Colonial PONSONBY, Sir Frederic STANLEY, Dr. ARMSTRONG, Rev. F. C. TAYLOR, Mr. GIBBS, etc.
1858. Nov.	H. R. H. Prince ALFRED of GREAT BRITAIN, accompanied by Lieutenant-General Sir Frederick STOVIN and Lieutenant COWELL.
1858. . . .	H. M. ADELAIDE, QUEEN DOWAGER of GREAT BRITAIN, accompanied by His Highness Prince EDWARD of SAXE-WITTENBERG, Lord and Lady BARRYTON, Sir DAVID DAVIES, M.D., Rev. J. R. WOOD, M.A., Captain TAYLOR, &c. &c. &c. honoured the above establishment with a THREE DAYS' VISIT.
1858. May .	H. R. H. the Duke of CAMBRIDGE and Suite.
1858. March and Sept.	H. R. H. the Duke and Duchess of CLARENDON (King WILLIAM IV. and Queen ADELAIDE) and Suite.
1858. July .	H. M. QUEEN ADELAIDE, accompanied by the Earl and Countess of EKNOX, Earl and Countess of DERBIE, Earl and Countess HOWE, &c.
1858. Aug. .	H. R. H. the Duchess of GLOUCESTERSHIRE and Suite.
1858. July .	H. R. H. the Duchess of CAMBRIDGE and Suite.
1859. Nov. .	H. R. H. the Prince GEORGE of CAMBRIDGE and Suite.
— Nov. .	H. R. H. Prince ALBERT of SAXE-COBURG GOTHA, accompanied by Prince ERNST of SAXE-COBURG GOTHA, and their Suite.
1860. . . .	H. R. H. the Duchess of CAMBRIDGE, accompanied by the Princess AUGUSTA of CAMBRIDGE, and their Suite.
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1864. . . .	H. R. H. the Duchess of CAMBRIDGE and Suite.
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1865. June .	H. R. H. the Duchess of KENT and Suite, accompanied by H. S. H. the Prince of LININGHAM.
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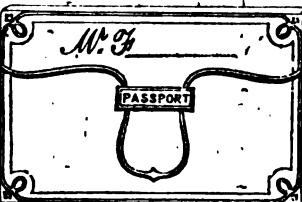
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Proprietor, Mr. FRANZ GROSZOLZ.

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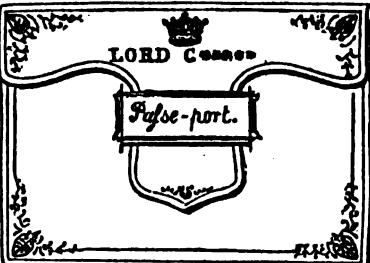
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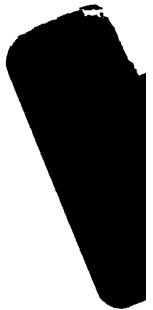


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